

**AT THE HEART OF KADAMAKKUDY ARCHIPELAGO –
A STUDY OF PIZHALA ISLAND**

A project submitted in partial fulfilment of the requirements for the award of a

B.A. Degree in History

St. Teresa's College (Autonomous), Ernakulam

Affiliated to Mahatma Gandhi University, Kottayam



**ST. TERESA'S COLLEGE
(AUTONOMOUS)
ESTD 1925**

AB21HIS003	Anjana Lakshmi <i>Al</i>
AB21HIS024	Aleena Poncy <i>Aleena</i>
AB21HIS025	Alphonsa Vincent <i>Alphonsa</i>
AB21HIS028	Anna Angel <i>AA</i>
AB21HIS034	Blessy Maria <i>Blessy</i>
AB21HIS037	Keerthy C P <i>Keerthy</i>
AB21HIS038	Lakshmi Prakash <i>Lakshmi</i>

DEPARTMENT OF HISTORY

ST. TERESA'S COLLEGE

MARCH 2024

Checked
22/3/24
Dr. Gracey R.S.

DECLARATION

We hereby declare that this project titled “**AT THE HEART OF KADAMAKKUDY ARCHIPELAGO – A STUDY OF PIZHALA ISLAND**” is an original work done by us under the guidance of Dr. Stancy S, Head of Department of History, St. Teresa’s college (Autonomous). No part of this work has been submitted elsewhere for the award of any degree.

Place: Ernakulam

Date: 22-03-2024

Anjana Lakshmi (AB21HIS003)

Aleena Poncy (AB21HIS024)

Alphonsa Vincent (AB21HIS025)

Anna Angel (AB21HIS028)

Blessy Maria (AB21HIS034)

Keerthy C P (AB21HIS037)

Lakshmi Prakash (AB21HIS038)

CERTIFICATE

This is to certify that the project titled "**AT THE HEART OF KADAMAKKUDY ARCHIPELAGO – A STUDY OF PIZHALA ISLAND**" is being submitted by name in partial fulfilment of the requirements for the award of B.A Degree in History of St. Teresa's College (Autonomous), affiliated to Mahatma Gandhi University, is a bonafide record of the work done by the students under my supervision and guidance. No part of this work has been submitted elsewhere for the award of any degree.

Stancy S

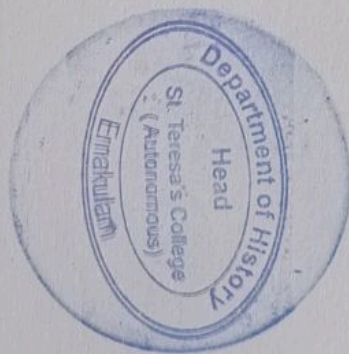
Dr. Stancy S

Associate Professor,
Head of the Department,
Department of History,
St. Teresa's College,
Ernakulam

Stancy S

Dr. Stancy S

Associate Professor,
Head of the Department,
Department of History,
St. Teresa's College,
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Lakshmi Prakash (AB21HIS038)

ACKNOWLEDGMENT

We would like to thank everyone who assisted us in completing the project. First and foremost, we thank God for leading us down the right route and ensuring the success of this initiative.

We take this opportunity to thank our guide Dr. Stancy S, Head of the Department of History, St. Teresa's College, for her continual encouragement and expectational guidance throughout this project. She has gone to a great length to go over the project and make any necessary changes when needed.

We are grateful to Dr. Vinitha T Tharakan, Associate Professor, Department of History, for her unwavering support, guidance and valuable suggestions as our class teacher too.

We would like to express our gratitude to the staff of the Kerala History Association, Ernakulam and St. Teresa's college Library for allowing us to utilize their library. We would like to use this opportunity to express our gratitude to all the respondents for cooperating with us.

Last but not least, we like to thank our families, friends, and classmates for their ceaseless support throughout the process of completing this project.

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CHAPTER 1

INTRODUCTION

Kerala is one of the smallest states located in the southern part of India which was formed on 1 November 1956. ^[1] It is located between the Arabian sea to the west and the Western Ghats to the east and it is bordered by the states of Karnataka and Tamil Nadu. ^[2] Kerala is popularly known as “God’s own country” which was coined by Walter Mendez who was the creative Director of an Indian advertising agency in 1989. ^[3] The phrase “God’s on country” was first used in the context of Kerala by Dr. Vipin Gopal in 1993. ^[4] Kerala has its own unique culture. Earlier, Kerala consisted of Travancore, Cochin, and Malabar. Earlier Kerala consisted of 3 main divisions, which are Travancore, Cochin and Malabar, where the former two were kingdoms and the later was part of Madras presidency. ^[5]

Kochi, also known by its former name Cochin is a major port city along the Malabar Coast of India bordering the Laccadive Sea. It is part of the district of Ernakulam in the state of Kerala. The city is also commonly referred to as Ernakulam. The legendary Maurizis seaport of ancient Kerala vanish during the great flood of 1341. It was the year when the Periyar River, in present-day Kerala, is said to have altered the geography of Kochi in a cataclysmic flood that gobbled up large areas of land, yet formed many new islands with the silt it carried down from the mountains.

[1]”Essay, Paragraph or Speech on ‘Kerala-God’s Own Country’ Complete Essay, Speech for Class 10, Class12 and Graduation and Other Classes.,” accessed October 28,2023, <https://evirtualguru.com/essay-paragraph-or-speech-on-kerala-gods-own-country-complete-essay-speech-for-class-10-class-12-and-graduation-and-other-classes/>.

[2]”Geography of Kerala,” in Wikipedia, October 28, 2023, https://en.wikipedia.org/w/index.php?title=Georgraphy_of_Kerala&oldid=1053149618.

[3]”God’s Own Country,” in Wikipedia, October 28,2023, https://en.wikipedia.org/w/index.php?title=God%27s_Own_Country&oldid=1055790174.

[4]”Essay, Paragraph or Speech on ‘Kerala-God’s Own Country’ Complete Essay, Speech for Class 10, Class12 and Graduation and Other Classes.,”

[5] A Sreedharan Menon, A Survey of Kerala History (D C Books, 2019).

After this massive flood, the ancient port town of Maurizis that had trade relations with Europe and is depicted in several antique maps, vanished from the face of the earth. The lure of the fragrant spices ended thus. The flood waters are said to have breached extensive land mass and opened the Kochi estuary and harbor, as they are known today. The island of Vypin, and cluster of different islands rose out of the Arabian sea that year.

Kadamakkudy Islands is a cluster of fourteen islands: Valiya Kadamakkudy (the main island), Murikkal, Palyam Thuruth, Pizhala, Cheriya Kadamakkudy, Pulikkapuram, Moolampilly, Puthussery, Chariyam Thuruth, Chennur, Kothad, Korambadam, Kandanad and Karikkad Thuruthu. The cluster of scenic islands located 15 km away from Kochi in Ernakulam. ^[6]

Valiya Kadamakkudy is the main island (valiya means large). Significantly, these islands cultivate Pokkali Rice, which has a Geographical Indication or GI Tag.

Pizhala is an island village, one among the fourteen islands of Kadamakkudy archipelago. There is an argument that the name Pizhala is derived from the Portuguese words paz na ilha, which mean 'peace on island'. The island was formed in the great floods of Periyar happened during 1341 CE along with many islands like Vypin. The island is surrounded by Kothad and Chennur on eastern side, Chariyamthuruthu and Valiya Kadamakkudy on northern side, Murikkal and Cheriya Kadamakkudy on western side and Moolampilly on northern side. Geographically, the island lies at 10°02'52.1"N of latitude and 76°15'26.7"E of longitude. Major portion of the island is wetland / paddy field (Pokkali). The island has two major land parcel which are located in East side and NorthWest side. East side is known as Pizhala main land and North-West side is known as Paliyamthuruthu. ^[7]

[6]“Kadamakkudy Islands,” in wikipedia, November 23, 2023

https://en.m.wikipedia.org/wiki/Kadamakkudy_Islands

[7]“Pizhala” in wikipedia, November 27, 2023

<https://en.m.wikipedia.org/wiki/Pizhala>

REVIEW OF LITERATURE

As mentioned earlier, this dissertation focuses on the untold history of the formation of Kadamakkudy Islands. Kadamakkudy is said as a place where if you reach, you are in a fix ('kadanaal kudungi'). And it was true and not an exaggeration in olden days. Then the transportation facilities to the tiny islands were not at all good. It is said that the Kadamakkudy isles crystallized at a time when the Kochi estuary was formed in the 1341 deluge. As, obviously, the island was surrounded on four sides by water, the residents of the isles earlier used boats to reach the mainland. The word Kadamakudy is also transliterated as Kadamakkudy. In this dissertation, we will be using both the spellings of Kadamakkudy. Along with that we will be focusing more to the Pizhala Island which is said to be as the heart of Kadamakkudy Islands.

Books such as "Keralathile Sthalanama charithranghal – Ernakulam district" written by V V K Valath, the magazines published from the Pizhala parish such as "Smaranika" and "The Edathil Family", Government publications such as "Kadamakkudy Gramapanchayat, 13th five years plan (2017-2022)", "Kadamakkudy Gramapanchayat annual plan (2023-2024)", "Kadamakkudy Gramapanchayat, 13th five years plan (2017-2018)", "Kadamakkudy Gramapanchayat, 13th five years plan (2019-2020)" have been helpful in the study.

OBJECTIVES

Our objectives include;

- To study the historical background of formation of island Pizhala through oral tradition.
- To unearth the unheard history of Christian tradition through the Edathil family generations.
- To discuss why Island Pizhala which is situated as heart of Kadamakkudy archipelago.

- To explain geographical texture of the landscape on the point of their occupation.
- To analyse and to interpret the developmental growth of island Pizhala as an eco-tourist center

METHODOLOGY

The research methodology adopted by this project includes both analytical and descriptive approaches. Its analytical in the sense that this work aims at analysing the Island Pizhala as the heart of Kadamakkudy archipelago and the Christian tradition from its formation period. The objective source for this project obtained data consisted of oral interview, published magazines and government documents.

Primary source for this project comprises of the interview with the old panchayat officials Mr. Joseph and Smt. Mary Agnus, Edathil family member Mr. E. R. David who is also a farmer and a retired BSNL officer who gave a detailed oral tradition of island Pizhala. Mr. Ouseph one of the oldest men in island Pizhala and he was a boatman there from the very beginning. Information collected and analysed from the interviews forms an integral part of this project due to the limited availability of written sources. Field visit to this island were also undertaken to collect authentic data regarding the topic.

Secondary data used mostly include published books available from the island Pizhala, public library. In the circumstances of the nonavailability of certain books, e-books available on internet were accessed which was also limited.

Magazine reports from various reported medias were also considered valuable in getting basic information about the topic. Government documents which were published by kadamakkudy panchayat during every year which focused to their achieved developmental projects and their further action plans were useful in analysing their development strategy.

LIMITATIONS

Written sources on this exact topic were very limited. Mostly, oral history was used to understand more about the Island Pizhala, its Christian tradition and landscape occupation both women and men are depended.

Oral information collected from the citizens of pizhala who had cooperated with us have shared with us the hidden history of this island. We have authenticated the data as much we can.

Though oral knowledge about island Pizhala is the best source to study the topic hence there is a limitation to it. Since the topic is less studied, the scope for this island for future research is abundant.

CHAPTER 2

THE HISTORY OF KADAMAKKUDY ISLANDS

COCHIN

The Kingdom of Cochin, named after its capital in the city of Kochi (Cochin), was a kingdom in the central part of present-day Kerala state. It commenced at the early part of the 12th century and continued to rule until 1949, when the monarchy was abolished by the Dominion of India.

Historically, the capital of Cochin was in Kodungallur (Cranganore), but in 1341, the capital was moved to Cochin to remedy a disastrous flood. By the early 15th century, Cochin lost its ability to fully defend itself. By the late 15th century, the kingdom had shrunk to its minimal extent as a result of invasions by the Zamorin of Calicut. ^[8]

When Portuguese armadas arrived in India, the Kingdom of Cochin had lost its vassals to the Zamorins, including Edapally and Cranganore, the latter of which had even been at the centre of the kingdom historically. Cochin was looking for an opportunity to preserve its independence, which was at risk. King Unni Goda Varma warmly welcomed Pedro Álvares Cabral on 24 December 1500 and negotiated a treaty of alliance between Portugal and the Cochin kingdom, directed against the Zamorin of Calicut. A number of forts were built in the area and controlled by the Portuguese East Indies, the most important of which was Fort Manuel.

Cochin became a long-term Portuguese protectorate (1503–1663) providing assistance against native and foreign powers in India. After the Luso-Dutch War, the Dutch East India Company (1663–1795) was an ally of Cochin. That was followed by the British East India Company (1795–1858, confirmed on 6 May 1809) after the Anglo Dutch War, with British paramountcy over the Cochin state.

[8]“Kingdom of Cochin”, in wikipedia, November 12,2023,
https://en.m.wikipedia.org/wiki/Kingdom_of_Cochin.

The Kingdom of Travancore merged with the Kingdom of Cochin to form the state of Travancore-Cochin in 1950. The five Tamilmajority taluks of Vilavancode, Kalkulam, Thovalai, Agastheeswaram, and Sengottai were transferred from Travancore Cochin to Madras State in 1956. The Malayalam-speaking regions of Travancore-Cochin merged with the Malabar District (excluding Laccadive and Minicoy Islands) and the Kasaragod taluk of South Canara district in Madras State to form the modern Malayalam-state of Kerala on 1 November 1956, according to the States Reorganization Act, 1956 of the Government of India.

The Kingdom of Cochin, originally known as Perumpadappu Swarupam, was under the rule of the Later Cheras in the Middle Ages. After the fall of the Mahodayapuram Cheras in the 12th century, along with numerous other provinces Perumpadappu Swarupam became a free political entity. However, it was only after the arrival of Portuguese on the Malabar Coast that the Perumpadappu Swarupam acquires any political importance. Perumpadappu rulers had family relationships with the Nambudiri rulers of Edappally. After the transfer of Kochi and Vypin from the Edappally rulers to the Perumpadappu rulers, the latter came to be known as kings of Kochi.

During 1800 to 1947, the Kingdom of Cochin included much of modern-day Thrissur district excluding Chavakkad taluk, a few areas of Alathur taluk and the whole of Chittur taluk of the Palakkad district and Kochi taluk (excluding Fort Kochi), most of Kanayannur taluk (excluding Edappally), parts of Aluva taluk (Karukutty, Angamaly, Kalady, Chowwara, Kanjoor, Sreemoolanagaram, Malayattoor, Manjapra), parts of Kunnathunad taluk and parts of Paravur Taluk (Chendamangalam) of the Ernakulam district which are now the part of Kerala.

There is no extant written evidence about the emergence of the Kingdom of Cochin or of the Cochin royal family, also known as Perumpadapu Swaroopam^[9] All that is recorded are folk tales and stories, and a somewhat blurred historical picture about the origins of the ruling dynasty.

[9]"The state reorganisation act, 1956" (PDF),
Legislative.gov.in. Government of India.

The surviving manuscripts, such as Keralolpathi, Keralamahatmyam, and Perumpadapu Grandavari, are collections of myths and legends that are less than reliable as conventional historical sources.

Keralolpathi recorded the division of his kingdom in 345 Common Era, Perumpadapu Grandavari in 385 Common Era, William Logan in 825 Common Era. There are no written records on these earlier divisions of Kerala, but according to some historians the division might have occurred during the Second Chera Kingdom at the beginning of the 12th century.^[10]

The original headquarters of the kingdom was at Perumpadappu near Ponnani in present-day Malappuram district. The ruler of Perumpadappu (near Ponnani) fled to Kodungallur (Cranganore) in the early medieval period, when the Zamorin of Calicut annexed Ponnani region, after Tirunavaya war.

Calicut (Porlathiri kingdom) was conquered by Zamorin of Eranad, who then conquered parts of Perumpadappu kingdom, and tried to assert his suzerainty over it.

Although losing their northern homeland and original capital, the Perumpadappu dynasty maintained a kingdom over a vast area in central Kerala (still formally referred to as "Perumpadappu Swaroopam"). Their state stretched from Pukkaitha in the north, Aanamala in the east, to Purakkad in the south.

The Perumpadappu dynasty eventually produced five branches (Mutts, Elaya, Pallurutti, Madattumkil and Chaliyur), each with its own family seat, retainers and military of Nairs. But the five branches (tavali) came together under a common ruling king (raja), which was the oldest male member of all five branches together.

The Perumpadappu (and future Cochin) royal dynasty followed matriarchal rules of succession common in Kerala (similar to Travancore). Succession went via the female line - that is, not to the

[10] Pillai, Elamkulam Kunjan (1970). Students in Kerala History.

King's sons, but to his uterine brothers and then to his sisters' sons (i.e. nephews). In theory, the successor should be the next oldest in age among potential candidates. This was later relaxed, and in practice kingship became elective, to ensure the successor was not too old or incompetent. The overlooked true elder was compensated with symbolic or ceremonial dignities (notably the religiously significant title Muppustanam).

Retirement was also forced - it was customary and expected for a king to retire upon reaching a certain old age or military inability, withdrawing to take up a religious life. Power was passed over to his successor, or to a regent until the successor came of age.

Succession often led to quarrels among the five branches. The Zamorin of Calicut exploited these family quarrels, sometimes in the role of arbitrator, allowing him to increase his influence in the southern kingdom.

The future city of Cochin was originally just a small village along a long embankment. Violent floods and overflows of the Periyar River in 1341 forced the opening of the outlet between the Vembanad lagoon and the Arabian Sea at the juncture where Cochin now sits, separating the long Cochinese peninsula (karapuram) from what is now Vypin island.

As the waterways connecting Cranganore to the sea were silting up, commercial traffic began re-directing away from Cranganore to the new break at Cochin, and merchant families began to relocate and set up warehouses and eventually homes there. The once-great old port city of Kodungallur (Cranganore) declined as the new port-city of Kochi (Cochin) rose in wealth and importance. The urban center of the early city developed on relatively high ground in the village of Mattancherry (now a district in Kochi city, once called "Cochim de Cima").

The original owners of the territory of what later became Cochin city was the Ellangallur royal family of the Rajas of Edapalli (Repelim) (on the east side of the lagoon. Drawn from the Brahmin class, the Edapalli royal family followed different rules of succession. In the early 1400s, the King

of Edapally had married a sister of the Elaya branch of Perumpadappu, and so their son was doubly royal heir to two houses - via father to Edapally, via mother to Perumpadappu. But he was apparently not first in the line of succession to Perumpadappu.

In the early 1400s, the King of Edapally granted part of his lands, specifically southern Vypin island and northern part of Karapuram peninsula around the new break, as an appanage fief for his prince son. It was originally not supposed to be a permanent cession, but rather to serve as a training ground, to allow the heir to cultivate his governing skills. Upon succession to his father, he was expected to move across the lagoon to Edapally, and cede Cochin as a seat to the next heir. As the ruler was always a prince in training, he was addressed as "Kocchu Thampuran" (meaning 'junior lord' or 'junior king'), thus the fief became known as "Kochi/Cochin" after him. So, the original "kingdom of Cochin" (Kochi rajyam) started off as a small Edapally offshoot, distinct and separate from the much larger Perumpadappu state.

The growing wealth of Cochin gave the junior prince in Cochin power and ascendancy, eventually enabling him to assert himself as king over senior relatives from other branches of the Perumpadappu dynasty, as well as allowing him to detach Cochin from Edapally, and chart his own separate course.

As a result of this transition, the large "Kingdom of Perumpadappu" (Perumpadappu Swaroopam) came to be referred to as the "Kingdom of Cochin", and the capital of the kingdom shifted from Kodungallur to Vypin in present day Kochi. ^[11] During the new kingdom, rules were changed to confine succession within the Elaya branch of Cochin, rather across all branches of Perumpadappu (much to the chagrin of the branches). ^[12]

[11]M.L.Dames (1921) Book of Durate Barbosa, p.94-95

[12]"Kingdom of Cochin and the Cochin Royal Family, Geneology project

KADAMAKKUDY

Kadamakkudy Islands is an island suburb of the city of Kochi in the Indian state of Kerala. It is situated around 8 km (6 mi) north of the city centre. Kadamakkudy is known as the gift of periyar. This beautiful village is situated in Ernakulam district. The history of Kadamakkudy begins with the massive flood that happened in the year, 1341.

The water from the Periyar river used to flow into the sea through the Kodungallur azhi (lagoon). But after the flood, the mud accumulated at the azhi resulting in the blockade of water flowing into the sea. As a result, the water that was flowing down the hills changed its Course and moved towards 'kochazhi' in the southern part of Vypinkkara and joined the sea here thus making it a larger lagoon which later became the Cochinsea port. Tiny islands were formed in the canals formed in the Periyar river which were collectively called Kadamakkudy.

The Kadamakkudy panchayath consists of Valiya Kadamakkudy, Murikkal, Palyam Thuruth, Pizhala, Cheriya Kadamakkudy, Pulikkapuram, Moolampilly, Puthussery, Chariyam Thuruth, Chennur, Kothad, Korambadam, Kandanad and Karikkad Thuruthu. The main occupation of the locals here is fishing and agriculture.

The main crops are coconut and paddy. Only 15.84% of the village is land. The remaining part consists of Pokkali fields and unassessed river waters. To reach here travel from Ernakulam via Edappally to Vallarapadam. ^[13] From there take the Container route to Varapuzha. Just ask the locals the way to Kadamakkudy and they will direct you. A lot of tourists visit the place every year. Kadamakkudy islands has a population of 15,823. Males constitute 49% of the population and females 51%. Kadamakkudy has an average literacy rate of 84%, higher than the national average of 59.5%: male literacy is 86%, and female literacy is 82%. In Kadamakkudy islands, 11% of the population is under 6 years of age.

[13]"Kadamakkudy Islands," in wikipedia, November 23, 2023

https://en.m.wikipedia.org/wiki/Kadamakkudy_Islands

KADAMAKKUDY GRAMA PANCHAYAT

Kadamakkudy Gram Panchayat formed on December 28, 1963 is entering the second quarter of the Thirteenth Five Year Plan. Hon. The panchayat has planned projects this year by combining them with the four mission activities included in the 'Navakeralat Janakiyasutranam' of the Government of Kerala. This time, the panchayat aims to give new life to the production and marketing sectors of its own resources by giving more emphasis to the agricultural sector and thereby Mold a healthy new generation.

The achievement of ISO 9001:2015 certification for the panchayat can be considered as the biggest achievement of the last year. Through this, it has been possible to reduce the delay of services to the public to a great extent. Most of the services to be availed from the panchayat are also available online which has made things easier. Also, construction of crematorium, fish market in Kadamakkudy, conservation and income generation of alienated outlying lands and development of tourism sector included in the 2017-18 annual plan can be completed this year itself. The fact that Kadamakkudy Gram Panchayat is almost close to the dream of '100 percent tax collection' in the financial year 2017-18 can be considered as another achievement. The public planning and development model is successful when the public representatives and public servants participate in the development process with equal responsibility and dedication. ^[14]

PIZHALA

Pizhala is an island village, one among the fourteen islands of Kadamakkudy archipelago, located near to the main land of the city Ernakulam. The island is surrounded by tributaries of river Periyar. Pizhala island is part of Kadamakkudy village of Kanayannur taluk in Ernakulam district in the state of Kerala, India. Pizhala island was formed during the great floods^[15] of Periyar happened during 1341 CE, which choked the Maurizis port (near Pattanam, N. Paravur), one of the greatest ports in Ancient World.

[14]Kadamakkudy Gramapanchayat annual plan (2023-2024)

[15]Flood of Periyar. Ancient History of Calicut, and Kerala”. Calicutnet.com

There is an argument that the name Pizhala is derived from the Portuguese words paz na ilha, which mean 'peace on island'.

The island was formed in the great floods of Periyar happened during 1341 CE along with many islands like Vypin.

In 1859, due to order of The Vicariate of Verapoly Archbishop Bernardo (Giuseppe) Baccinelli, OCD, OCD Catholic missionaries constructed first school (Pallikkoodam) in Pizhala.

The Moolampilly-Pizhala bridge was opened for the public on 22 June 2020, by then Chief Minister Pinarayi Vijayan, which was a historic moment for the transportation history of the Island. It greatly reduced the travel woes of the islanders, till then they mainly depended ferry services, boat services for commuting other areas. The bridge connecting Moolampilly on the NH 966A (Container Road) with Pizhala and Cheriya Kadamakkudy.

The island is surrounded by Kothad and Chennur on eastern side, Chariyamthuruthu and Valiya Kadamakkudy on northern side, Murikkal and Cheriya Kadamakkudy on western side and Moolampilly on northern side.

Geographically, the island lies at 10°02'52.1"N of latitude and 76°15'26.7"E of longitude. Major portion of the island is wetland / paddy field (Pokkali). ^[16] The island has two major land parcel which are located in East side and NorthWest side. East side is known as Pizhala main land and North-West side is known as Paliyamthuruthu.

The soils are hydromorphic, ^[17] often underlain by potential acidsulphate sediments with unique hydrological conditions. Soils are mostly acid-saline.

[16]“Oryza sativa Germplasm “Pokkali” ”Archive.gramene.org.

[17]“Assessment of Soil Quality in the Post Flood Scenario of AEU 5 and AEU 9 of Ernakulam District of Kerala and Mapping using GIS Techniques” MSc Thesis submitted to Kerala Agricultural University.

Pizhala has a Protestant church, One Catholic Church named as St. Francis Xaviers Church, Moorthinkal Shree Vaishnava Kshethram controlled by Kudumbi Community, Shree Balabhadra Temple controlled by Pulaya Community, and 8 other Family Temples.

Shree Balabhadra Temple is the First Temple in Pizhala. It has a history of more than a century. It is situated near to the Primary Health Center at Pizhala. Shree Bala Bhadra Temple is controlled by Pulya Community. Shree Balabhadra Temple is opening for "pooja" on a couple of days in every month.

Moorthinkal Shree Vaishanava Kshethram, is the major temple in Pizhala. The temple was constructed on 1924 under Kudumbi Community, a Konkani-speaking farming community residing in the island. The main deity worshipped here is Lord Vishnu. "Bhagavathi", "Brahma Rakshas", "Nagayakshi", "Ganapathi" and "Naga raj" are the sub worship of it. Temple will open for worship every morning and evening. The temple pond is located, and taking a dip is considered sacred Annual Temple Festival: The annual Kodiyettam festival is a key attraction here and usually falls in Rohini star day in the month of Makham in Shaka Varsha Calendar. It is five-day festival. The traditional temple art forms like Thayambaka are performed in the temple during festival season.

Ukuli / Manjal Kuli / Holi: This festival falls on the day after the full moon in early March, is being celebrated by the Kudumbi community in the State. Persecuted by the Portuguese in Goa, a section of the Kudumbi community fled Goa. Those who reached Kerala brought the festival of Holi with them and were welcomed by the ruler of Cochin. During the celebrations, the Kudumbis get themselves sprayed with coloured water (containing turmeric) and dance to traditional Kerala percussion. The ceremony is called 'Manjakkuli'.

Pokkali rice cultivation is the major agricultural activity in the island. Pokkali cultivation is a traditional indigenous method of rice-fish rotational cultivation practiced in the coastal belts.

The Pokkali rice cultivation is the major agricultural activity in the island. Pokkali cultivation is a traditional indigenous method of rice-fish rotational cultivation practiced in the coastal belts. The variety of paddy used for this type is locally known as Pokkali, which is salttolerating and usually tall. Cultivation is done in the fields adjoining the backwaters during June- September when the water is of low salinity followed by Filtered shrimp or Prawn or fish culture during November to April under traditional farming system.

After the harvest of the Pokkali paddy in the month of October, these fields are used for the culture of shrimps which is locally called as “Chemmeen Kettu” or “Chemmeen Vattu” or “Adappu” for duration of five months either by single ownership or joint ownership. The Soils of Pokkali fields are deep, dark or pale bluish black in colour, impervious nature and clayey in texture that forms cracks on drying and turn sticky on wetting. The salinity of Pokkali fields decrease rapidly up to the month of August and maintained till the end of December to January (Vanaja, 2013). This area is under confluence with the freshwater and saline water. The salinity varies from 0 to 31 ppt or more. ^[18]

Recently, The Central Marine Fisheries Research Institute (CMFRI) is partnering with the Korampadam Service Co-operative Bank, Kothad, started to promote cage fish farming in the backwaters of Pizhala. This benefits a few hundred families in the island. ^[19]A total of 60 cage farming enterprises Pizhala Island help increase fish production. Around 100 farmers including women are involved in the venture. The farming started even months ago by stocking the fish seeds in cages made of GI pipes with a width and length of four metre having a six-metre depth. During the harvest, the farmers got the seabass with an average weight of 3.5 kg and pearl spot with 250g. The cage farming has been proved less expensive and economically viable. An amount of Rs. 100 only is required to produce a kilo gram for pearl spot by using cage farming method. But the farmer will get Rs. 500 to 600 for a kg of live pearl spot farmed in cages. The other major crop in the island is coconut.

[18]“Paddy cum Prawn farming (pokkali fields) of Kerala.”

[19]“CMFRI promoting cage farming at Kadamakudy The Hindu dated 2nd March 2019”

Because of The High Yield of Pokkali Cultivation, This Proverb arose in Kadamakkudy Region.
(പിഴലയിൽ പാഴില്ല) Nothing was wasted in Pizhala.

Fishing and rice cultivation are the major economic activities in the Pizhala Island. Local fish production includes species like Tilapia (Pilloppi), Pearl Spot (Karimeen), prawns, shrimps, crabs etc are marketed fresh in the neighboring markets. There are many fisherwomen representing various defunct SHGs were formed as a potential group through number of sensitization programmes, imparted skills in value addition through trainings and technology demonstrations and motivated to take up some venture in a business mode. Fish value addition taken up by the fisherwomen of Pizhala was a successful endeavor which has led to generation of more than 30% additional family income.

Most of the inhabitants depend on nearby cities like Ernakulam, Aluva, N. Paravoor, Eloor, Kalamassery for the Jobs. Many of the locals are working in government services especially in water transportation department, Police department etc.

Tourism is the other major economic activity in the island. The island with their shrimp farms and pokkali rice fields are perhaps the most appealing visuals along Kochi's coast-scape, the favourite haunt of tourists, a picture of serenity away from the city's drab scenes. The calm and quiet of the place, its placid waters and the best of Nature are what draw folks to these islands. As the place is very much accessible from Kochi, it is a joy drive down to Kadamakkudy.

Pizhala - Moolampilly bridge is the major connecting point which connect to Pizhala island to NH 966A in Moolampilly which further connects to Mulavukadu, Kothad, Cheranelloor, Eloor, Kalamassery, Ernakulam etc. Earlier, there were many boat services to S. Chittoor, Ernakulam, Varapuzha, Njarakkal etc, connecting Kadamakkudy islands to main lands.

Also, there were ferry services connecting to Kothad (from Pizhala East) and Moolampilly (from Pizhala East), both were difunctional after the opening of the Pizhala - Moolampilly bridge. Currently, a ferry service connecting to Cheriyaanthuruthu and Chennur (from Ashupathri Kadavu) and another ferry service connecting to Valiya Kadamakkudy (from Paliyathuruthu) are operational which may connect the locals to Varapuzha, Chathanadu and North Paravur.

There is a boat service by SWTD ^[20] is operational connecting Kadamakkudy, Varappuzha and Ernakulam to ease the travel of students of the panchayat to access the nearby schools. The service is functional only during the school days. KSRTC buses starts from Pizhala - Moolampilly bridge to Ernakulam Jetty / Cherthala is running in houlry basis.

Two water metro jetties are proposed in Pizhala Island, one is at Paliyathuruthu and other is at Pizhala East which will be functional under Phase II developments. ^[21]

DEVELOPMENT VISION STRATEGY AND OBJECTIVES

Kadamakkudy Grama Panchayat is a community of Veeps, which is located a short distance from the metro city of Kochi, which is scenic but backward in development. But the proximity of the rapidly developing Great Basin is seriously affecting the natural development of these areas. It is of two types.

1. Land development has taken place up to the backwaters of Ernakulam metropolis, but the urban development is looking towards backwaters and backwater islands. This may pave the way for uncontrolled land development and natural destruction in the near future in the western region of the Gram Panchayat.
2. There is a situation where the common people of Kadmakkudi are not able to build a house on their own land or construct other types of buildings that are necessary for life as per the existing CRZ Act. But since all this is possible in the city of Ernakulam in Villipada, the local residents

[20]"Detailed Project Report for Kochi Water Metro"

[21]Kadamakkudy Gramapanchayat, 13th five years plan (2017-2022)

are cursing it and staying away from development despite the beauty of their native land. The solution is sustainable development that uses the natural beauty and unique resources of the region to create a decent livelihood for the local people right here. A grand plan is needed for this. Keeping this demand in mind, the Planning Committee of Kadamakudy Panchayat discussed in detail the development approach of the Gram Panchayat for the next five years and the coming year and formulated the following development perspective. The Panchayat Level Planning Committee observes that the plans should be conceived considering the Scheduled Castes as a separate category.

It is a fact that when plans are prepared in different gram panchayats according to the strict guidelines and subsidy norms received from the state government, it is not possible to prepare suitable plans for the people living in different types of environments in the respective areas. Based on the realization of this truth, a large meeting was held in the Panchayat Conference Hall on February 7, 2017, with the participation of at least one person from each Scheduled Caste family in the Panchayat. On the basis of the proposals raised in the meeting, the SC will try to plan the projects during the 13th five-year period. ^[22]

The panchayat also aims for a development cycle by following the mandatory allocations as per the government order and the criteria in the zonal classifications. For this purpose, special projects have been devised to show the essence of each sector.

Manufacturing sector

The panchayat is organizing many projects under Harita Keralam Mission, which is part of Janakeeya Sutranam for New Kerala Government of Hon'ble Government of Kerala. It is added below.

[22]Kadamakkudy Gramapanchayat, 13th five years plan (2017-2022)

By completing the formation of panchayat level farmer coordination committee and registration of agricultural workers, create an organizational nature for the agricultural activities in the gram panchayat and thereby make the products competitive by providing trademarks including geographical indication for the unique products produced in the gram panchayat. Also, to increase the entrepreneurship of the panchayat residents to increase the value of these products, brands like "Kadamakkudy Shrimp Pickle" changed to increase the overall productivity of the region. Formulate such coordination committee and subsequent registration and special schemes in the animal welfare and fisheries development sectors of the Grama Panchayat.

Out of the above mentioned, in the 2017-18 annual plan, priority was given to the projects of fish market and banduka conservation. The Panchayat envisages their completion and the innovative project of Kadamakkudy Seed Production Center in 2018-19.

Service sector

I. Grama Panchayat for standardization of services in Grama Panchayat. S. We have envisioned as an important objective of the Thirteenth Five Year Plan to raise the services provided by Gram Panchayat to international standards by raising it to O standard and then raising all the constituent institutions under Gram Panchayat to ISO standard. It is a great achievement that the panchayat office was able to make it available in the first quarter of the project.

Another objective of the gram panchayat was to modernize the crematorium, which is currently in a deplorable condition, and name it as "Mokshakavadam" and dedicate it to the villagers. The Panchayat is on the verge of realizing T's dream. The process of getting Rs.1,13,50,000/- through KIFB for construction of crematorium is in final stage. It is expected to be completed this year.

In order to fulfill the goal of complete housing under the Life Mission of the Hon'ble Government of Kerala, two families were given benefits for the completion of housing in the 2017-18 annual plan. 2018-19 scheme is expected to provide maximum benefit to the landless homeless. ^[23]

[23]Kadamakkudy Gramapanchayat, 13th five years plan (2017-2018)

One of the major problems faced by the panchayat is the liability of Rs. We can deduct only a certain percentage from the maintenance fund of the scheme every year under this item. Realizing that a solution to this problem can only be found through the implementation of complete household drinking water connection, an effort has been made to subsidize maximum beneficiaries using the available funds in the Annual Plan 2017-18. It is hoped that the target of complete domestic drinking water connection will be achieved by providing subsidy in the next year as well.

Libraries in that area are a measure of the growth of the social system of a panchayat. It is when the people of a society depend more on libraries. The above society can be considered mature. Moreover, the Gram Panchayat undertakes a heroic effort to bring the young men and women of the modern era to the library in this age where they are immersed in the innate power of information technology. For this, it is our aim to upgrade the present reading room of the Gram Panchayat to a model library with modern facilities and also to establish small reading rooms under the supervision of the central reading room of the Gram Panchayat in each ward by creating a new concept of reading rooms to the people.

Since the beginning of human culture, the development of the background has been the cornerstone of social development. Therefore, while examining the service and production sectors that have been prepared for the development of the gram panchayat for the next five years, it can be undoubtedly viewed that their development is based on the development of the western sector. For example, protection of upstream bunds in the productive sector, construction of fish markets, construction of self-employment factories; Upgradation of service sector library etc. From all this it can be seen that there is no need to envisage separate projects for the background area. ^[24]

[24]Kadamakkudy Gramapanchayat, 13th five years plan (2017-2018)

EDATHIL FAMILY

Generational histories of some families have been published in the pallium turut large house. The history of some families is still being collected approximately they are being completed. It was then that some expressed the opinion that generational history should be written in Edam.

When the family (Teruviparam) generation wrote, they knew some information about the present and the past. And a family member Prakashan T.R shared his collected information about Kadamakudy. The data was collected through documents, but the investigation started without knowing anything about Edathil family. The same was discussed with some elderly members of this family. They happily shared what they knew. They told him that eight family members came from Kanjur according to their ancestors and there were three or four people in it.

Not knowing what to do to collect their names, he thought he should find them and searched in the church. He understood that people used to go to Kothadu Church before Pizhala Church became an independent parish and he also got the knowledge that before they used to go to Varapuzha Church. No information was received from the Varapuzha church about the family members of Edathil. Later he went to Kothadu church for investigation and was able to know a few names from there. ^[25]

However, he had a firm belief that when he doesn't know where to start the right investigation and how to start, he will find a way to get to the truth. In that belief, a document was obtained regarding Kachiturumba. It had some Aadhaar number. Using this number, and he was able to find out some things from the registrar's office at Njarakkal, Kuzhuppilly, Kochi. Njaraka Registry Office came into existence in the Malayalam year 1107 (1931) and before that registration was done in Kuzhupilli. 1073 (1897) Kukhupilli Registry office came into existence. Before that there was Kochi Registry Office. He also knows that it came into existence in the year 1043 (1867).

He wanted to get the Aadhaar from the Kochi Registry Office which is about 133 years old. It was very difficult to find as it was an old basis. But when told that the purpose of copying the Aadhaar

[25]The Edathil Family- parish magazine,2022, pg no;38-52

was to collect the names of a few ancestors and record the genealogy, they quickly inquired with joy. Finally, he got the advance copies. But since it was based on an old script, it was difficult to read, so they looked at his book and were ready to talk about it.

Then a long line of knowledge was obtained. In Edam, he realized that the palace was three storeyed. In his research, he was able to collect the names of eight generations of the family. Even got the names of the grandparents.

And was able to understand that there is a family trust in Edam. But there are people in this family who are not in the trust. Trustees and non-trustees alike supported him when he told them about generational writing and the knowledge he has. They told everything they knew with enthusiasm and joy.

In the generation book, everyone's name, photo, blood group, occupation, decided to include the phone number as well. It was acceptable to everyone in the family. This was not in his previous published book. It solves those shortcomings and he do not believe that everything is perfect in this. And was satisfied to be able to collect so much.

There are about 83 houses in Edathal Tharavat. The number of houses is 55 and the number of houses of people living away from Pizhala is 28. [Perumpilly(1), Pachalam(1), Chittoor(1), Dulampilly(1), Vadutala(1), Cheranallur(1), Kalamassery(1), Kothadu(1), Olanad(1), Kadamakudy(1), Pallurutthi(1), Kozhikode(1), Pallipuram(3), Puthanvelikara(1), Pune(3), Bangalore(3), Thodupuzha(2), Manjummal(2),Mangalore(2)].

According to the information received, the family has total 583 members. Deceased ancestor's males -57, females -49. From that family, married -134, currently living males -169, Female -174. Total 402 Photo - Male 169, Female Photo -174. Deceased males -33, females 26.

A peaceful and beautiful island among the islands that emerged from the great flood of 1341, the villagers of Pizhala Island were innocent, loving and hardworking. ^[26] The main occupations are rice

[26]The Edathil Family- parish magazine,2022, pg no;38-52

cultivation, fishing and sand mining. They were also engaged in other related occupations. Although it was a small island, it had acres of farmland. All the land belonged to Deva swam. In the past, there was a practice of leasing agricultural land to farmers who were interested in agriculture. Sincerely, all the farmers would have worked together and cultivated it. There is a popular saying among the farmers here that there is no waste in rice. At different stages of the paddy field, the farmers used to work together with each other and find joy in it. In the past, agriculture was not a profession but a noble deed. What they wanted was a beautiful season of their own production.

There is no answer as to who was the first to settle in Pinala. However, the ancients say that the Taravats have been there since ancient times in the magnificent Edam in Tharavat Peruma. Brief information about them. Our light today is the virtue, blessings and prayers of those who have disappeared. So, there is a day for them to remember them

The name and fame of Edathil Tharavadi is the blessing of the ancestors. So, let's start by remembering them respectfully. The forefathers of Edathil Tharavat, who settled in Pizhala from Kanjur, were prominent public servants of the land.

Even in the service of our nation i.e. Pizhala Church, School and Panchayat, they have rendered commendable service.

Education is the growth of a person. Educational institutions represent the cultural growth of a region. The ancients were eager to acquire more knowledge and pass it down to generations. ^[27]

At the north-east corner of Pizhala, there was a school called "School Pier", built of stone and wood in the shape of the English alphabet 'L' and surrounded by wooden planks. It is wonderful to know that a Kutipallikudam was functioning in Pyala. The teachers who led it are remembered with respect.

Malayalam year 1095 Idava month 25th date Pizhala St. Francis Lower Primary School was established. This school became Upper Primary in 1963-64.

[27]The Edathil Family- parish magazine,2022, pg no;38-52

Cheekumash, E.M. Francis, was the chief among the early teachers who served in Pyala School from Edathil Tharavat. He started serving as the headmaster on 13th of Idavamasa, Malayalam year 1099. In March 1966, the service of the Cheek Machine ended. He served for almost 40 years. Meanwhile his daughter E.F. Mary served as interim headmistress for 2 1/2 years.

After Chikkumash, his son E F Francis Mash of Etharawat became the Headmaster of Pyla School on 27th July 1966. Before becoming a teacher in Pinala, he taught at Santa Cruz School in Auchanthur for a year. He served at Pinala for a consecutive month and in 1989 he transferred to St. Joseph L. Murikumpadu. P. Became a teacher at school. Retired on 31st March 1993.

Shri. E.M. Sebastian. Before the Panchayat came to Pyala, the people of Pyala used to live in Cheranallur Panchayat. When the Panchayat came into being as a matter of duty, there was only one ward in Pyala. The Panchayat came into being in 1963. From that day to 1979 Mr. E.M. Sebastian served as a Panchayat member for 16 consecutive years.

Another person who served in the social field in this Tharavat is Ouseputty Francis (E.A Francis) who served as Panchayat Member from 1988 to 1996. After that Mrs. Vatsa Francis from 2000 to 2005 and E.A Francis (Augustine Francis) from 2005 to 2010 served as Member and Chairman of the Standing Committee on Development. During 2010-15 Smt. Vatsa Francis became a member and was also decorated with the title of Panchayat President. Not only those who served in the panchayat, there are many people who work for the common good in this family then and now. Names are not enough. In Edam, the family members have given land to the church and related institutions. According to the available information, Ouseputty has given land to Marian Tailor Center, Kaipari Devassi has given land to church and school building. ^[28] The place Chapel of Our Lady of Fatima located where Anthappan's wife Pauli and children Joseph, Sajan and Roy shared the eighth seat. Eights are the ancestors of love, sacrifice and community. In the past, a bell was dedicated to Pizhala Church as a result of the association of ancestors. But as there was no place to tie the bell, there was a large flour in the vicinity. And permission was given to hang a bell on it. Also, Mathew Lonan and his sons gave the bell tower for Pizhala Church.

[28]The Edathil Family- parish magazine,2022, pg no;38-52

Thomman Shauri and Petu Sebastian are the kapyar in this family. Mathew Lonan, Anthony Vathukutty, Mathew Antappan, Wareeth Ouseputty, Lonan James, Augustine Francis, Lonan Francis, Varuthukutty Francis, Rocky David etc. have become church hands from this family.

Blessed priests who accept and carry out God's glorious orders are also the merit of this lineage. Rev. Fr. Varghese, Rev. Fr. This includes Justin.

Similarly, the brides of the Lord who carry out the orders of the Lord are also the wealth of this family. They are Sister Osberga, Sister Lucy, Sister Basil, late Sister Mary Peter, etc. Any institution, be it a church or a church, can only rise as a result of the efforts of many people. When the work is done, no one remembers the hard workers.

In this family house, there was an expert in woodwork called Anthony Augustine, who did all the carpentry of the old Pyala church and school building from start to finish. He had about 64 disciples.

However, only five or six people were always with him. It was learned that Augustinan was the first to make a pandal in Pyala Church with a sheenaveli. He was a sincere and devoted believer in God. Every disciple was taught systematically.

Another thing worth mentioning in this family is about the ration umbrella. Shri. Mathew Antappan. He was a person who knew the plight of the needy and helped them.

The ration shop license system came into force in 1966. After the service of Mr. Mathew Antapp, many others ran the ration shop, but in 1978 Mr. E.L. Philip started running the ration shop temporarily. The license of ARD-14 was issued in his name on July 8, 1983 and continues till date (2017-18). Every profession has its dignity and prestige. Although they are big tribals, there are people who are experts in fishing. There were many sand workers in Avarila namely Kaipathi, Useputti and Lonan. Anthony Varutukutty, Annie, Lonan Xavier, Ousep Kunjuvarut, Thomman Shauri and Shauri Thomas who collect gravel from Aluva. ^[29]

[29]The Edathil Family- parish magazine,2022, pg no;38-52

There was a tea shop belonging to this family home where they prepared delicious food for the sand workers and other related workers. It was run by Devasiroki and her sister Maryam. The people of this floor had not only a tea shop but also a grocery shop. Mr. Hosted by Matthew Lonan.

Everyone likes sweets. No one will forget the sweet givers in the school yard A small shop that sold all the learning materials and various types of sweets for children was run by Edamathill Veereth Ouseputty and his wife Flory.

Shri. E.M. George is a family man who has made his mark in his acting career. Mathew Mathappan, George's father, was a good poet of that time.

It has already been said that the main occupation of the Pyala people is rice cultivation. This family also has agricultural workers and carpenters. This family had its own butcher. Sharpening the sickle and the chisel, Augustine Thomas was a staunch left-wing force. Zia has no qualms about shouting and acting. When the policemen refused to hoist the red flag at an event in Ori Bal, he displayed his bravery by holding a national flag and holding a speech on it. When the sweat of the farmer becomes rice, the sweat becomes valuable. James ran a flower mill. It still works today.

It is known that Joseph Lonan, a wonderful man, was blind in both eyes but did any work with clarity and precision. No matter where he travels, he does not depend on anyone.

Shoes are one of the things that protect our feet. The one who makes it is great. There was such a person in this family, Ousep Xavier.

There are many people who have served not only for this country but also for this country and they are also contributing to this family. ^[30]

Augustine Lonan, Mathew Joseph (Pappu), Mathew Bastian Mathew Mathappan, Francis Mathew, Louis Anthappan, Anthappan Francis, Seba Steen Francis Jackson Baby is still serving in the Indian Navy. The government issued firearms licenses to those of special status in society and those of good character. Mr. Kaipari Devasi, Mr. Mathew Anthappan, Mr. and Francis Joseph

[30]The Edathil Family- parish magazine,2022, pg no;38-52

were licensed to possess firearms. At the time when the government issued a license for the sale of liquor, Petu Sebastian of this family had obtained a license and was selling it. Francis Jacob (Chakkapan) was the man who ran a workshop called "NASA Industrial" at Kompara in the heart of Ernakulam.

Singers Xavier John and Joseph Baiju and painters Rocky Xavier and Manuel are the current big assets of this family. Jose Maria Stanley, the handball national champion, is the luminary of the new era in Edathil Tharavat. There are many people who have settled in other places without losing their tribal name and tribal glory from Pizhala.

Anthony is a person who runs a petrol pump named EDATHIL FUELS in Mangalore. Ouseputty George settled in Thodupuzha. It was learned that he had his own furniture workshop in Pyla. Ouseputty Kaspar settled in Pallipuram. At the age of 10, he moved from Pinala to his mother's home in Munambat and worked as a helper in the tea shop there.

Later he bought land at Pallipuram and settled down. Griffey Sebastian, who runs his own Fiona Medical Shop at Pallipuram, is the pride of the family. Xavier named Anthony Chavaro, who settled in Manjummal, ran a grocery store.

Lewis Antappan who settled in Thoppumpadi was a jawan.

Manuel settled in Bangalore and Mathew Sebastien settled in Pune but they all love the country, the locals and their family even though they have left here.

The peaceful island of Pizhala is on the path of development. While creating every human being, God has small and big purposes in which God assigned a great work for Ousepachan Chet. The duty of protection is to get the islanders to the other side and back to safety. If you want, you can say that it is the smuggler and the bridge in Pizhala. He is the oldest living person of the Edamthal family. There is no hesitation in rowing alone in any strong current. If the residents of Pyala get sick in the middle of the night or have to go to the other side, Ousepachan Chetan and Vanchi are ready as rescuers. The house building materials of Pizhaala residents were brought in his boat. The fact that he has never used footwear till date in his life makes him different from others. ^[31]

[31]The Edathil Family- parish magazine,2022, pg no;38-52

Even though he faced death seven times, he miraculously escaped seven times. And it surprises everyone when they learn that they don't know how to swim. After working for 50 years, he retired from ferrying a few years ago. There was not only a ferry but also a boat service for traveling in Pyla. Matthew Lonan, E.L Philip, E.L James, E.L. Francis and others were the boat owners of that time. Even today E.M. Stanley is a person who has his own boat in his family. These tribal people are the ones who say so loudly. The goodness in them was also reflected in the society. Painters, singers, teachers, people in the arts community,

Jawans, Doctors, Medical Shopkeepers, Engineers, Excise Officers, Welding Workers, Businessmen, Fishermen, Labourers, Agricultural Labourers, Carpenters and many other workers, Graduates and Post Graduates are blessed with many educated people. In this era of fighting and killing each other, we are all family members, regardless of whether we are big or small. That association which is said to be the unity preserved by the ancestors. This association is proof that love and brotherhood will continue to exist in the times to come^[32]

THE CHRISTIAN TRADITION OF PIZHALA

Pizhala St. Francis Xavier Church, which is celebrating its 125th jubilee, is a major parish under the current Varapuzha Archdiocese, which was the seat of the Catholic Church of Kerala till a quarter of a century ago. It is the fourth parish of the present Varapuzha Archdiocese named after St. Francis Xavier, the Second Apostle in Rath and the Heavenly Mediator of Global Mission Activities. After the Manjanakkad (1884), Ponnell (1890) and Kalur (1891) temples, Pizhala Church established in 1892 and Aluva Church (1904) is the fifth St. Xavier Church. Pizhala Parish has the tradition and heritage of Varapuzha Mount Carmel and St. Joseph Maha Parish, an ancient Christian center of great importance in the Bharat Sabha itself, due to the sacrificial and passionate work of the great shepherds who guided the Kerala Church. 258 The present Pizhala Parish area was a part of the vast Varapuzha Parish. Later, for some time, Pizhala Parish was under the jurisdiction of Kothadu Parish.

[32]The Edathil Family- parish magazine,2022, pg no;38-52

Varapuzha Church - The historical background of Varapuzha Church, the mother parish of Pizhala, It is related to Udayamperur Sunahados, a very important historical event in the history of the Kerala Church. In 1599, the then Archbishop of Goa, Dr. Alexis Menosis. The procedures implemented by the Udayamperur Sunahados convened by Alexis Menosis led the ancient Marthoma

Christians of Kerala to Catholicism and revival. A section of ancient Christians against these reforms and reforms in the Kerala Church, there was strong opposition. As a result of this, in 1653, the Koonankuris oath took place which split the Kerala Catholic Church. From Rome in 1656, Carmelite missionaries led by Fr. Joseph Sebastian to Kerala sent by Pope Alexander VII on December 3, 1659, following the conversion of the majority of early Christians to the Catholic Church as a result of the zealous activities of the Carmelites

Malabar Vicariate for Kerala Catholics were established and first Vicar Apostolic Mon. Joseph Sebastian was appointed. After the Dutch conquered Kochi in 1663, who were staunch Protestants and anti-Catholics, the European Catholic missionaries had to leave Malabar. Then Mon. Sebastian went to Europe appointing a local bishop named Alec Sander de Campo as his successor. Although the Dutch expelled the missionaries, some Carmelite missionaries including Mathews Pathiri remained in Malabar, continuing to preach in the land of Zamothiri and among the Marthoma Christians in the interior.

Mon. Sebastian played an important role in continuing mission in Malabar with Fr. Mathew. For three and a half decades, Fr. Mathews made an in-depth study of the flora of this place and compiled a comprehensive book. Fr. Mathews played a major role in preparing the most famous book 'Horthoo's Indicus Malabarikus' (Keralaram). Later the hostility and hatred of the Dutch towards the Catholic missionaries changed drastically. Mathews Pathiri had a very close friendship with the then Dutch Governor Hendrick van Reed. Van Reed had a great interest in botanical research and that led to build a friendship with Fr. Mathews. Through this friendship the Catholics among the Dutch also received favors. Fr. Mathews submitted his botanical treatise to Van Reed. Vanreed, who was very happy with this, gave permission and help to establish churches in Chatyat and later in Varapuzha that was given to Mathews. ^[33]

[33]Ratheesh bhaganamadam, Christian Tradition of Pizhala, Smaranika , pg no; 29-40

Van Reed, who was very happy to receive the manuscript of the botanical treatise prepared by the botanist Mathewus Pathiri with great sacrifices, in 1673, was granted permission to build a church at Chatiyat, a few norths of Ernakulam city. Given to Mathews. Chandy Bishop of Parampil had excluded from his jurisdiction the Chatyath Karma Malamata church established on 3 March 1673 as the first Carmelite church in Kerala. The land for the temple was donated by Cheranellur Lord, a local lord. Varapuzha Church, the second church built by the Carmelites in Kerala, was established on 17 November 1673. The first church built by Mathewus Pathiri at Varappuzha grew to be the main center of the Carmelite missionaries who came to Malabar. He also established a Sannyasa Ashram along with the Varapuzha Church. It became the headquarters and mother house of the Carmelite missionaries. He also established a seminary in 1675 at Varapuzha. That seminary was later moved to Puthanpally and then to Aluva Mangalapuzha to become the highly regarded Pontifical Seminary.

A scholar finished sacrificial services offered by Fr. Matthews is one of the first to lay the foundation stone for the revival of Varapuzha Archdiocese.

The Carmelites used to offer their services centered on Varapuzha, which had a church, an ashram and a seminary. Varapuzha backwater is the confluence of the Periyar river which has many branches. The missionaries chose Varapuzha Church as their headquarters considering the water travel facility of the place where the church stands, located on the west bank of the confluence of the two tributaries of Periyar in the Varapuzha River. The name of the river Varapuzha later became the name of the area. This river, where there was a lot of fish called Varal, was called 'Varalpuzha' by the locals. Varapuzha later became Varapuzha. Missionaries called Varapuzha as Verapoly. The Latin meaning of the word Verapoly is 'City of Truth'. In Western countries, Varapuzha is 'Land of Truth' was famous by the name of Mr. Sebus Thiani's successor Parampil Chandy Metra, the talented, sacrificial and holy foreign Carmelite priests led the Malabar Vicariate. The main center of the Carmelites was Varapuzha, a historical land that God had signed. That made Kerala Sabha very blessed with her brilliant life. During the pastorate of Dr. Angelo Francis, Malabar Vicariate was renamed as Varappuzha Vicariate by Pope Clement XI on 13 March 1709. ^[34]

[34]Ratheesh bhaganamadam, Christian Tradition of Pizhala, Smaranika , pg no; 29-40

Then in 1845, Varappuzha Vicariate was divided into three Vicariates of Mangalore, Varappuzha and Kollam for administrative convenience. All three were led by Carmelites themselves. Indian Hierarchy on September 1, 1886 established by Pope Leo XIII, Vicar of Varapuzha, elevated it to an vicariate archdiocese. Dr. Leo Nard Apostolica who was the Vicar Apostolica at that time was the first archbishop of Varapuzha. Varappuzha was then separated in 1887 by establishing the Vicariates of Thrissur and Kottayam for Syrian Catholics. Then Dr. Bernard D'Arguinzonis, Dr. Angel Mary Foreign Carmelite Metropolitans led Varapuzha. Dr. Bernard Metrapoleetha shifted the headquarters from Varapuzha to the city of Ernakulam in 1904, but the Archdiocese was still known by the name of Varapuzha, which is famous for its historical and holy antiquity. The current Archdiocese of Varapuzha has existed in Kerala for more than three and a half centuries with the names Malabar Vicariate, Varapuzha Vicariate and Varapuzha Archdiocese. The history of the Archdiocese of Varapuzha, which started as Malabar Vicariate, has witnessed the service of great foreign Carmelite missionary shepherds for almost three centuries. Angel Mary, the last foreign Carmelite Metropolitan of Varapuzha, became the auxiliary bishop with the right of succession. Joseph Attipetti was appointed by Pope Pius XI. Angel Mary became the first indigenous Metropolitan of Varapuzha in 1934 after her father retired from the archdiocese administration. Dr. Joseph Kelanthara, Dr. Cornelius Elanchikal, Dr. Daniel Acharuparambi, Dr. Francis Kallarakkal, a local priest, led the Archdiocese of Varapuzha on the path of growth on December 18, 2016. The pastoral mission of Varapuzha is now going forward under the honorable leadership of Joseph Kalathi Parampil.

Varapuzha is a mission land blessed with the great presence and selfless services of Carmelite missionaries and shepherds. Dr. Angelo Francis, Dr. John Baptist Multhedi, Dr. Florentius of Jesus of Nazareth Dr. Francis DeSales, Dr. Aloysius Mary of Jesus, Dr. Raymond Reshmila of St. Joseph, Dr. Milas Painter Gast, Dr. Maurelius Stabilini, Dr. Francis Xavier Pesetho, Dr. Louis Martini of St. Theresa Dr. Bernardine Bechinelli of St. Teresa, Dr. Leonard Mella Noe, Dr. Marcelinos of Saint Thresia, Dr. Bernard Arguin Sonis, a Carmelite shepherd led the Kerala Church forward on the path of faith by living in the Varapuzha Ashram. Father Melano ruled for a long time from Manjummal Ashram. ^[35]

[35]Ratheesh bhaganamadam, Christian Tradition of Pizhala, Smaranika , pg no; 29-40

Fr. Matthew Voos of St. Joseph, Fr. Polycarp of Maria Joseph, Fr. Dominic of Holitri Nitti, Fr. Paulinos of St. Bartholomew, Fr. Clement Pianis of Jesus, Fr., Bartholomew Aspiritu Sanco, Fr. Elias of St. Joseph, Dr. Bonaventura Arana of St. Joseph, Fr. Lawrence of St. Rosy, Fr. Philip of St. Joseph, Fr. Germany Yes of St. Octovia, Fr. Innocent of St. Neprio, Fr. Dezacus of St. Teresa, Blessed Fr. John Vincent of Jesus Mary, Fr. Ligori of the Virgin of Carmel, a Carmelite monastic priest, was a prominent missionary in the Varapuzha Assam.

Prominent botanist Fr. Mathews, grammarian and author of the first Malayalam language grammar. Angelo Francis, the author of the Malayalam Dictionary. John Baptist Multhedi, Master of Malayalam Sanskrit Akaradi and multilingual scholar Fr. Stephen of Saint Paul, author of the ecclesiastical treatise Fr. Germanius of St. Octavia, author of Mission Histories and Linguistics, Fr. Dr. Ince Phonus Apresantassi Yone, author of several scholarly books on ecclesiology. Francis Sales, the author of several linguistic and lexicographic works, including the first book printed in Malayalam, the Samska Vedartha, Fr. Dr. Clement Pianius, the master and master of Ana Vadhi scholarly works. Dr. Paulinos and Sancho Bartholomew, author of Church History and Grammar. Dr. Francis Xavier Pesato Asancto Anna, a historical scholar who has contributed many books to Malayalam literature. Marcelinos Barardi A Sancto Thracea, author of the spiritual-linguistic book Fr. Leopold Maria of St. Joseph, authored historical works by Fr. Canthidus a Corde Marie, editor of the mission magazines, blessed Fr. John Vincent, author of many books, the learned and multi-talented Carmelite missionaries who lived in Varapuzha Ashram, including the bishops Amathus of St. Elias, contributed to the Malayalam language and literature through their literary services.^[36]

Fr. Bartholomew's of Hollispy, Fr. Amathus Ofcescent Elias, Fr. Tevus of St. Joseph, Fr. Jastarf Our Lady of Souls, Dr. Angelo Francis, Fr. Innocent of Saint Onupa, Fr. Arsenus of Saint Teresa, Fr. Renathus of the Immaculate Conception, Fr. Innocent of Saint Leopold, Dr. John Baptist Maria Lathedi of St. Teresa, Dr. Florentius of Jesus Nazareth, Fr. Clement Pianis of Jesus, Fr. Francis of St. Elisevo, Fr. Lawrence of St. Rosina, dau. Aloysius Mary of Jesus, Dr. Raymond of St. Joseph, Dr. Francis Xavier Pesetho of Sant Anne, Fr. Peter Paul of Sacrifice, Fr. Anthony of St. Mary, Dr. Bernardine Bechinelli, Dr. Marcelinos, Fr. Philip of St. Joseph, Fr. Kammillana Duff Presentation, Dr. Leonard Mella Noe, Fr. William of St. Teresa, Fr. Ella Yass of St. Joseph,

[36]Ratheesh bhaganamadam, Christian Tradition of Pizhala, Smaranika , pg no; 29-40

Br. John May of Heart of Jesus, who led the Varappa-based Kerala Sabha, and 27 missionaries, including 9 shepherds, have been buried in the Varappa holy ground.

History shows that the first church built in Varapuzha was a fairly small church. Like Rome the first church in Varapuzha was built in a small model of St. Peter's Basilica in a circular shape with pillars around the center. The church was built round in the middle and extended from there to the altar and the front door. The church was 60 feet long and 38 feet wide. The Varam church, which was the main center of the Carmelites, was elevated to a cathedral when the Carmelite Vicariate took over the administration after Parampil Ndi Bishop. For the missionaries of Varapuzha, the pastoral mission of the Latin-Syrian Catholics was also important, as was conversion work among other peoples. The main catechuminate (study room) north side of the church was started from the establishment of the Varapuzha monastery for evangelization to bring many to the Christian faith. The Varapuzha church is known as 'Kochuroma' due to its great historical importance in the Kerala Church. Later many renovation works were done in the church. Dr. Facade of the typical old church. Rebuilt in 1739 by John Baptist St Multhedy. Later, after seven and a half decades, it is seen in the records that some renovation work was done in this church. The dome of the first church had collapsed and a new dome was built in 1801, slightly taller and wider. Then the pictures of 12 disciples, Moses and Elijah were inscribed on Machupalaka and made it beautiful. Mahami Shanari the creation of the beautiful paintings and ornamental tapestries in Alta Ra and the rebuilding of the temple church took place in 1835 during the vicarage of Vara Puzha by Fr Bernardine Bechinelli. As a result of his efforts, he got help from the Propaganda Thiru Sangh for the renovation of the church. In the middle of the 19th century Dr. The new choir room was built by Francis Xavier. Fr. As a result of Polikarp's efforts, the church was beautified by building parashalas on both sides of the church and by constructing two gopurams at the facade. In 1871, Given the name of St. Joseph. Varapuzha Church's facade and others were severely affected by various renovation works, heavy rains and flood damage. Dr. The arch, pillar and adjoining walls of the church, which had suffered severe damage during the reign of Father Angel Mary, collapsed on 3rd August 1920. ^[37]

[37]Ratheesh bhaganamadam, Christian Tradition of Pizhala, Smaranika , pg no; 29-40

Then the foundation stone of the new Deva Layath was blessed on 27th December 1921. The plan of the new temple was prepared by the famous art and science expert Br. The construction of the church took place under the leadership of Leo OCD. Built in a beautiful Gothic style with a length of 107 feet and a width of forty-six feet, this temple has a very artistic 75 feet high. The idols of Joseph are all very artistically crafted. The rebuilt Varapuzha Church was blessed by Angel Mary Father in 1927. A restored Varapuzha the church was one of the biggest churches in Kerala at that time. In 1904, the headquarters of the Varapuzha Athiru Pata was shifted to Ernakulam, but the Varapuzha Church remained the cathedral till 1936. Then St. Francis of Assisi Church, Ernakulam was elevated to the status of Cathedral.

Mother's special incarnation, the relic of the cross, a large single stone tank for keeping water, a small single-stone tank for bathing, tombs of bishops and missionaries, an archaic bell tower, bells of Deva Laya brought from Belgium, ancient sacrari, ancient monastery and seminary buildings are all historical monuments of Varapuzha. Mahima also calls out. Parishes like Koo Nammav, Cheranellur, Kothadu, Pizhala, Chettibhag, Neerikode, Chennur, Thundathumkadav, Christ Nagar, Muttinakam, Elur, Panaiikulam, Kongore Pillai, Cheranellur Nithyasayamata, Edayar were part of Vashala Varapuzha.

ST. FRANCIS PARISH CHURCH, PIZHALA

Pizhala is one of the beautiful rural islands in the pariyar backwater north of the kochi metropolis. One of the 14 in kadamakkudy island communities, island pizhala is located in the center.

For public convenience, all government institutions in this region are located in pizhala. So pizhala can be described as the headquarters of kadamakkudy archipelago. Valya kadamakkudy, murikkal ,paliyam thruthu , pizhala, cheriya kadamakkudy , pulikkapuram , moolambilly, puthussery ,chariyamthuruthu , chennur, kothad, kandanadu, karikkettuthuruthu from the kadamakkudy archipelago .After the great flood in 1341, the archipelago including pizhala in formed. ^[38]

[38]Ratheesh bhaganamadam, Christian Tradition of Pizhala, Smaranika , pg no; 29-40

About 1km long Pizhala island is a land rich in agriculture. Where about 2 %of area are agricultural fields. Fishing is also important. Organic rice paddies and shrimp farms makes Pizhala very beautiful. Pokkali rice cultivation during those year and shrimp cultivation during the summer are done here. Pidiari' and ' kettuthengu ' tradition, a fund saving method propagated by the carmelites, were originated for the construction of pizhala church. It was conducted by Albert of ooliparambil was who to the house in Pizhala and collected 'pidiari'. An althar of the church, which was 25 miles long and eight and half miles wide. was made of stone, line and bricks. The front part of the church was cut stone pillars. The roof was made of bamboo and thatch on pollara. The eastern end of the front walls of the church was board pieces. The first church at Pizhala was blessed by Father Dr. Bernard Arguin on 15th august 1894. The image of saint Xavier, which was enshrined in the old school and was installed in church. The church was officially known as St Francis Xavier's church.

Then on Sundays and festival occasion, priests came from Pizhala and offered divine sacrifice Except the altar space, and priests from varapuzha parish, moolambilly parish and puthan pally seminary came and offered communications on Sundays. After the establishment of Pizhala church, father Benavanthur Fransisco, Fr.John Design Marcos Fernandez, Fr. Elias Joseph and vedic nobles of varapuzha parish performed the spiritual services in Pizhala. Thoma Katanar who was the co- priest of Moolampilly devoted his service for 16 years and Fr. Sebastian Bidhamar was a teacher at puthanpally seminary and are particularly memorable for more convenience in Pizhala, which was part of varapuzha parish, Bernad Arguin son is father, by order number 2280 dated September 12,1918, placed the neighbouring parish of kothad under ' Thiruhridaya' parish and it was more convenient for the people of pizhala to go to varapuzha for spiritual matters. With that, the ministry of the Carmelitic Missionaries in Varapuzha for more than a quarter of a century after the establishment of the Pizhala church ended in pizhala and the dioceses to the hands of the priests. Father Joseph Noronja Nelkunnacheim was the vicar of Kothad at that time. The Carmelitic missionaries of Varapuzha established a cross church in the name of sacred Heart of Jesus in 1882 on Kothad Island in the east of pizhala Island in periyar. ^[39]

[39]Ratheesh bhaganamadam, Christian Tradition of Pizhala, Smaranika , pg no; 29-40

Arguin son is the father who made an independent parish on first july 1902.

New church 100 feet long and 10 feet wide was blessed on 5th june 1916 at Kothad. The reconstruction of this. Dilapidated temple started in 1999. The new church was completed on Agust 1,2004 by Fr. Daniel Acharu Parambil, Fr. Clement Peckunja(1902-08), Fr. Augustine Nedunghadan, Fr. Francis Xavier Walter(1910),Fr. Jokkim(1910-12),Fr. Kasper Vincent Deekunja(1912), Fr. Clement Deekunja (1912- 15) are the fathers who came from Kothad to Pizhala for the spiritual services.It is given by the Fr. Joseph Noronja Nelkkunnacheim who is the vicar and it was during his time that Pizhala church was part of Kothad and the construction of the two storied vedic office began in 1931 and was blessed in 1932.

In this place of this old two storied building which was later demolished, there is a house for the elderly and organization offices. In 1944-45, he led the parish and convened a general meeting of the parish and decided to complete the construction of the church by accepting financial assistance from the people construction proceeded according to economic scale the roof was constructed by typing pillars at a height of 12 feet on both sides. Then during 1945- 46, Fr. Abraham was vicar at payyampilly. He added his own finances and built the sankirathi room at the back of the church wrote and published a prayer book 'Thirumanikoor' for worship. Then in 1946, Fr. Joseph Munnappily who was the first vicar was appointed as vicar for the second time. He stopped for the progress of pizhala land. He built footpath through the paddy fields to the river on the east side of the church under construction and a boat bridge at the end with the cooperation of people.

During the construction of the church, the divine sacrifice was offered in the school built by him. In addition to the help of locals, the temple was completed under the noble leadership of Munnappily father through the donations received from spain through Attipattis father. In this Church, there were 7 beautiful altars and six feet high idols. The second temple was blessed on March 19,1953 by father Attipetti. He also built the chapel of St. Xavier infront of the church. ^[40]

[40]Ratheesh bhaganamadam, Christian Tradition of Pizhala, Smaranika , pg no; 29-40

This great artist also brought a 12 cents plot of land at the boat jetty to the east and built the very beautiful and symbolic statue of ST. Theresia on December 28, 1949, a solemn welcome was given to the image of our lady in Pina, Joining the Parish of Moolampilly, chittoor, cherannallur, kothad, varapuzha and chennur. Then father Punnappilly shifted to kothad parish. Then father Stanely padua, who was the vicar during 1953-56, visited the houses for the spiritual devotion of the people and gave good advice and gave great encouragement to the youth in the fields of arts.

Then father Paul Attipetti, who was the vicar from 1956-51 was a prolific preacher. Through his spiritual sermons, he led the parishioners to a deep sense of faith. He paid a lot of attention to the development of pizhala and with cooperation of P.R Lakshmanan and the puthiya kulangara Lewis Cooper, who were public activists at that time, he assisted the land owner and obtained consent for the construction of a road from the southern tip to the north of pizhala. It was through his efforts that the straight road became a reality. He started ST. Joseph's death relief society and ST. Xaviour's marriage relief society in which all the families of the parish are members.

Then from 1961-63, father Joseph was vicar at Chakala Poram. He was a scholar and a brilliant preacher who gave sermons about the church and so on in the parish. It was during that time that ST. Francis school was upgraded to UP school. The land north of the church was purchased for the school. He started the construction of the building. Kadamakudy gram panchayat area is the closest area to Kochi city. As habitable land is scarce, people are crowded on the available land. But Kadama Kudi Gram Panchayat is in CRZ Zone 111. Only 15.84% of the total area of the panchayat is habitable. The rest of the area is water bodies, potholes and outlying rivers. Therefore, there are many legal hurdles to build shopping complexes and community halls to increase revenue. The fact is that the panchayat has already implemented the effort to capture the outlying areas and make them profitable, but the fact is that the intended result has not been achieved in full due to the continuous objections and court cases of those who have held the outlying areas in their hands for a long time.^[41] However, the services of the Panchayat Level Outreach SubCommittee, which worked tirelessly to convert the outlying lands in the areas of Kadamakudy, Chariyamthuruth, Kothad and Moolampilly into the panchayat's assets, are highly commendable.

[41] Ratheesh bhaganamadam, Christian Tradition of Pizhala, Smaranika, pg no; 29-40

If implemented, great development can be brought to Kadamakkudy. Instead of cultivating Pokkali in the Pokkali fields, do fish farming. - Exclusive use hinders progress in agriculture. Lack of sufficient labour for cultivation in Pokkali fields and lack of availability of advanced machinery for harvesting according to the characteristics of the fields are the main challenges for the development of this sector. The resulting decline in income discourages farmers from taking up paddy cultivation. The above problem can be solved to some extent by conducting panchayat level registrations of agricultural labour forces and farmers and through this, sufficient number of farmers can be made available at the work sites and also there should be an effort from the side of the government to produce innovative materials.

The floods in 2018 caused siltation of the rivers which greatly reduced the number of fish in the rivers. Pollution of the Periyar is also a major issue and the solution is to increase the depth of rivers by dredging and to impose strict controls on the discharge of chemical wastes from industries into the river.

Stray dog nuisance is rampant in the panchayat. The ABC program through Kudumbashree Mission is no longer able to sterilize dogs. Dogs jump around carts and there are big accidents. Terunaya nuisance can be solved if government schemes are launched through veterinary department. Setting up a shelter for stray dogs on a block basis is also a solution. In the field of animal husbandry, the panchayat is reaching self-sufficiency in local chicken egg production. Duck farming is also going well in the panchayat.

The unusable sub-centre building of the primary health center in Vasil Kadamakoo area is a problem for the progress of the health sector. MLA, MP Anganwadi cum PHC with funds. Ways are being sought for the construction of the sub-centre.

Plastic waste is collected from homes and commercial establishments using Haritakarma Sena. ^[42] But some houses and shops are turning their backs on this. By printing the green card and

[42]Ratheesh bhaganamadam, Christian Tradition of Pizhala, Smaranika , pg no; 29-40

distributing it to all the houses and shops, it will be possible to bring the entire Kadamakkudy panchayat under Haritakarmsena and achieve the goal of My Kadamakudy cleanliness is beautiful. Bio pot panchayats have been distributing bio-wastes for in-source treatment.

In the field of education, all the schools in the panchayat are doing well. As the new generation is less interested in reading, there is a need to set up reading rooms ward by ward to get the children back into this field. Also, the Panchayat reading room should be upgraded as a model reading room with modern facilities. For the development of arts and culture 2024, the youth can develop their skills. There should be a permanent venue under the Panchayat for feeding and a playground should be constructed for practicing sports. The services of Literacy Promoters are available in the Panchayat to enhance further education activities.

Ten percent of the scheme budget is earmarked for women's development in every financial year, but it remains to be seen whether the complete welfare of women has been achieved. Empowerment of Vigilance Committees and construction of counselling centres for women and adolescents will help to some extent in curbing the increasing violence against women. Employment initiatives and training should be implemented to increase the self-employment capacity of women.

Schemes for the elderly, children, palliative care, physically challenged and other vulnerable groups are also implemented every year. Nutrition distribution through Anganwadi's is going on efficiently. It is necessary to modernize all Anganwadi's to prevent the decrease in the number of children in Anganwadi's.

Although the narrow roads in the panchayat make traffic difficult, we have been able to improve the condition of all the roads to some extent. According to the guidelines, the stipulation that only 30 percent of funds should be allocated to the background sector is a big setback in an area like Kadamakkudy Panchayat, which has mostly concrete roads. Pressure has to be exerted on the government to relax the T Act. We have managed to maintain the street lights very efficiently. ^[43]

[43]Ratheesh bhaganamadam, Christian Tradition of Pizhala, Smaranika , pg no; 29-40

Hopefully in the coming years we will be able to convert street lights completely to LEDs and save energy and money and become a filament free panchayat.

Although housing projects are included every year as part of poverty alleviation, we are yet to implement the concept of complete housing. The Coastal Control Act is the main reason for this. It is regrettable to say that this objective will not be realized unless relaxations are allowed in this Act according to the topography of the Panchayat. However, we can hope that the dream of housing will become a reality for maximum beneficiaries by including it in the government's Life Housing Scheme. The Panchayat is implementing various schemes for the upliftment of the Scheduled Castes. The panchayat is implementing many schemes from employment initiatives for women and study aids like laptops for students. However, in the housing sector, more funds need to be found to provide safe housing facilities for Scheduled Castes. ^[44]

THE TALES BEHIND KADAMAKKUDY

Kadamakkudy is said as a place where if you reach, you are in a fix ('kadanaal kudungi'). And it was true and not an exaggeration in olden days. Then the transportation facilities to the tiny islands were not at all good. It is said that the Kadamakkudy isles crystallized at a time when the Kochi estuary was formed in the 1341 deluge. As, obviously, the island was surrounded on four sides by water, the residents of the isles earlier used boats to reach the mainland. Later when roads were laid, the tourism opportunities of Kadamakkudy came to the fore. ^[45]

[44]Ratheesh bhaganamadam, Christian Tradition of Pizhala, Smaranika , pg no; 29-40

[45]"Kadamakkudy has a lot in store for foodies and nature lovers."

"The tales behind Kadamakkudy" in Onmanorama, November 23,2023

https://www.onmanorama.com/travel/kerala/2022/11/16/kadamakkudy_tourists_guide_vistas_cuisine.html

CHAPTER 3

ANALYSIS AND INTERPRETATION

The collected data have to be processed so that eligible conclusions are made. The interviews were of valuable help in this regard. The purpose of the analysis is to summarize the completed observation in such a manner that they yield answers to the research questions. The purpose of interpretation is to search for a broader meaning of the answers by linking them to another available knowledge.

Table 1: General information

1.	Name of Panchayat	Kadamakkudy
2.	Village	Kadamakkudy
3.	Block	Edappally
4.	Taluk	Kanayannur
5.	District	Ernakulam
6.	Constituent assembly	Vypin
7.	Parliamentary constituency	Ernakulam
8.	Total number of wards	13
9.	Total area	12.29 sq.km,1276.4hec
10.	Boundaries	
	North	Ezhikara, Varapuzha Panchayats
	East	Cheranellur Gram Panchayat

	West	Njarakkal, Nairambalam Gram Panchayat
	South	Mulavukad Gram Panchayat
11.	Population - total	16457
	Total population on the basis of 2011 census	16457
	Males	8232
	Females	8225
	Scheduled Castes	1228
	Scheduled Caste Females	625
	Scheduled Caste Males	603
	Number of children who are 6 years old	1181
	Number of adolescent girls	970
	Males above 60 years	934
	Females above 60 years	1043
	Those feeling mental and physical challenges	146
	Children with disabilities between the ages of 0 – 6 years	7

CHART 1: EDATHIL FAMILY TREE

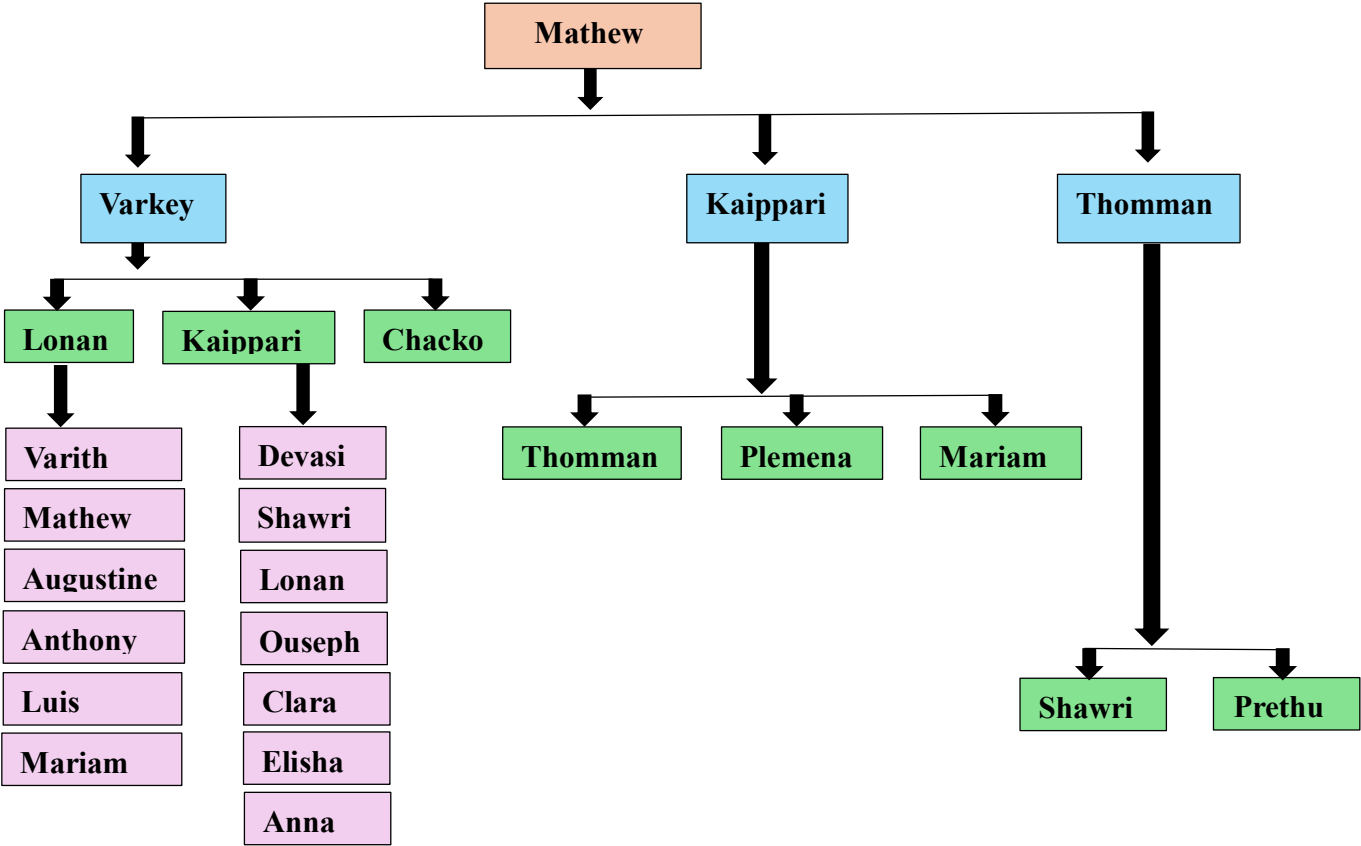


Table 2: Public visit to Kadamakkudy islands

Response	Frequency	Percentage
Yes	34	61.9
No	16	29.1
Not yet, but I will	5	9.1
Total	55	100

The above shown table is about the number of respondents who had visited Kadamakkudy islands. From the pie chart, % of respondents had paid a visit to the islands, while the rest of the respondents who constitute % and % represent the people who had not visited and those who plan to visit in the future respectively.

Figure 1: Public visit to Kadamakkudy islands

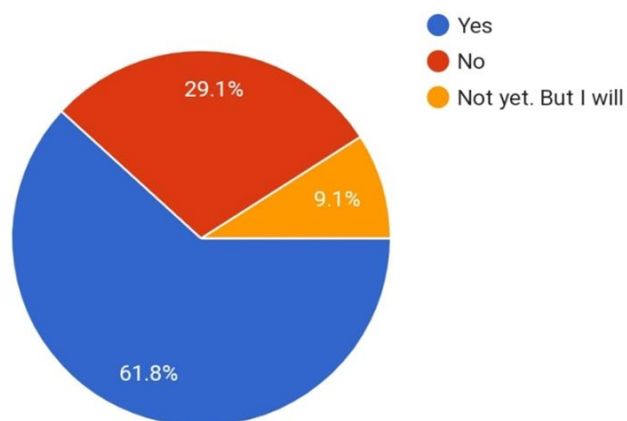


Table 3: Public knowledge on the history of the formation of Kadamakkudy islands

Response	Frequency	Percentage
Yes	18	32.7
No	37	67.3
Total	55	100

Table 3 presents the percentage of people who already have knowledge about the history of Kadamakkudy islands. In which % have prior knowledge about the history of the Kadamakkudy islands and % of the respondents don't know about it.

Figure 2: Public knowledge on the history of the formation of Kadamakkudy islands

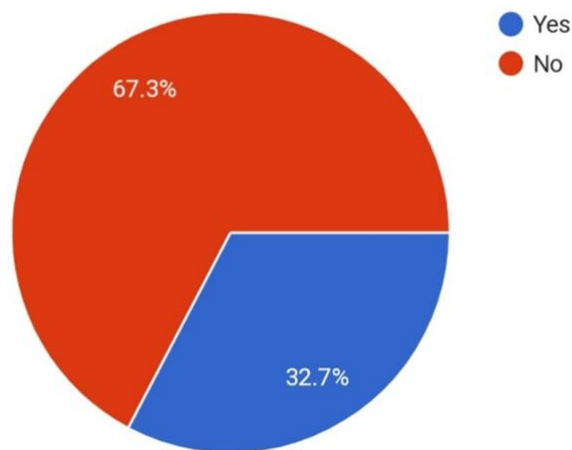


Table 4: Sources of knowledge on the history of Kadamakkudy islands

Response	Frequency	Percentage
Books	1	1.8
Media	12	21.8
Through family, relatives and friends	21	38.2
Natives of the place	7	12.7
Other	14	25.5
Total	55	100

The above depicted table shows that among those who have knowledge about the islands, % have acquired that knowledge through books and another % through media sources. Whereas % and % among them have got to know the history through family, relatives, friends and being native of the place respectively. Only % have known through other means.

Figure 3: Sources of knowledge on the history of Kadamakkudy islands

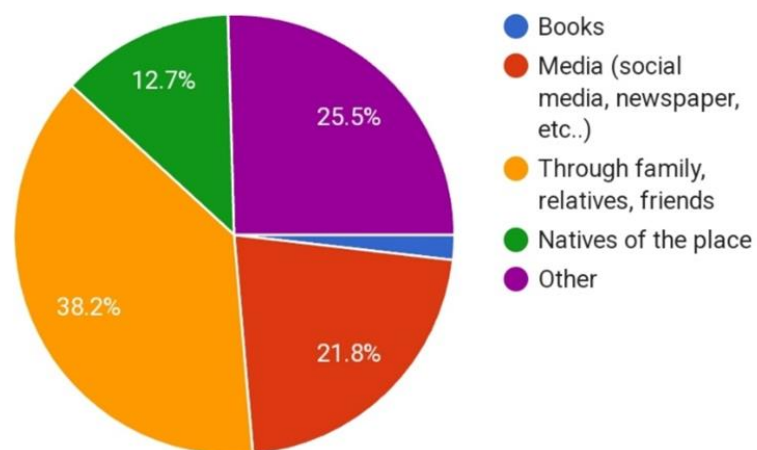


Table 5: Public visit to Pizhala island

Response	Frequency	Percentage
Yes	29	52.7
No	26	47.3
Total	55	100

The above presented table is about the number of respondents who had visited the Pizhala island. It shows that % have visited the island and only % have not visited the place.

Figure 4: Public visit to Pizhala island

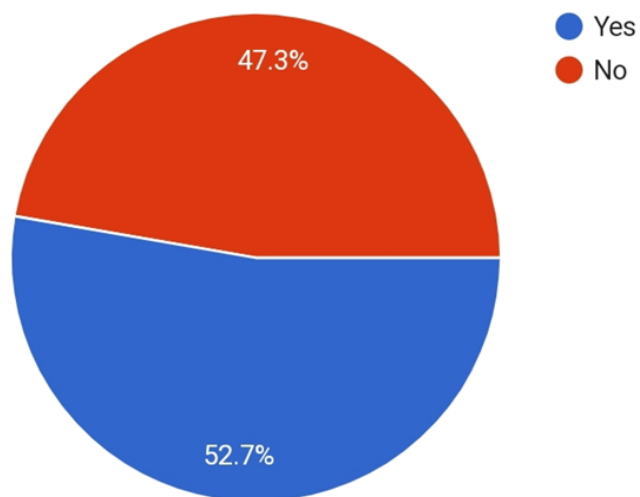


Table 6: People's knowledge about Kadamakkudy as a tourist place

Response	Frequency	Percentage
Yes	49	89.1
No	6	10.9
Total	55	100

In the above table, % of people were acknowledged that Kadamakkudy islands are now a tourist place. Whereas the % of people were unaware that the Kadamakkudy islands are now a tourist place.

Figure 5: People's knowledge about Kadamakkudy as a tourist place

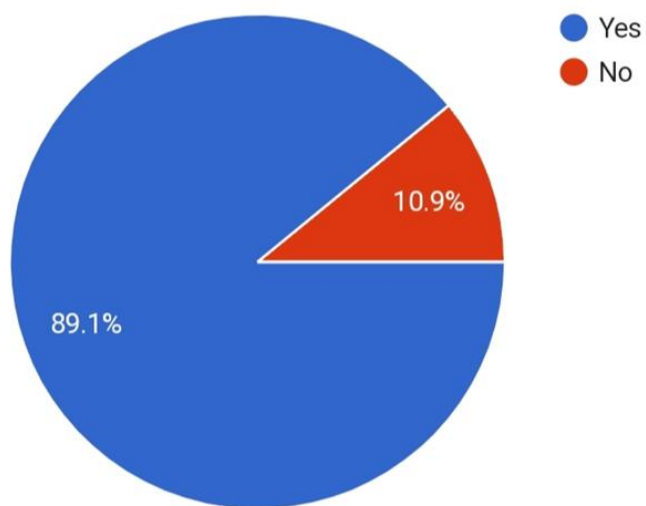


Table 7: People's opinion on whether Kadamakkudy should be a tourist place

Response	Frequency	Percentage
Yes	51	92.7
No	4	7.3
Total	55	100

It is clear from Table 7 that % of respondents agree that Kadamakkudy should develop as a tourist place. On the other hand% of people were not into it.

Figure 6: People's opinion on whether Kadamakkudy should be a tourist place

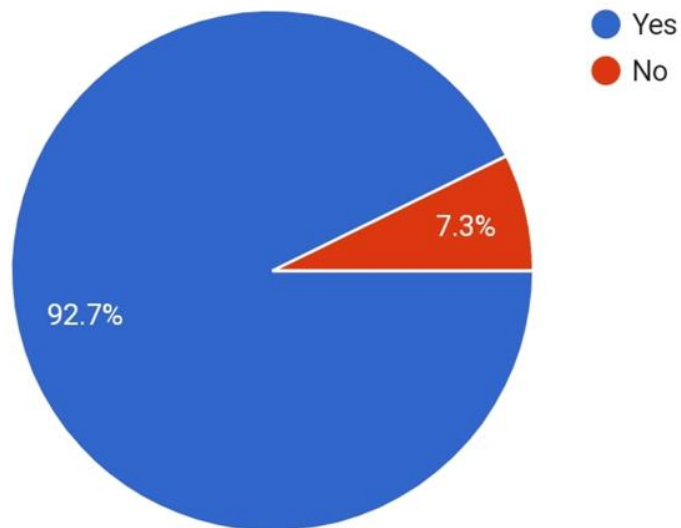
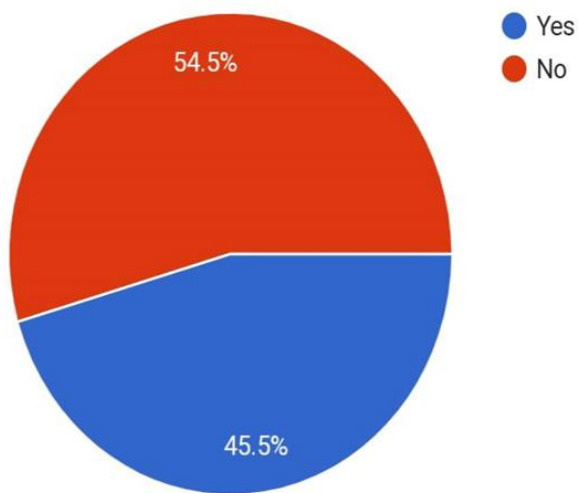


Table 8: Opinion on vandalism at Kadamakkudy islands

Response	Frequency	Percentage
Yes	25	45.5
No	30	54.5
Total	55	100

Table 8 represents the public opinion on whether Kadamakkudy islands are being vandalized or not. % people agree that it is being vandalized whereas % say the opposite of it.

Figure 7: Opinion on vandalism at Kadamakkudy islands



CHAPTER 4

CONCLUSION

The history of the Kingdom of Cochin presents a complex tapestry of political alliances, territorial expansions, and cultural dynamics. From its origins as Perumpadappu Swarupam under the rule of the Later Cheras to its emergence as a significant political entity following the arrival of the Portuguese, Cochin's journey reflects the intricate interplay between local rulers, external powers, and geographical forces. The kingdom's strategic location along the Malabar Coast made it a coveted prize for European colonial powers, leading to a series of alliances and conflicts that shaped its destiny. Despite internal disputes and external pressures, Cochin maintained its resilience and identity, eventually merging with Travancore to form the state of Travancore-Cochin, which later became part of the modern state of Kerala. While the exact origins of the Cochin royal family remain shrouded in myth and legend, the enduring legacy of its matriarchal succession system and the unique socio-political dynamics of its ruling dynasty continue to intrigue historians and scholars alike, underscoring the richness and complexity of Kerala's historical heritage.

The transformation of Cochin from a small offshoot of Edappally to a significant political entity represents a pivotal chapter in its history. The shifting of commercial traffic and the strategic relocation of merchant families to Cochin signaled the beginning of its rise as a prominent trading hub along the Malabar Coast. Under the governance of the Ellangallur royal family and later the Elaya branch of Cochin, the city flourished and expanded its influence, ultimately leading to the transition from the larger Kingdom of Perumpadappu to the Kingdom of Cochin. This transition not only marked a change in leadership but also a shift in focus, as Cochin embarked on its own distinct path, charting its course as a key player in the region's political and economic landscape. The relocation of the capital from Kodungallur to Vypin further solidified Cochin's identity and laid the foundation for its future growth and prosperity.

The Kadamakkudy Islands stand as a testament to the resilience and ingenuity of its inhabitants, who have thrived in the midst of geographical challenges and natural disasters. Formed in the aftermath of a massive flood in 1341, these islands have evolved into a vibrant community with a

rich cultural heritage and a strong connection to the land and sea. With fishing and agriculture serving as the mainstay of the local economy, the people of Kadamakkudy have embraced sustainable practices to ensure the prosperity of future generations. Despite being geographically isolated, the islands have seen significant development in recent years, with initiatives aimed at improving infrastructure, education, and healthcare. The achievement of ISO 9001:2015 certification for the Gram Panchayat underscores their commitment to excellence and innovation in governance. As Kadamakkudy enters its next phase of development, guided by the principles of inclusive growth and community participation, it is poised to emerge as a model for sustainable living and holistic development in the region.

Pizhala emerges as a distinctive island village with a rich history and cultural heritage deeply intertwined with the tributaries of the Periyar river. From its formation during the floods of 1341 CE to its recent milestone with the opening of the Moolampilly-Pizhala bridge, the island has witnessed significant transformations over the centuries. The etymology of its name, possibly derived from Portuguese origins, reflects its tranquil and serene surroundings. The establishment of educational and religious institutions, such as the first school constructed by Catholic missionaries in 1859 and the presence of diverse temples and churches, highlights the island's vibrant community life. The recent infrastructure development with the inauguration of the bridge has facilitated easier access and connectivity for the residents, marking a new chapter in the transportation history of the island. With its unique geography, agricultural practices, and religious traditions, Pizhala stands as a testament to the resilience and spirit of its inhabitants, who continue to preserve and celebrate their cultural heritage amidst modern advancements.

The celebration of Ukuli/Manjal Kuli/Holi by the Kudumbi community in Pizhala adds a vibrant cultural dimension to the island's rich tapestry of traditions. Originating from Goa and brought to Kerala by fleeing members of the community, this festival exemplifies the resilience and cultural diversity of Pizhala's inhabitants. Alongside religious and cultural celebrations, the island thrives on its traditional agricultural practices, particularly the indigenous Pokkali rice cultivation method, which sustains the local economy and provides a source of livelihood for many residents. The recent initiative to promote cage fish farming in collaboration with CMFRI reflects ongoing efforts to diversify economic activities and enhance fish production in the region. Furthermore, tourism plays a significant role in the island's economy, attracting visitors with its picturesque shrimp farms

and Pokkali rice fields. With improved transportation infrastructure, including ferry services and water metro jetties, Pizhala is becoming more accessible to both locals and tourists alike, further contributing to its economic growth and development. As Pizhala continues to evolve and adapt to changing times, it remains a shining example of harmonious coexistence between tradition and modernity along Kochi's coastal landscape.

The narrative of Kadamakkudy Grama Panchayat unfolds as a microcosm of Kerala's rich cultural tapestry and developmental challenges. Nestled within the picturesque backwaters near the bustling metropolis of Kochi, the Panchayat embodies a blend of tradition and modernity, characterized by a deep reverence for heritage juxtaposed with aspirations for progress. However, this juxtaposition is not without its complexities, as the Panchayat grapples with issues of sustainable development, land utilization, and urbanization while striving to preserve its natural beauty and ecological integrity.

The historical significance of the region is palpable, evidenced by the meticulous efforts of individuals like Prakashan T R to unearth the genealogical roots and familial connections that bind the community together. Through painstaking research and archival exploration, Prakashan T R's endeavors illuminate the intertwined narratives of families like Edathil Tharavat, underscoring their enduring contributions to the cultural and social fabric of the region. These narratives serve as a testament to the resilience and tenacity of the local populace, whose collective memory and ancestral heritage form the bedrock of community identity and cohesion.

Educational institutions such as the Pizhala school and community services provided by the church and Panchayat exemplify the community's commitment to holistic development and social welfare. Despite economic challenges, the people of Pizhala continue to rely on traditional livelihoods such as rice cultivation and fishing, while also embracing modern ventures such as firearm licensing and industrial workshops. This adaptive resilience reflects a dynamic interplay between tradition and innovation, where age-old customs coexist with contemporary aspirations.

However, amidst the rich tapestry of culture and heritage lies a pressing need for sustainable development strategies that harness the region's natural beauty and unique resources to create viable livelihood opportunities for the local populace. The Panchayat's vision for a development

cycle guided by government mandates underscores a commitment to inclusive growth and community empowerment. By leveraging its cultural heritage, ecological assets, and human capital, Kadamakkudy Grama Panchayat aspires to chart a course towards a more prosperous and equitable future for its residents.

As the Panchayat navigates the complexities of governance and development, it is confronted with multifaceted challenges ranging from land utilization and urbanization to economic diversification and environmental conservation. The balancing act between preservation and progress requires a delicate interplay of policy intervention, community engagement, and sustainable practices. Through collaborative efforts and participatory decision-making processes, the Panchayat seeks to forge partnerships with stakeholders, leverage resources, and mobilize local expertise to address these challenges head-on.

In essence, Kadamakkudy Grama Panchayat stands at a crossroads of opportunity and transformation, where the past converges with the present to shape the contours of the future. By drawing upon its rich cultural heritage, fostering innovation, and embracing sustainable development principles, the Panchayat endeavors to create a model of inclusive growth and resilience that serves as a beacon of inspiration for communities across Kerala and beyond. As the journey towards progress unfolds, guided by the collective aspirations and endeavors of its people, Kadamakkudy Grama Panchayat emerges not only as a geographical entity but also as a symbol of hope, resilience, and possibility in the ever-evolving landscape of Kerala's development narrative.

Pizhala Island emerges as a beacon of resilience and community spirit amidst the tranquil backwaters of Kerala. The dedication and selflessness of individuals like Ousepachan chettan, the oldest living member of the Edathil family, exemplify the ethos of service and solidarity that permeates the island's culture. From ferrying residents to safety during strong currents to assisting with emergency rescues, Ousepachan chettan's unwavering commitment to the welfare of his fellow islanders embodies the spirit of communal support and mutual aid.

Moreover, Pizhala Island's journey towards development is guided by a deep-rooted connection to its agricultural heritage and natural resources. The lush organic rice paddies and thriving shrimp

farms not only contribute to the island's scenic beauty but also serve as vital economic lifelines for its inhabitants. The traditional practices of Pokkali rice cultivation and the "Pidiari" and "Kettuthengu" fund-saving methods underscore the island's rich cultural heritage and sustainable ethos.

At the heart of Pizhala Island lies its vibrant community, where artists, teachers, and artisans coalesce to celebrate the island's cultural diversity and creative spirit. The establishment of the Pizhala church, with its unique architectural features and historical significance, serves as a testament to the island's enduring faith and collective endeavor. As the headquarters of the Kadamakkudy archipelago, Pizhala Island symbolizes the resilience and vitality of rural communities in the face of modernization and change.

In essence, Pizhala Island is more than just a geographical entity; it is a testament to the indomitable spirit of its people and the enduring bonds of community that transcend time and tide. As the island continues to chart its course towards progress and development, guided by the principles of sustainability and social solidarity, it stands as a shining example of hope and resilience in an ever-changing world.

The narrative of Pizhala Island and the broader Kadamakkudy region unfolds as a multifaceted saga of resilience, adaptation, and communal endeavor. From its humble origins as a rural backwater settlement to its present status as a vibrant community on the cusp of development, Pizhala's journey reflects the collective efforts of generations past and present to carve out a sustainable existence amidst the ever-shifting tides of history.

At the heart of Pizhala's narrative are the intertwined threads of faith, community, and tradition. The establishment of churches and schools by Carmelite missionaries in the late 19th and early 20th centuries laid the foundation for spiritual and educational growth, fostering a sense of belonging and identity among the island's inhabitants. Through the tireless efforts of spiritual leaders like Father Joseph Noronja Nelkkunnacheim, the spiritual and social fabric of Pizhala was woven ever more tightly, providing a sense of cohesion and purpose in the face of adversity.

Over time, Pizhala evolved from a primarily agrarian society to one with a more diversified economic base, encompassing activities such as fishing, rice cultivation, and sand mining. The

natural beauty of the island, with its lush paddy fields and shimmering backwaters, became a magnet for tourists seeking respite from the bustle of urban life. With the advent of modern transportation infrastructure, including bridges and ferry services, Pizhala's accessibility increased, further fueling its economic and social growth.

The role of governance and community leadership cannot be overstated in Pizhala's trajectory of development. The establishment of the Kadamakkudy Grama Panchayat in 1963 marked a significant milestone in local self-governance, empowering residents to chart their own course of progress. Through initiatives such as the Harita Keralam Mission and the Life Mission of the Government of Kerala, the Panchayat has worked tirelessly to address the needs of its constituents, from housing and infrastructure to education and healthcare.

Looking ahead, Pizhala stands at a critical juncture in its history, poised to embrace the opportunities and challenges of the 21st century. As it navigates the complexities of modernization and globalization, it must remain steadfast in its commitment to preserving its cultural heritage and natural environment. By fostering sustainable development practices, promoting social equity, and harnessing the creative energies of its people, Pizhala can aspire to a future that is both prosperous and inclusive.

In the final analysis, Pizhala Island is more than just a geographical entity—it is a living testament to the resilience, ingenuity, and indomitable spirit of its inhabitants. As they continue to write the next chapter in their collective story, they do so with a sense of pride in their past and optimism for the future, knowing that the bonds of community and the values of solidarity will guide them through whatever challenges lie ahead.

In commemorating the 125th jubilee of Pizhala St. Francis Xavier Church, we are not only celebrating a milestone in the history of this parish but also honoring a legacy deeply rooted in the rich tapestry of Kerala's Catholic heritage. Established in 1892, this church stands as a testament to the enduring faith and dedication of its parishioners, past and present, who have upheld the teachings and values of St. Francis Xavier, the patron saint of missionaries.

The history of Pizhala Parish is intricately intertwined with the broader narrative of Varapuzha Archdiocese, which has been a beacon of Catholicism in Kerala for over three centuries. From its

humble beginnings as the Malabar Vicariate to its present-day status as an Archdiocese, Varapuzha has been blessed with the tireless service of Carmelite missionaries and shepherds who have guided the faithful on their spiritual journey.

The story of Varapuzha Church is emblematic of the trials and triumphs of Kerala's Catholic community. From the Udayamperur Synod of 1599, which led to the conversion of Marthoma Christians to Catholicism, to the schism of 1656 and the subsequent arrival of Carmelite missionaries, Varapuzha has been at the forefront of religious transformation and renewal.

Throughout its history, Varapuzha has been blessed with visionary leaders such as Angel Mary, Joseph Attipetti, and Father Bernard Argum Sonis, whose unwavering commitment to the faith has shaped the destiny of the Kerala Church. Their selfless service and dedication to the spiritual well-being of their flock have left an indelible mark on the hearts and minds of generations of believers.

As we reflect on the legacy of Pizhala St. Francis Xavier Church and the Varapuzha Archdiocese, we are reminded of the enduring power of faith, community, and service. In commemorating this jubilee, let us honor the sacrifices of those who came before us and rededicate ourselves to the timeless values of love, compassion, and unity that lie at the heart of our Catholic identity. May the light of St. Francis Xavier continue to guide us on our journey of faith, now and for generations to come.

Kadamakkudy Gram Panchayat, situated in the close vicinity of Kochi city, finds itself at a pivotal juncture, balancing the pressures of urbanization with the imperative of sustainable development. The challenges it faces are manifold, yet within these challenges lie opportunities for transformative growth and progress.

One of the primary obstacles confronting the panchayat is the scarcity of habitable land. With only a fraction of its total area deemed suitable for habitation, the panchayat struggles to accommodate its burgeoning population and meet the growing demands for infrastructure and amenities. Legal restrictions, particularly those imposed by Coastal Regulation Zone (CRZ) regulations, further compound the difficulties in land development, hindering efforts to build essential facilities such as shopping complexes and community halls, which are vital for revenue generation and social cohesion.

Despite concerted efforts to harness the potential of outlying areas for economic gain, the panchayat faces persistent challenges from entrenched interests and legal disputes. The commendable work of the Panchayat Level Outreach Sub-Committee notwithstanding, realizing the full potential of these areas remains elusive. Moreover, the exclusive use of land for traditional agricultural practices like Pokkali cultivation poses limitations on agricultural productivity and income generation, necessitating innovative approaches such as fish farming to diversify livelihoods and enhance sustainability.

Environmental degradation poses another formidable challenge, with issues such as river siltation and pollution threatening the ecological balance of the region. Urgent measures, including river dredging and stringent regulations on industrial waste discharge, are imperative to safeguard the natural environment and preserve the rich biodiversity of the area. Community-driven initiatives like Harithakarma Sena play a crucial role in promoting environmental consciousness and fostering a culture of sustainability among residents.

In the realm of education, while the panchayat boasts commendable performance in its schools, there remains a pressing need to reignite interest in reading and intellectual pursuits among the younger generation. Establishing ward-level reading rooms and modernizing existing facilities can serve as catalysts for fostering a culture of literacy and lifelong learning.

Investments in arts, culture, and sports infrastructure are equally vital for nurturing talent and promoting holistic development among youth. By providing accessible venues and resources for artistic and athletic pursuits, the panchayat can empower its residents to explore their creative potential and lead active, fulfilling lives.

Women's empowerment emerges as a key priority, with initiatives aimed at enhancing economic opportunities, access to education, and social support systems for women and girls. Counseling centers and vocational training programs can play a pivotal role in addressing gender disparities and fostering greater gender equality within the community.

Infrastructure improvements, including road maintenance, street lighting, and housing projects, are essential for enhancing the quality of life and promoting inclusive development. However, bureaucratic hurdles and regulatory constraints often impede progress in these areas, highlighting

the need for policy reforms and administrative interventions to streamline processes and expedite project implementation.

Despite the formidable challenges it faces, Kadamakkudy Gram Panchayat remains steadfast in its commitment to fostering inclusive growth, sustainable development, and community resilience. By leveraging its strengths, mobilizing resources, and fostering partnerships with stakeholders, the panchayat can overcome obstacles and realize its vision of a prosperous, vibrant, and resilient community for generations to come.

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APPENDIX 1

SURVEY QUESTIONNAIRE

1. Name*
2. Age*
3. Place of residence*
4. Have you visited Kadamakkudy Islands? *
 - (a) Yes
 - (b) No
 - (c) Not yet, but i will
5. If your answer is 'Yes', mention the year of visit
6. Have you heard about Pizhala island in Kadamakkudy islands?
 - (a) Yes
 - (b) No
7. Have you visited Pizhala Islands? *
 - (a) Yes
 - (b) No
8. If 'yes' mention the year
9. Do you know the history of the formation of Kadamakkudy islands? *
 - (a) Yes
 - (b) No

10. If 'yes', what do you know about it?
11. How do you know the history of Kadamakkudy islands? *
- (a)Books
 - (b)Media (social media, newspaper, etc.)
 - (c)Through family, friends, relatives
 - (d)Natives of the place
 - (e)Other
12. What attracted you to Kadamakkudy islands?
13. Do you know that Kadamakkudy islands are now a tourist place?
- (a)Yes
 - (b)No
14. Is it a good thing that Kadamakkudy islands are now a tourist place? *
- (a)Yes
 - (b)No
15. Do you think kadamakkudy islands is now undergoing any kind of vandalism by the visitors? *
- (a)Yes
 - (b)No

APPENDIX 2

INTERVIEW QUESTIONNAIRE

1. Name*
2. Age*
3. Address*
4. Can you share the history of Edathil family and Christian tradition in Pizhala?
5. Where there were more Christians or Hindus here?
6. What was the livelihood practice which was done here earlier?
7. What are the traditional farming methods practiced in Pizhala?
8. Does those practices are still continuing?
9. How was the land required for agriculture obtained during that period?
10. Can you tell us about the importance of Pokkali farming in this region?
11. And why does people prefer Pokkali and shrimp farming here?
12. How does the farming in Pizhala landscapes move on in the present days?
13. Does the development affect the region negatively or positively?
14. What was the significance of ‘charalu varal’ in ancient times and how it was done?
15. Which mode of transportation was mostly used in ancient times?

16. Apart from 2018 flood, have there been any other floods in your experience?
17. Are there any legends about this island?
18. What is your opinion about the developmental strategy in this landscape?
19. Can you share your view of island Pizhala during the late centuries till 20th century
on the point of development?

INTERVIEW QUESTIONNAIRE

1. Name *
2. Age*
3. Address*
4. In which year you came to Kadamakkudy to administer the panchayat?
5. In which year you became the Kadamakkudy panchayat president?
6. Who was the 1st president of the panchayat who ruled over 16 years?
7. How many wards were there in Kadamakkudy panchayat when you were elected as president?
8. What is the political strategy here during your times?
9. Was there existed any government institutions over that period?
10. Which is the majority religion in Kadamakkudy panchayat?
11. How much importance did women's have in that era?
12. What is the educational status of women lives here?
13. What all were the transport facilities during that era?
14. How much did the 2018 flood affect the island Pizhala?
15. Why Pizhala is known as heart of Kadamakkudy islands?
16. What all are the developmental strategy in island Kadamakkudy?

17. In the meantime, what is your opinion about the bridge that come here under the leadership of Pinarayi Government? When it was inaugurated?

APPENDIX 3
TELEPHONIC INTERVIEW QUESTIONNAIRE

1. What was the historical background of Kadamakkudy Islands?
2. Can you explain the great flood which results in the formation of Kadamakkudy Islands?
3. How many Islands were there in Kadamakkudy?
4. Is there any tale about Kadamakkudy Islands?
5. Why Pizhala is known as the heart of Kadamakkudy?
6. Do you know something about the families who settled here after the great flood?
7. What are the common occupations that were done by the people who lived here?
8. What are the major crops that are cultivated here?
9. Does the profit from these occupations are enough to satisfy your daily needs?
10. What about the hospital facilities in the Islands?
11. What are the services provided by the floating dispensary?
12. Are there any educational institutions in the Islands or near the Islands?
13. What are the types of transportation facilities used by the people?
14. How the construction of the new bridge has affected your transportation?
15. What kind of developments do you think you need in the future?

APPENDIX 4

MAPS

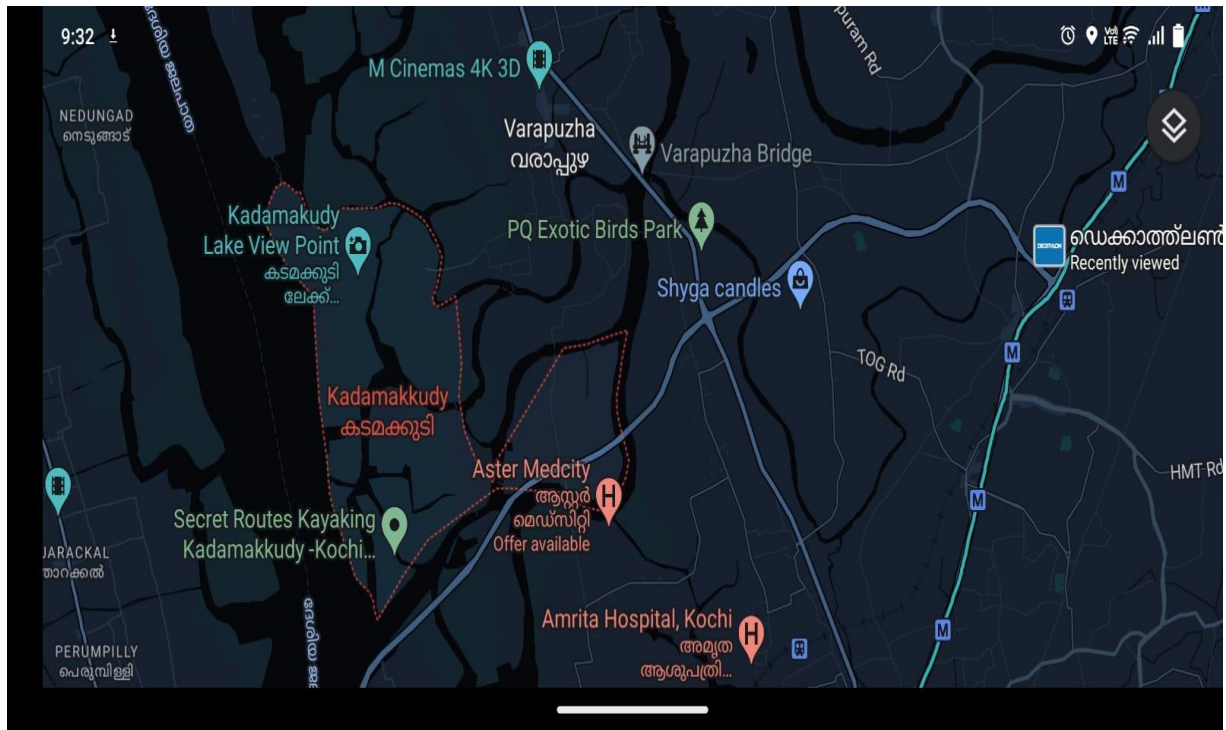


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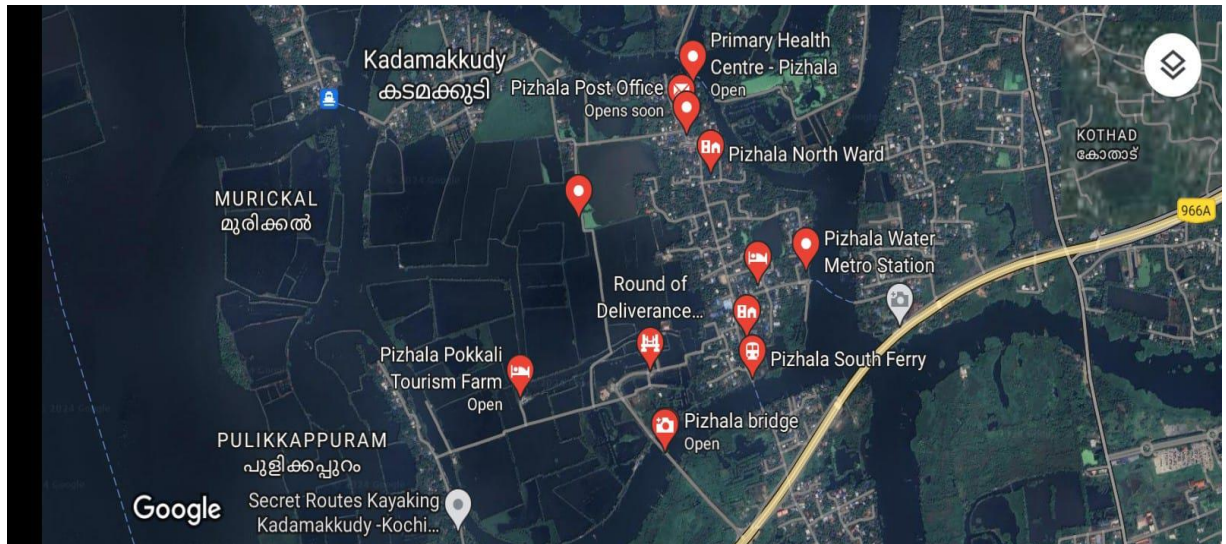


KINGDOM OF COCHIN





KADAMAKKUDY



LOCATION OF PIZHALA IN KADAMAKKUDY ISLANDS

APPENDIX 5

PICTURES



SREE VAISHNAVA TEMPLE, PIZHALA



ST. FRANCIS XAVIER CHURCH, PIZHALA



PRIMARY HEALTH CARE CENTER, PIZHALA





PIZHALA POKKALI FARM



PRAWNS FARM



MACHINE USING FOR CULTIVATION



FLOATING DISPENSARY



FERRY TRANSPORTATION



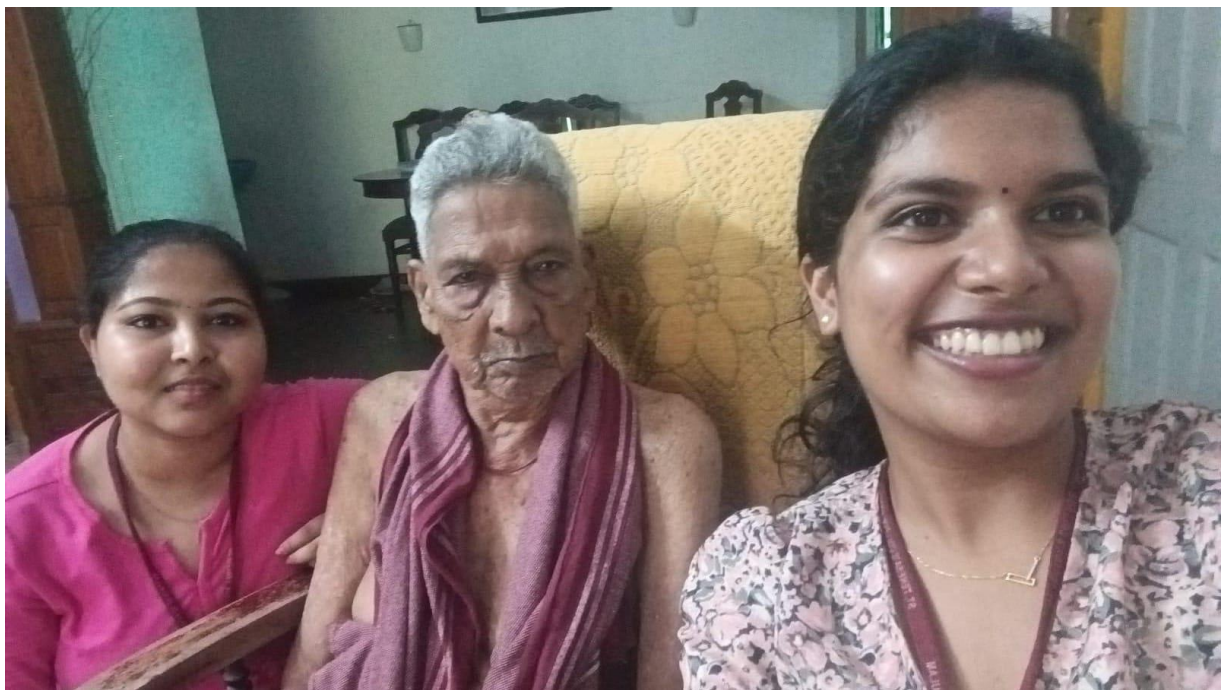
MR. JOSEPH



MRS. MARY AGNES



MR. DAVID



MR. OUSEPH