

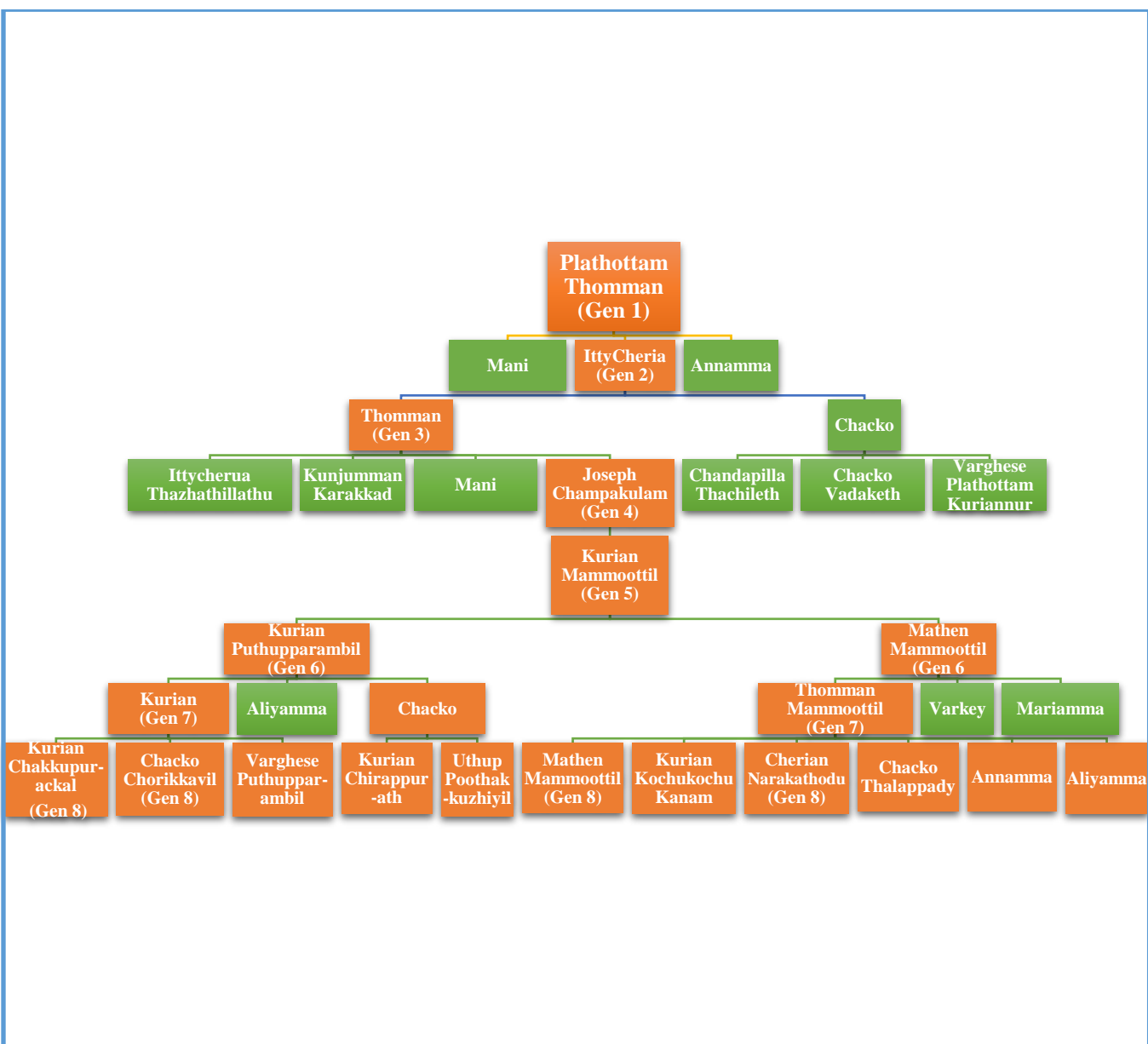
SECTION 2

PLATHOTTAM FAMILY HISTORY

**Vellukutta – Thalappady – Puthuppally Family Branches
(From Bharananganam Plathottam to the settlement at
Kanjirathumoodu (Puthuppally))**

Generation 1 to 8

**Descendants of Our Patriarchal Forefather Plathottam Thomman
Generation 1 to 8 Family-Tree Chart**



***** Follow color code showing family branches *****

PLATHOTTAM FAMILY HISTORY

Vellukutta, Thalappady (Puthuppally) Family Branches Moved Out From Bharananganam Plathottam and Settled at Puthuppally

As our families grew and scattered throughout the world, it was an apparent necessity for Family Reunion and document the family genealogy to keep abreast for the current and new generations. It is imperative to have a good knowledge of the family root and history of each of our families as we move forward to the future.

Our families grew and the members multiplied. Looking for better opportunities, we have scattered throughout India and around the world. This makes it very difficult to keep in touch with others, and eventually it may lead to a disconnection to our loved ones.

As we live in this world, the living circumstances compel us to keep everyone busy. No one has enough time to take care of their own matters. As a result, as time pass by social interactions with each other decreases and we are not even able keep up the relations with the family members and not even get to know our new generations.

As years go by, and the new generations may enquire with their parents about their family root. A well-researched document about our family history will be helpful for the new generations who live around the globe to find the family root.

As this information is very important and vital, the decision was made in a Family Reunion to research the family root and history and publish it as a book. The Family Reunion committee formed an editorial board for this purpose. The board decided to move forward swiftly to find the information from those who were advanced in age.

From our patriarchal forefather Plathottam Thomman who lived in A.D 1700, centuries passed by and we have grown into 13 generations. The root family came from Niranam to Nilackal, and then settled in Bharananganam, through our 2nd generation forefather Ittycheria son of Thomman, our families spread through Vadaserikara, Ranni, Kuriannur, Punnavely, Anickad, Kuzhimattom, Puthuppally and Thalappady areas. This information in detail is included in this book. In order to achieve this goal, Plathottam Family Reunion committee worked very hard to collect the information as accurate as possible. It is to be appreciated.

Christians in Kerala

In A.D 52 the Mar Thoma Sreeha known as Apostle of India came in a boat to Maliankara near Kodungallur. As a result of his ministry, four Brahmin families were converted to Christianity. Saint Thomas who came as the missionary, they received as an Apostle. One of those converted was Kalikavillath Shankaran Nambuthiri. The Temple nearby Palayoor village was later converted into a church building. Thomas Sreeha spread Christianity and planted churches in Kodungallur, Palayoor, Paravur, Kollam, Kokkamangalam, Niranam, and Nilackal. He appointed Shakarapuri and Pakalomattom families, the responsibility of worship and administration.

St. Thomas was killed in Mylapore, Tamilnadu. After his death to assist in church administration, representatives were sent from Antioch to Malankara as needed. During that time we welcomed several Christian Missionaries from Alexandria, Babylon and Antioch. Later, we also welcomed the missionaries who came from Italy, England and other parts of Europe.

During the mid-4th century, the Christian churches were not so active due to the lack of leadership. Only few Elders were in-charge of church leadership positions. In order to correct this situation, the Patriarch sent a business man known as Knai Thomman to Malankara in a ship. He studied the situation and reported back to the Patriarch at Antioch.

In A.D 345 about 400 Christians arrived in Kodungallur in a ship under the leadership of Knai Thomman. In this group Mar Joseph Rabhan, Church Leaders, and their assistants also arrived. At this time, Cheraman Perumal was the king of Kodungallur. To get approval from the King to build a church, Knai Thomman approached the King with very expensive gifts. The king was very happy and gave approval to build a church close by the palace. One of the reasons Knai Thomman got the approval to build church might have been his personal friendship with the King.

The King Cheraman Perumal approved 72 Benefit Acts for Christians in Kerala. These benefits were officially documented and published. Out of these two are still kept in Thiruvalla seminary and three at Kottayam (The Old Orthodox Church Seminary).

Later on when the King Cheraman Perumal divided Kodungallur to his children and grandchildren, he also gave a place for the Christians. Udayamperoor was the place the King gave to Christians. “Vallarvattom” was the land, and the ruler was known as King “Vallarvattom”. For a long time, Christians were in positions of the administration of Vallarvattom keeping Udayamperoor as their capital.

During those times, Christians had equal status and respect in the society with the Brahmins. From A.D. 345 to 1653 the Christians spiritual leaders were members of the Pakalomattom and Shankarapuri families and they were members of the Arcadia Orthodox Church. They were called in Brahmin language “Jathike Karthaviyan”. Later they became known as Arch Deacons.

In A.D. 1498 a large number of people from Portugal (a European country) under the guidance of “Vasco da Gama” arrived in a ship at Kappad near Kozhicode. They pretended to be traders for spices, but their actual intention was to take over the country and thereby to become the rulers.

When the country came under their rule, they started spreading the Doctrines of the Catholic Church. Under the leadership of Mar Papa Meneses who was from Portugal, they converted the original Christians to the Catholic Church.

Soon after, the Udayamperur and Vallarvattom areas which were the strong areas for Malankara Christians became under Roman church rule. The power symbols belonged to the Christian King who ruled Vallarvattom was forced to turn it over to Vasco de Gama. In return he had requested to Vasco de Gama for safety of the people from Portuguese authorities. Vasco de Gama approved it.

Udayamperoor Sunnahadose

In A.D. 1599 Mar Meneses advised the Portuguese government authorities to call a unified meeting and invite all different Christian groups. The intension of this meeting was to further deepen the Catholic root in Udayamperoor. This was a 7 days meeting and it was called Udayamperoor Sunnahadose (a Church Council). The previously approved documents belonged to Syrian Christians were publicly burned. Those people participated in this meeting were forced to submission to Mar Meneses and his Papal rule.

A large number of people who took part in this meeting stood strong against the Roman Church and its rule. They wanted a Christian Bishop to lead the Church against the Roman Church. As a result, a Bishop from Antioch arrived in Kochi, but the Portuguese authorities jailed him.

“Koonan Kurishu Sathyam”

A large number of Syrian Christians (from 32 places – approximately 25,000) who were against Papal rule gathered at Mattancherry Church ground at Kochi. They gathered around the cross, reached out to touch the cross, and denounced Roman Papal rule forever. It was very difficult for everyone gathered there to reach out the cross at the same time because of the large crowd. Those days to do this, they tied coir threads together on the cross and all people gathered touched the coir thread and everyone at same time with same voice denied the Catholic Church and its rulers. When all these people together was holding the extended coir, the cross and base leaned to a side. Since this incident the cross at the Mattancherry Church is being known as “Koonan Kurishu” (the Bent Cross).

The Syrian Christian believers who denied Catholic Church and their rule, accepted Mar Thoma as their Bishop. He was ordained as the Bishop by 12 Fathers of the Syrian Church. He was also known as Mar Thoma I in Malankara church history. After a short period, when the Portuguese defeated the Dutch they left the country. Mar Gregorios appointed by Patriarch arrived from Antioch and installed Mar Thoma I officially and legally.

From A.D. 1665 to 1843 there were nine Bishops who continuously served the Church under the title Mar Thoma. Since that time onwards, the Protestant Missionaries started arriving from Europe for missionary work.

The description above has been the background of Christians in Travancore during A.D. 1675 when our Patriarchal forefather Plathottom Thomman arrived from Niranam to Nilackal.

The Background of Political Situation

Ever since the arrival of the British, most of the native kings vigorously fought against them. After the death of Hyder Ali who was the sultan and ruler of Mysore, Tipu Sultan became the ruler. Then Tipu Sultan came to Palakkad and built a Fort. He and his army invaded the entire Malabar area and led his army towards the south then known as Travancore. Their army moved to Periyar River and camped at the western side. The south side of Periyar was already under the rule of Anizham Thiurunal Marthanda Varma. His Minister was Ram Iyer Dalava and the army was under his command. But Tipu Sultan was not able to invade the south side. By this time Tipu Sultan heard that the British army had entered the borders of Mysore, he returned to fight with them. During the hard-ships and difficulties, our Patriarchal forefather Plathottam Thomman was carefully devising plans and methods for the welfare of his family's future.

Plathottam Family

After the conversion of these four Brahmin families to Christianity - Pakalomattom, Kaalikave, Kally, Shankara Puri families, several other families followed their footsteps and were converted to Christianity. Several Brahmin temples became Christian Churches. But very soon the Hindu community rebelled against Christianity and the four families who were already converted. When it became very difficult to tolerate the Hindu's persecution, the above mentioned four families decided to flee away from Palayoor near Kodungallur towards the south. They came through Angamaly and arrived at Kuravalangad. They lived nearby the Kalikav temple for some time. During this time the building of Kuravalangad church was completed and the believers started to worship there. Even now, researchers could see the places where the four families lived with their individual family name near the Kalikav temple.

During that time, a large number of people migrated from north to the south. The reason for the migration was not only the religious persecution from the Hindus, but they were also scared with the news of an eminent attack by Tipu Sultsan. In addition to this, because of fear of the Portuguese ruler Mar Meneses, several non-Catholics also migrated to the south.

Niranam at that time was growing culturally, socially and economically. Majority of the people migrated, settled in Niranam. Our Patriarchal forefather Thomman was one among those who settled at Niranam.

Few years later the Christians again faced persecution from Hindus. Hindus were the majority at Niranam. When the bad treatments from Hindus became intolerable, the Niranam-Christians traveled towards the east and settled in Nilackal (Chayal) which is close to the Sahya Mountains. About 350 years ago, the Travancore area was not a safe and secure place – the feeling of insecurity was always present. The difficulties and calamities continued until Anizham Thirunal Marthandavarma started to work with different religious and ethnic groups. The King made rules

and regulations for the safety and security of various minority ethnic groups, and brought the country back in to order.

Nilackal (Chayal)

One of the so called Eazhara (7 ½) churches built by St. Thomas (also known as Thoma Sleeha) was in Nilackal. The other churches were located at Kodungallur, Kollam, Niranam, Kokkamangalam, Kottakkavu, Palayoor, and Thiruvithamcode. The smallest of these churches was the one at Thiruvithamcode; therefore it is understood that St. Thomas gave the church only a “half church status”.

The produces from Nilackal farmers were exported to foreign countries via ports of Kollam and Purackad. At that time Nilackal was known for agriculture and as a business center. In A.D. 1600 Nilackal farmers faced with gang robbers – the group known as “Pandippuly Thevar”. But they fought the gang robbers and became even a stronger society. In A.D. 1700 the Pandipuly Thevar robbers for a second time robbed Nilackal people in a mighty way. In history this gang robbery attack was known as “perumpada shallyam” (huge army) – attack by Wild Roaches.

The gang robber’s attack in A.D. 1700 at Nilackal was a clean sweep – nothing was left after the robbery. Everyone at Nilackal ran away for their own safety to different places leaving behind everything they had. A large number of people were killed on the spot. All their life-savings and dwellings were robbed. All houses, buildings and the Church were destroyed. Scattered remains of the destroyed buildings are still visible in the Nilackal forest area. (Recent years different Christian denominations jointly have built a church and continue to worship there. It is also to be noted that the new church is not built in the exact location where the old church once stood.

Our patriarchal forefather Plathottam Thomman and his family – the descendant of Kaliyankal family migrated from Niranam to Nilackal lost everything during the ‘Pandipada’ robbery attack at Nilackal in A.D 1700. He was a farmer and raised domestic animals (cows, bulls, goats etc) to make a living. When Pandipada gang robbed Nilackal, he also lost everything including his house, agricultural farm and animals. Our patriarchal forefather Thomman and his wife with their two sons - Mani and Ittycheria, and daughter - Annamma ran for safety leaving behind everything they had. They ran through the thick forest and travelled towards the north. When he ran away from Nilackal with his family, he only had with him a Holy Image of St. Sebastian, in a bag some coins (known as ‘swarnarashi nanayam’) and some gold ornaments. He lost everything else.

With nothing to look forward for a better future and with no clear destination in mind our 1st generation forefather Thomman and family continued their journey towards the north through the deep forest. He held tight to his heart the Holy Image of St. Sebastian who gave him strength and hope to move forward day and night. He continued the journey to the faraway places searching for a better future and security for his family.

As they were traveling through unfamiliar forest area searching for a shelter, they could not find food, water, and were not able to take cover from cold rain and snow. By holding the Holy Image of St. Sebastian close to his chest, he prayed to God to open a door to his promised Canaan where he could settle down with his family.

Our patriarchal forefather and his family crossed over the Pamba River bank and lived in the western side at Erumely. During this time they lived in a tent, and ate whatever was available in the forest for survival. Then they continued their travel to the other side of Manimala River and reached at Kanjirappally - but their travel continued. He knew in his heart that he was following the divine whisper about his future place of promise.

Time and days passed very fast with his journey. He reached a place called Thidanad. There he lived in Cherickal property for three years. There he worked hard in the farm and made produce to support his family. During summer time, water was not available in Cherickal – so they continued their journey towards the north region. After that he passed Aruvithura and crossed over both branches of the Meenachil River. There he felt deep in his heart and soul that the secure and safe dwelling place for his family was by the riverside. He walked through the riverside examining the purity and fertility of the virgin soil for farming, and finally he reached at Bharananganam.

Our 1st generation forefather Thomman and his family arrived in Arravakulam near Bharananganam, and they lived in Mappila Muthedath Malika (Malika is like a mansion). This was a two story house. He placed St. Sebastian's Holy Image at the upstairs and family lived the downstairs. They reached in Bharananganam in A.D. 1716.

During this time, the rebuilding of the Anakkal Church was in progress. This was the third attempt to rebuild the Church. Our patriarchal forefather Plathottam Thomman completely and wholeheartedly supported and got involved in the rebuilding of the Church. In 1717 he purchased a large property by the Meenachil riverside. He built a house in his new property and lived there. When the Church building was completed, the St. Sebastian's Holy Image, that he had kept in Plathottam family was taken to the new Anakkal Church with a 'celebrated Rasa' and installed it on the southern alter. It was done in A.D 1717 January 21st. Since, the anniversary celebration of Anakkal Church is held on every January 21st and it is an important celebration. On this day they used to move the Holly Image (Thiru Roopam) of St. Sebastian to the main alter of the Church for special worships.

Our patriarchal forefather father Thomman was very well respected in society and in Church families. He was a strong Christian believer and enjoyed serving others and he loved his family. He was widely accepted as an independent and fair-minded mediator for all problems and issues in society and the Church. Soon after he settled at Bharananganam, his elder son Mani and the only daughter Annamma got married. Mani was married to a girl from Kattackal family lived on the other side of the river. His daughter Annamma was married to Arrackal family in Pravithanam.

Our patriarchal forefather wanted to build another house on the north-eastern side of his property, because the house he already built was too close to the river. But his wish did not come to pass. In A.D 1728 our 1st generation forefather Plathottam Thomman went to be with the Lord - leaving us to remember his commitment to the family, society, and Church, dedicated life and legacy. His body was buried in Bharananganam Church cemetery on the fifth row that was specifically allotted for Plathottam family.

After Thomman died his elder son Mani built a house on the north-eastern side of river according to his father's wish. He built the house with a standard common layout – 29 square feet Ara (center room), below was the Nilavara (storage), and the sides of the Ara were the rooms, and in front of the Ara was a long Varanda (sit out porch), and steps to get in to the Varanda. Mani and family lived in the new Plathottam house. Even today, the Plathottam root family house still remains without damages. On the door by the entrance of the house, year 1740 is embedded as the year the house was built.

The committee members visited Plathottam root family home and met with the current family member, the 9th generation Joseph who lives there with his wife Thresiamma, and their daughter Mini. The committee members also visited the notorious “Nilavara” which looks like a jail cell. The foundation stones of the old house are also visible. That house was located very close to the river. The committee visited Madathichery, Aamanoor, Thekeyillam, and Melepatt families living across the river, and the individual family's bath area (Kulikadave) by the river side. The committee members have got a better understanding of the circumstances behind the reason to build another house away from the riverside. During early morning time, it was customary for Brahmin male members to take naked bath by the riverside and do Pooja at the same time. It was far more comfortable for the families who have female members to live at enough distance away where the Pooja was taking place. This was the main reason behind the need for building another Plathottam house.

Ittycheria

Our 2nd generation Ittycheria was the younger son of Thomman. He was a man of extra ordinary personality, and very handsome. He was a scholar, adventurous and courageous. He was also an ego-centric person. He was invincible in any discussion or debate with the same age group people - classmates, Brahmins, Nairs, and Karthas. Ittycheria always carried a shot gun with him. He was an expert hunter. All these praiseworthy qualities in one person are sometimes troublesome. Latter part of his personal life and activities were influenced by the negative side of some of these qualities.

Ittycheria and friends normally used to get together in a specific location. As usual, they met again the day before Ittycheria's sister came from her husband's house to Plathottam to visit the family. His friends saw the laundry man Ayyapachar who does laundry for Plathottam family coming with Annamma. Ayyapachar left cleaned clothes in Plathottam house and took dirty clothes for laundry. The innocent girl Annamma did not observe any abnormality. But the jealous friends of Ittycheria took this opportunity to ruin and destroy his family by accusing of Annamma with an affair with that man.

All his friends mocked and laughed at Ittycheria very harshly. He could not tolerate this accusation. He felt that he lost reputation in the society. Ittycheria was very upset about this. His golden color face became pale and sweaty. The quick-tempered young man rushed to his home like a tornado and told his brother Mani about what happened.

Ittycheria's mother tried to convince him not to get angry because it was his friend's misunderstanding, and he should ignore his jealous friends. His mother advised him not to take it seriously. But to be safe, the mother locked Annamma in the 'Nilavara' and kept the key with her.

Ittycheria believed that “dishonor to a man of self-respect (honor) is more troublesome than death”. This was his personal philosophy. As an adventurous young man ready to act with a loaded shotgun, he was looking for the right opportunity.

Three or four days after mother freed Annamma from “Nilavara” with their house servant lady to take a bath in a water bypass area about $\frac{3}{4}$ mile away. Annamma knew both of her brothers (Mani & Ittycheria) were not around at that time. (The committee visited this tragic and notorious site)

The biggest tragedy was about to strike our family. The wind was quiet – the birds were quiet - no one close by – in one second! A big sound of gunshot! The sound echoed! It was finished! The innocent girl of Plathottam family, the only girl in the family Annamma who was pregnant was killed by Ittycheria’s gunshot. The servant was also killed.

Ittycheria threw away his gun. He explained to his brother what happened. Ittycheria and his brother Mani ran away to the deep forest. The brothers’ intention was to get away from police and legal consequences. So they continued to travel through the thick forest towards the south.

By this time Annamma’s body was buried next to her father Plathottam Thomman. The neighbors and church families whole heartedly supported and helped for her funeral. The body of the servant who was killed was taken by her relatives for burial. At this time left in Plathottam family were the aged grandmother, Mani’s wife, and their 3 year old son Thomman. Across the river was Kattackal family where Mani had married from. The members of this family often looked after their sister while Ittycheria was away.

Ittycheria and Mani on the run through the thick forest, they came across wild animals. As they were running to avoid attack from wild animals, they happened to run different ways and lost direction. Finally, Mani reached in Elanthoor and Ittycheria reached in Thiruvananthapuram after traveling through hills, valleys and rivers.

This was at the time-period when the King of Travancore, Anizham Thirunal Marthandavarma ruling the country after destroying the enemies and had brought back law and order. He was celebrating the victory over “Ettu Veetil Pillai, enemy kings, and others who were opposed to his political views. A feast was arranged and invited 1001 Brahmins to take part in it with a purpose to redress the killing of thousands of people including the Brahmins, and thereby avert the punishment on the King by deities (Hindu gods). This feast continued for one month with all the festivities. During this time, Ittycheria arrived at the capital city. Back then, the rumor was that Ittycheria’s intention was to get an audience with the King and plead for mercy and forgiveness for the crime he had committed.

In order to see his Brahmin friend Madhathisery Namboothiri he wore the thread which is an identification of a Brahmin (known as punool) around the neck and under right shoulder, and went in to the hall of the ceremonial feast. He participated in the feast with other Brahmins.

“Eat as much as you want – when finished wash your hands outside at the water stream” the Brahmin friend Madhathisery told Ittycheria in Sanskrit language. Normally, during this type of feast, the Brahmin people were not supposed to go outside of the feast area to wash their hands.

They were required to stay inside for one month and wash their hands inside. Ittycheria understood exactly what he meant, as he was an uninvited guest. He realized that trying to see the King Maharaja will not help; rather it may cause difficulties and it might be dangerous.

Afterwards, there was a big and noticeable change in Ittycheria's character, attitude and behavior. He removed and threw away his "poonool" (the thread which identifies Brahmins) and with a strong determination he returned to the north. He made a strong decision about his future plan. He had decided to return to Bharananganam and set aside profits from one acre property to provide food for a day for all Plathottam family members on the day of Anakkal church anniversary celebration every year. The remaining property was given to his nephew Thomman (Mani's son). He also had money in the house. Out of it, he only took one bag of money (known as "swarna rashi" (those days money was kept in bags in small quantities) and Ittycheria left Bharananganam.

He arrived in Kurianoor and purchased a property near Pamba River. He then got married in a Church, and started his family life. He kept the family name "Plathottam" in the new place – Kurianoor.

Our 2nd generation forefather Ittycheria had two sons -Thomman and Chacko. They both were born and grew up in Plathottam family – Kurianoor.

Thomman – the elder son of Ittycheria had four sons - Itty Avira, Kunjumman, Mani, and Joseph.

Itty Avira was the forefather of Thazhathillam family in Vadaserikara.

Kunjumman was the forefather of Karackatt family in Ranni.

Mani was the forefather of Palampoikail and Chottikavungal families spread in Kallooppara, Mallappally, Anickad, Murani, and Punnavely.

Joseph was the forefather of the families moved from Champakulam to Puthuppally, Vellukutta, Thalappady and Payyappady. These are Plathottam-Mammoottil-Puthupparambil families; included are Mammoottil, Puthuparambil, Chackupurackal, Chorikavil, Poothakuzhyil, and Chirappurath.

Chacko – the younger son of Ittycheria had three sons - Chandapilla, Chacko and Varghese. Chandapilla was the forefather of Thachileth families. Chacko was the forefather of Vadakkedath families. Varghese was the forefather of Plathottam root family in Kurianoor.

Joseph Champakulam (Plathottam – Kurianoor)

Joseph (Ousepachan) was the younger son Thomman - grandson son of our forefather Ittycheria. The 4th generation - our forefather Joseph lived in Champakulam near his wife's house. He was a member of St. Mary's Ferane Church and he lived in Pallithazhe house near the Church. His elder son Thomas died at an early age. His younger son Kurian was unable cope-up with Kuttanadan life. Because of heavy and continuous rain, often they lost their crops. Furthermore; their house was swept away with the foundation two times due to flood. As our forefather Joseph had to deal with struggles in life and feeling hurt inside, he also had uncontrollable asthma. Because of his poor health condition, he was unable to look after or manage his farming and crops. Ambatt Kurian who lived in Murali near Kallooppa - a wholesale business man used to visit Joseph's house (Plathottam Pallithazhath) and enquire his well-being by the request of Joseph's brothers and other family members when he returns from Alappuzha after business dealings. During one of these visits, Ambatt Kurian took Joseph's younger son Kurian to show him the other family members living in Punnaveli, Murali, and Kallooppa areas. Kurian in his young life only had seen the over-running rivers, water bypasses, and heavy rains, flooding, disasters and losses. When Kurian saw the new place that had rich soil which was very suitable for farming and crops, he expressed interest to live in that area some time in future.

Very soon our forefather Joseph went to be with the Lord due to severe Asthma. His body was buried in St. Mary's Forane Church cemetery. Kurian's mother continued to live with brothers.

Ambatt Kurian and Kurian Plathottam – Pallithazhe (son of Joseph) started looking for a suitable property for Kurian Pallithazhe where Ambatt Kurian had business dealings and places where he was familiar with. They travelled from Changanacherry to Puthuppally. From there they reached Vellukutta near Kanjirathumoodu area and purchased Mammoottil property. With the help and complete support from Ambatt Kurian and Murali Palampoyikayil family relatives, Kurian got married and built a house in that property. Our forefather Kurian started his family life there in the Mammoottil property. His new family name became Mammoottil. He had complete support from all of his uncles and their families who lived in Punnaveli and Murani areas. Every year on January 21st they all used to travel together to Bharananganam for Aanakkalle St. Mary's Church Thirunal celebration. This type of get together and cooperation from every family made the relations even stronger. But later on, because of reformed new denominations were started, some of our families were influenced and broke away from Catholic faith. During that time, the respected Priests of Catholic Churches visited our families often to get us back to Catholic faith. They wholeheartedly invited us to join their newly built Catholic church in Pumattam. However; those who had left Episcopal Churches and joined Evangelical Christian groups did not accept their invitation.

As described earlier, the two forefathers moved from Bharananganam Plathottam family, Kochuthomman who was the son of forefather Mani grew up with the mother. When he became adult he got married from Lallath family in Palai. Four sons were born to this couple. They were the forefathers of Tharappel, Kizhakedath, Bharananganam-Plathottam, and Pravithanam-Plathottam families. The committee members were able to collect their history records. It is important to note that some of our relatives from this branch with the leadership of Father George Plathottam attended several Family Reunions.

During A.D 1800 – 1850, the families moved to Puthuppally and Vellukutta areas built their house in the same blue-print (look alike) as the Bharananganam root family houses. This houses' standard (blue-print) was common in Palai area, but later lot of other families in Puthuppally and Vellukutta area followed the blue-print when they built their houses.

In search of our family history the committee members visited our relatives' houses in Punnavely, Murani, Mallppally, and Anikkad areas. There are various families with the name "Chorikavil". These families are Chorikavil, Poothakuzhyil, and Chirappurath are our family branches. The Chorikavil branch is the oldest which has a history of over two centuries. The most interesting observation was that the family members in all branches in all places have visible and noticeable appearance, sound, and character. During our family reunion, the family branches Thazhathillam, Karakkad, and Palampoyikayil and the members who attended from Thalappady, Payyappaddy, and Vellukutta families have noticeable facial similarities, behaviors and characteristics. We were very surprised when we saw the similarities; the committee said.

Characteristics and Behavior Runs in the Family

1. **Short-Tempered:** Displaying short temper is one of our weaknesses when we cannot react to the situations that we do not agree or accept in a balanced way. We have the tendency to express rage at such occasions have been our signet ring.
2. **Complacency:** When we have achieved a particular stage in life, we tend to be satisfied and are not eager to go further to achieve the goals.
3. **Innocence:** We cannot hide our opinions and differences in front of others. We have the innocence of opening our hearts with our facial expressions, body language, and change in tone. Through these characteristics we open everything to others in an innocent way.
4. **Self-Respect:** This is one of the wide-spread virtues we have acquired from our forefathers. Our forefather Ittycheria is the prime example who reacted to a situation for worse when he thought he had lost his honor. Our family's base philosophy is that "dishonor to a man of self-respect (honor) is more troublesome than death".
5. None of our family members are alcoholics, drug addicts or have criminal activities.

Let us remember our forefathers with gratitude. Let us be thankful to our almighty God for being our guiding light in order to have a disciplined and renewed life. We present this family history book to the new generations of this big family for their well-being and prosperity.

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