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Proceedings of the Madras Government, Judicial Department, 4th July 1864.

[illegible] following letter from F. C. BROWN, Esq., the Honorable A. J. ARBUTHNOT, Chief Secretary, Madras, dated Anjarakandy, 15th January 1864.

broke out not long since a violent dispute between two rival Mapilla Mo[illegible]my neighbourhood, one the ancient Parish Mosque, the other a new Secession Mosque, which went to such lengths as would certainly have ended in blood being largely shed on both sides, if the disputants had not been restrained from open violence by the dread inspired in the Mapilla population by the Mapilla Act No. XX of 1859.

2. Both [illegible]ought my interference, both being well known to me. But as one of them [illegible], that was reason sufficient for my declining to interfere.

[illegible]ied with the decision passed by the Sub-Magistrate, and with its confirmation on appeal by the Joint-Magistrate, both parties returned, I may say, imploringly to me, and both bound themselves to abide implicitly by my judgment.

3. The point in dispute was, whether the Secession Mosque was authorized to have the "*Kotbah*" read every Friday within its unfinished walls, and justified in thus deposing the time-[illegible]d Parish Mosque from its local rank and supremacy at the mere caprice of the seceders, and in defiance of the Provincial law and of established precedents, which demand that the sanction of the supreme authority to this ceremonial being introduced in a new Mosque shall be first applied for publicly and formally obtained. Men are men whether in Malabar or on the banks of the Thames. The feeling engendered on one side by the assumption complained of, was the same as if Mr. Spurgeon and his flock had surreptitiously attempted to [illegible] Tabernacle" upon the degradation of Westminster Abbey.

4. The Mahomedan law of the case is as clear as the English law, which, as is well known, exacts that every structure of whatsoever religious denomination shall be legally licensed and duly registered, previous to its being opened for public worship. Had I possessed the authority, I should at once have [illegible] the seceders with the utmost penalty of the law, from know[illegible] their intentional and persistent breach of it was sure to cause violence and riot. But as the Magistracy decided that the Code gives no power to receive or adjudge such a dispute, and forbids them apparently from looking beyond its four corners for what the customary law of the Province may be; and as this decision left both parties in unabated exasperation, my duty as umpire was to prevent a breach of the peace. With this sole view, I decided that the Kotbah should be read in the Parish Mosque on the following Friday, the seceders attending in a body on the occasion; and that it be read in like manner on the Friday after in the Secession Mosque, and hereafter in each Mosque on alternate Fridays. In this judgment both parties acquiesced. It was religiously followed on the first as well as on the subsequent Fridays, and from that time [illegible] the parties have lived in outward peace.

5. [illegible] before me, in investigating the dispute, that the Mapilla Priests and Hadjis, by whom the Mapilla body is tyrannically ruled and implicitly obeyed, have laid aside the peculiar short-hand hitherto in universal use among the sect, whether Priests or Laymen, and have adopted, in correspondence with each other, the Arabic character to [illegible]. I deem it right to bring this changed change to the knowledge of His Excellency in Council; and with this view, I forward copies of [illegible] and opinion written couched in Malayalim, which the complainants in the late dispute drew up with lawyer-like strictness, and widely circulated. If His Excellency will [illegible] native of Madras, he will find it to be undecipherable in the Mapilla short-hand, and a copy written in acumen which the case and answers show, and w[illegible] grave matter; that while the disputants appeal to [illegible] the State's as competent to decide in what to them wa[illegible] State's Courts sent them away with the curt [illegible] altogether.

6. What in Europe is the "Eastern question" is the Mah[illegible]ion in In[illegible]ally, and generally in Asia, the vast seat and hot-bed of fanatic M[illegible]m. "T[illegible] Padshah," the Sultan of Turkey, has no more devout believers, or more devoted foll[illegible] than the Mapillas of Malabar. This sect, which trades and intermarries with the Subbehs of the Eastern Coast, like themselves and the Arabs strict Soonneas, are silently spreading upwards in increasing numbers from Cape Comorin, and rising into wealth and importance all along the Western Coast, in Bombay, and in all the Mahomedan ports and marts in the Red Sea and Persian Gulf with all which they largely trade, [illegible]ommunicate.

It is as certain as that the M[illegible]us mind has shown [illegible] that a blow struck at the Sultan by any Christian nation, even in defiance of England, wou[illegible] attempted by the Mahomedan population to be mortally avenged upon every Englishman in India. The disinterested influence of England may still for a ti[illegible]w, but all her power will fail to avert the fate impending over the Turks in [illegible]reed and the ambition of less scrupulous nations.

8. As certainly as the Mapillas exist, any such event wou[illegible] up the flame of their furious bigotry. Wrought up to this state of mind, death is to the[illegible]te of Paradise, the murder and plunder of Christians and Kaffirs their highway. Th[illegible] victims would be every industrious, enterprising Englishman, now spreading and extending in increasing numbers to parts of the country never before tro[illegible]ial steps, and settling, lonely and isolated, in situations beyond the reach of imme[illegible] help. Whether their [illegible]rs of other castes may be counted on to arm and defend them, let the bitter exp[illegible] earned in [illegible]

9. [illegible] Collectors who have su[illegible] in Malabar, I have known eleven more or less well. Of the first ten, Mr. William[illegible] only one who, to [illegible] ledge, has taken a large, sound, and prospective view of the Mapilla question. I speak of h[illegible] opinions. But abstinence will not settle this question. *I* mark what fixes not the eyes of changing Collectors, that the Mapillas of the towns are la[illegible]le their own distinctive dress, and adopting that of the Arabs, which has nothing to re[illegible] it for look or convenience; but it more broadly distinguishes the wearers from the Hindoos than did their former dress. This singular change, which is ge[illegible]h, was an enigma to me, until [illegible]xplained by the discovery that the A[illegible] supplant[illegible]es of Mapillas familiar use of their own writing. The two conte[illegible] [illegible]tisfy me that [illegible]s, which are seething in the heart of the countries with which the Mapillas [illegible]intercourse, find a strong reflex in the hidden feelings cherished by the sect wherever it may be spread in India.

10. For these reasons I have d[illegible] a duty to refer to the papers left by [illegible] extract from them a M[illegible] Malabar, written by him many years ago in the [illegible]almness of the closet, [illegible]t. To bring down the facts of their [illegible] the present time, I ha[illegible] in a Note written by myself, so that [illegible] complete an[illegible]tic, of what they were as a religious sect many years [illegible] [illegible] l of what they remain[illegible]hat domination over as been [illegible]

Memoir I request you will submit with this explanatory [illegible]me [illegible]il.

Malabar, and of Hyder Ali's invasion of th[illegible]
ated Anjarakandy, October 1824.

[illegible]cal fragment, entitled "Recollections and [illegible] as far back as the year 1775, the [illegible]ted residence of 49 years;" [illegible]c-[illegible]nuary 1[illegible] the events he narr[illegible]was [illegible]ess: in the scenes he describes, often a leading,

MEMOIR.—The intercourse between Arabia and the Coast of Malabar, and the residence of the Arabs in the latter country, must have existed for many centuries previous to the Æra of Mahomed. As the Arabs at that period professed a religion not hostile to the Hindoos, they were [illegible] well received by a people who, amongst themselves, had no caste specially [illegible] to me[illegible] pursuits. The 2nd and 3rd castes, common elsewhere among the four grand [illegible] of Hindoos, were comparatively unknown in Malabar, and their absence rendered necessary the intervention of foreigners for the exchange and exportation of the surplus produce of the country. Of the numbers of the Arab traders, or of the privileges they enjoyed in Malabar, at the epoc[illegible] their change of religion, no record, I believe, remains; nor is there any testimony relative to th[illegible] condition before the arrival in India of the Portuguese in 1497. At that period, these settlers were found to be numerous and powerful along the Western Coast, and no doubt were very wealthy, from their long and exclusive enjoyment of the lucrative trade between Europe, and Western and Northern Asia.

"The great change which took place in the course of that trade, from the time of the advent of the Portuguese, reduced both the wealth and the power of the Mapillas. *Islami Mapilla* is the Malayalim *Christian* name which the singular incuriousness of the Hindoos gave to these Arab Mahomedans and to their local descendants; transferring the name to them from the *Syrian Christians* who had long preceded them as strangers and settlers coming from the west, and whom the Nyrs called "NAZARANI (*Nazarenes*) *Mapillas*." But the sect continued to retain an exclusive commerce and intercourse with their co-religionists in the north of India, in Arabia, and in Persia. Their numbers must have increased in Malabar after they became Mahomedans, from the rage of their religion for Proselytism, and by the field they found for this passion, among all the lower orders of Malabar, to the religion professed by whom the high caste Hindoos were, as they continue to be to this day, supremely indifferent, in the face of the awful lesson taught to them by the proselytising invasions of Hyder and Tippoo. From that time to the present, the Mapilla conversions from all the lower ranks have proceeded in numbers unchecked by the people, unknown and unheeded by the Government, and they will raise the Mapilla population in no long course of [illegible] to an equality with the Hindoos, the native Christians, and with every other class.

"Up to the time that Islamism became their established creed, the Arab traders and their descendants were peaceable subjects, and very useful in their calling of merchants, and active shop-keepers. But from that change dates a complete revolution in the character and conduct of the Mapillas. They were taught by their new religion henceforth to look upon all Hindoos of the country with fanatic hate and supreme contempt. They were assured by their Priests and Hadjis that the meanest among the Islams was the superior to the highest among the Hindoos; a race of idolatrous Kaffirs, abhorred by God, to extirpate whom was a meritorious act in *His* eyes, and a direct road to the paradise promised to the faithful. In Malabar, as in every other country where the new religion was preached and disseminated, its professors thus became transformed into a cruel and fanatic sect, implacably alien and hostile to every other race and belief, aiming everywhere at the overthrow of [illegible] and proclaiming the d[illegible] lawfulness of conversion by the sword.

"Then began the open or covert hostility between the followers of the two religions, which broke out into frequent and bloody conflicts throughout the period during which the Rajahs of Malabar held independent sovereignty over their dominions. But the brave and warlike Nyrs maintained their ancient superiority over their fanatic enemies. They confined the Mapillas chiefly to the line of Sea Coast, and to the Sea Coast towns. Here unmolested by their rivals, who shunned their towns as pollution, the Mapillas built the numerous Mosques with which these places are studded, and whose strength and solidity were as much designed to bid defiance to the assaults of the Nyrs, ignorant of Artillery, as to receive the faithful at the five daily calls to prayer.

"But although the Hindoos, whose chief profession was arms, looked down with contempt on the trading and shop-keeping pursuits of the Mapillas, still as the first were [illegible]

ducers, and the others the sole distribute
reciprocal want of each other's s itted their active enmi
truces between the combat
" Such was the habitual attitud
Malabar, when it became rumoured that the Dutch were desir
 d with th
 ish at T
 w miles further south, had made Cannanore,
than either, of little value to the Dutch. Close in their
Tellicherry, was settled an enterprising and ne
combined had acquired considerable wealth a the
Fort with its guns, stores, and territory, whi ans
and low-caste Hindoos; and he agreed, it was said, to pay
bargain was concluded, and seizin and delivery of the purchase
but as he never paid, nor probably ever meant to pay, the su
him nothing; secure as he was that to regain forcible the
Dutch far more than their money claim upon him.

" The acquisition of an European built Fort
of a *quasi*—independent territory by a Mapilla trader
of Malabar. Hitherto the sect had continued to be considered and tre
aliens by the Hindoos. They were not to hold
them by the law of " Poorashundrum;" alien's
property devolved, at his demis Chieftai
and in whose territory he had settl

" But by the possession of Cannanore, the Mapillas
uable stronghold. By it they acquired a country, and
Their new Chief, before only a successful merchant and bucca
Hindoo title of Rajah, prefixing to it his Musselman name of Ali, self
" Ali Rajah." He surrounded himself with guards,
to be addressed but as an independent sovereign, and
trading and cruising adventures supplied the means of sup ng
expedition against the defenceless Laccadives, obtain ds, and
thenceforth drew a large annual revenue from the m
either produced or required

" As the Mapillas still felt themselves unequal to cope succes h the Hindo
body, their Chief, Ali Rajah, cast his eyes fo loits of
of Malabar. At that time the Peninsula of
Hyder Ali Khan, who, after making himself master of
try, and extending his conquests in other quarters no
lf by fraud of the rich and extensive R the
and enlightened rule of the " Ikeri Raj ara
formed part of this acquisition, which made the so ons
immediately conterminous with the Northern frontier of Malab ara only by
the course of the Kavve river, from its source in t the sea.
Rajah w ing the p
with this new and unexpected neighbour, nor did he
on a community of religion, and firm ted by the bl
sonally visited Hyder more than onc capital at S the Nabob
the invasion of Malabar, urged him on to the attemp the
great and unanimous aid it would re n every Mapilla in the country, f ity
and certainty of success grounded u r, parcel many indepen-
dent principalities, held together by ion
feeling of a national interest. Hyder's ambition eage

agreed to be guided in the Military operations by the advice of Ali Rajah, who thus became the real leader of this crusade deliberately planned and most foully executed against the lives, the property, and the religion of the unsuspecting Hindoos of Malabar.

" On the day fixed for the invasion, the day on which Hyder's army was to cross the frontier from Canara into Malabar, and of which all the Mapillas were secretly kept advised from one end of the Province to the other, they rose to a man against the Hindoos, with whom they were then at peace, and holding daily amicable intercourse. On that and the succeeding days, every without exception, seized within five or six miles of the Coast, where the nated, wa tered, every female dishonored. Such as could escape fled into the jungles, leaving Hyder with his army to march from north to south without encountering a show of resistance, save at one or two small insignificant forts into which a few Nyrs shut themselves, but whence they were speedily driven by the guns of the Mysore advanced guard, guided and headed by the Mapillas.

" The scene of desolation which followed exceeded what the imagination can conceive. The enlightened Baron Von Rheede, Dutch Governor of Cochin, and the only authority there is relative to the numbers of the Coast population at the time, rated the number of Hindoos in Malabar, Cochin and Travancore, many years before Hyder's invasion, at eight millions of souls, of whom not less than one half must have belonged to Malabar. In the space of one short month, nearly the whole of this number, the very lowest castes excepted, had been massacred, or had fled. A few found refuge in the English factory at Tellicherry: but the greater number had no shelter save the hills and jungles, through the wilds of which such as survived tracked their way to Cochin and Travancore. The Zamorin Rajah, overtaken at Calicut, ere he could fly, killed himself to escape Mapilla pollution. But several of the senior Rajahs, and many Bramins and Nyrs, succeeded in reaching Travancore by sea, where they were received by the noble-minded reign, who ruled in Trivandrum, with all the sympathy and consideration due to their misfortunes, and maintained with all the generosity demanded by their birth.

" Several noble spirits, however, among the junior Rajahs of Malabar disdained to fly. They retired with their Nyrs to the mountains, where they bravely and successfully defended their independence both against the Mapillas and the Mysoreans, during the whole domination of Hyder and Tippoo in Malabar. The bravest of the brave in this band was the Pychee Rajah of Cotiote and Wynaad, the sworn Ally of the Company throughout the life and reign of Tippoo, whose bravery and exemplary fidelity the Company rewarded, after Tippoo's death, by setting a price on the Rajah's head, and shooting him down like a dog.

" In this manner, by his army marching through the country accompanied, subsisted, and re-inforced by the Mapillas, was Hyder's invasion of Malabar effected, and the conquest of a strip along the coast from north to south achieved and added to his Western dominions. In reward of the services rendered in this crusade by Ali Rajah, Hyder named him Governor of the two extensive Districts of Cherrikel and Cotiote, on the condition of paying for them a small annual tribute. Under him the authority of his cruel and fanatic sect was established without control, as far as his possessions extended, and his power was obeyed. Wherever that authority was supreme, the unhappy Hindoos, even of the lower orders, were either forcibly converted, or where they resisted, the males were slaughtered, and the women and children carried off into slavery, " to increase the number of the faithful!" Such is the language of this exclusive religion!

" As an example of the deeds the Mapillas then perpetrated, I will relate only one instance, the entire truth of which I have had the fullest means of verifying. The bloody scene of the tragedy is within a mile of where I now write: the chief actor and assassin, well known to me, lived for many years in this vicinity. His name was Paret Kallenden. This man, a follower of Ali Rajah, was appointed by his master to be the local head of a small District in this part of Randatarra. He found it deserted by its Hindoo inhabitants, so that none remained on whom he could prey. Some among the poorer ones were living at Tellicherry from want of means to fly to Travancore, and suffering great distress from the poverty to which all were reduced. Amongst them was a numerous and once wealthy family of the Oil-maker caste, a caste remark-

able for the stature and strength of the men and the beauty of the w
on their destitute condition, sent emissaries to the family w
In an evil hour the poor Vanians, seduced by
n of Kallenden and his messengers, left the and in a
nued to be treated
banished all apprehension from their minds, and tempted them
ruffians he surrounded the houses of his victims, b
exception in cold blood, cast their bodies into the well, made slaves of all the women a
and carried off roperty.

"The per of this atrocious
in the year 1798, and as the P
and his history soon became well known to me, I more than once questioned him
as to t f what he was accused.
ing, or to palliate his conduct,
is our (Mapilla) law !" Under this stony shield his heart remained
a of remorse or compunction for what he had done; and
his old age he left into rather poor cir the mark
of the Hindoos, he was borne to his pect by h
they shouting in chorus his and their own exterminating cry—Allah ho Uckbar
God is great !"

"At the distance of half a ce in this
mitted in Malabar in the name of his by a M
in the heart of civilized Europe, rushed forth with the same cry on the the year 1823,
mber of th nd
course throughout the world of the exclusive
hatred of other creeds and races it instils into the human breast, to suffer, unheeded, conversions to
proceed eve , and Mosques to spring u the country at the
will and ca hostile fanatics, is not atuous and inal
indifference to the tenets of murderer blood. The fruit of such toleration wi to
be reaped by the English dwellers an among the Mahomedans of India, as they have
been reaped by the Hindoos throughout the course of the eight centuries of Mahomedan domination over them."

Note by F. C. Brown in continuation.

Thus calmly and dispassionately wrote Mr. Brown at the close of a long life passed on the Western Coast. His unbroken observation and experience of the effect of their religion upon the Mapillas dated back to a period only ten years subsequent to Hyder's first invasion in 1764-65. Tippoo's invasion he himself witnessed throughout.

2. From 1824, the date of his Memoir, to 1863, the conduct of the sect towards other religionists has never belied the character he gave of them. The intervening years have been marked by frequent armed outbreaks of the Mapillas in South Malabar, invariably directed in murderous attacks of the Hindoos, and in in hardihood and atrocity until, in 1855, a band, widely instigated, cut to pieces Mr. Connolly, the Collector of the Province, in his own house at Calicut, and before the eyes of his wife.

3. In 1852, another numerous band, instigated and directed by a wealthy Ruman from Tellicherry, had issued forth from a neighbouring Mosque, where the leaders had been sworn on the Koraun, and armed to do or die. They first attacked at midnight the house of a high caste Brahmin at Muttanoor, four miles from this place, literally hewed in pieces every living man,

d child, down to a new born infant, they found in it to the number of seventeen, then
The b rched in a bo
. The brave on the spot. This c
persed the remainder, and stopped the next expedition they were bent on, which was the plunder and burning of this house, the murder of its inmates, and the general destruction of the pro-

equent on the commission of these atrocities, especially the murder of Mr. Connolly, the Mapilla Act XX of 1859 was passed. The alarm its stringent provisions has inspired tion, have
t and the
stracy to conclude that the volcano of pent up bigotry is extinct, and not merely slumberi

5. A virulent d Mosques in this neighbourhood, which has
some time, at such a conclusion would be both very
very dangerous. The point of dispute is that certain Mapillas, foiled in an attempt to intrude into the management of the ancient and hallowed Mosque of their Parish, seceded in a body, built a Mos , and proceeded before it was finished to read the Kotbah in it, as part of the we e, usurping by this act a p alone possessed by law by the ancie e, and therefore disposing it from its supremacy as the Parish Mosque of the country.

C through its Priests and followers in drawing up its case, and subm and opinion of every head Kazi, and every venerated Hadji living between Kavye and Ponany, the local Rome of the Mapillas in Malabar. As both parties made me cognizant of ght my i ce, I required the case and opinions t I was surprised to find both case and opi- *in Arabic* characters, but couched in Malayalim words. Hence it was necessary to summon a Hadji, familiar both with Arabic and with m, to read the p . From him I learned for the first time, that it is in this manner correspond with each other in Malabar, and with such of the body as r a time, or settle permanently, in Arabia. Formerly their correspondence was carried on in the kind of Mapilla short-hand, used universally by all Mapallas, Priests or Laymen. This deciphered by some among the Hindoos; but the adoption of words veils their correspondence and their purposes in the same impenetrable darkness, as would hide those of the Roman Catholics of Europe, if they fixed on Chin mode of communi and with the Holy See.

7. The object of this remarkable cha hister one. I am safe in saying that there is not a Christian nor a Hindoo in Malabar, w s a letter of Arabic, nor does any Mapilla, not a Priest nor a Hadji. Hence documents of the last importance to the internal peace and order of the country, ten in this character, might come into the hands of the cy, and demand promp , when the contents would be as undecipherable as the of Confucius of the Sybilline books.

8. Believing that this dark, unsuspected, religious "imperium in imperio" demands the f authority, I deem it my duty to write this Note in continuation of my father's ns," and to make both papers known to the Government.

9. Apart from their religion, I am not conscious of feeling, any more than Mr. Brown did, the least pers udice against the body of Mapillas. He lived, as I live, surrounded ion of Mapillas. I have in my service the fourth generation of one family, who him to this place. The sons show the same fidelity to my interest as marked their forefather's attachment to his. No race of men can be more valuable as subjects to a country in the condition of this Province, than the Mapillas, for their enterprise, their energy, and their industry, whether as merchants, traders, or cultivators. The reverse of the Nyrs and , there is no occupation they turn away from, no industry they despise. No feasts inter-

rupt their labors. In no class of natives are there so many instances, as among them, of rising from the poorest beginnings to independence and opulence. But their rooted prej and ingrained fanaticism, shown towards all other races and creeds, superadded to that g aversion felt by all the Mahomedans of India to the English as Christians and c their intimate connection with Arabia and Mecca, make the Mapillas objects of and exceptional control.

10. Their Priests and Faquirs, ever at work in making and gaining co ally in opening wide their arms to all caste out Hindoos, never relax in the great aim of their lives, that of obtaining a physical or a moral mastery over every oth Until t of the Mapilla Act, they had completely subjugated the Hindoos m Never w shocked on my return from England in 1856, or more painfully humiliated, than in witn how, in a few brief years, the once brave and bold Nyr had been brought to cower bef once subject but now haughty Mapilla. Whether in town or country, the Nyr never spoke o the caste but in a whisper, nor even in that tone, without looking carefully around to guard against being overheard and marked. He had lost the very instinct of self-defenc

11. True to their uniform history, no sooner had the sect attained this mastery, than they burst forth from their Mosques in furious outbreaks, falling on and murdering the Hin and plundering and burning their houses. From these defenceless victims their fanaticis by long impunity, rose to the open and bloody murder of the firs the Provinc English Collector. Then, but not till then, did the Government come to the effectual prot of the lives and property of its Christian and Hindoo subjects, by passing the Mapilla Act, a very exceptional but imperative Act XX of 1859. From that time the Hindoos have again breathed freely, and felt that they have a Government.

12. But this despotic enactment is of too severe and penal a character to be considered in any other light, than as an urgent and stringent remedy demanded temporarily to meet and master an alarming local evil. Prudence and policy dictate that during the time the Act remains unavoidably in force, a carefully devised *local law* should be prepared, adapted to meet the peculiar case and organization of the Mapillas, and so framed as to bring their numbers, their Priests, especially their Tanguls or High Priests and *their* followers, their religious mendicants, their converts, their pilgrims to and from Arabia, their Mosques and Emambarrahs, constantly before the eyes of the English Magistracy, under pain of punishment for concealing or withholding any of these particulars. In England, the State regards it as one of its essential duties to know the numbers of every religious denomination inhabiting the land, and claiming the protection of the law. The law demands that every place of worship, whether Anglician, Catholic, Dissenting, Jew, Greek, or Mahomedan, shall be duly licensed and registered, previous to its being opened to a congregation. In the State's own Church, the Church of England, the State further exacts n t every Church and Chapel shall be first publicly consecrated by an appointed digni that no man not a Priest shall ascend the pulpit of either, and no Priest ascend and preach from the pulpit without first passing a fitting examination, subscribing to a test of religious doctrine, and receiving a license to preach that doctrine to his fellow religionists. In the extraordinary position of the handful of English in India, it has been thought prudent and justifiable to despise all history, to set at nought all experience, all law, and to dispense with every one of these rational precautions. What answer can be given to this conduct except the fatuous answer, "that India is not England," or the unpardonable answer, that "things will l me," it would be difficult to say.

13. Since the Bengal mutiny Mahomedan massacres in Upper India of 1857, there occurred, in 1860, the Turkish mas Christians from one end of Syria and the Leb to the other, needing the presence of a French army and of an English fleet to stay and pu these crimes; the laying in ashes of the entire Christian and Jewish quarter of Damascus, and the Arab murder and plunder of the Christians at Judda in a manner so unprovoked, as to draw down even from Constantinople severe retribution upon the city.

14. My near neighbour and oldest Native friend is an aged Bramin, who still survives to relate with vivid memory how, near a century ago, he fled with his family to Travancore to escape

death or worse from Tippoo and his Mapillas; how he returned with the English to find his sacred home a ruin, and his broad lands a w the Pychee Rajah saved for him; f the lands belonging to t and fugi vived not to return from Travancore, nor left family nor living aind, th usurped and retained possession. From that period and by these means, dates Mapillas into large landed proprietors; and although during the century v since Hyder's invasion, the general population of Malabar has never recovered of the four millions it presumably numbered before that desolation, nor the robably a fiftieth part of the material wealth it ontained. all castes, must have at least doubled in numbers, and multiplied many hundred fold in wealth. With their numbers and wealth they have co-extensively propagated their marked fanaticism, and spread broad-cast their religious hate: feeding these baneful passions by increasing pilgrimages to their original founts, the holy cities of Mecca and Medina, and becoming exalted from vulgar Mapillas into green-turbaned Arab Hadjis, whose hem the crowd bow low to kiss and whose fanatic mandates are to them a law.

(Signed) F. C. BROWN.

AUJARAKANDY, *December* 1863.

NOTE.—Mr. M. Brown traced the etymology of the nam Tamil, whi onists fro ons of the mother and child in the Churches of the Syrian ans. ng. ne, tle med and ssibly

fer e Arab traders and t of the world as t findoos ca Mapilla." So wed to bea To understand the of his own deity. The M hat is a form o and that of their Priests a ped ned by th s really a

(Signed) F. C. BROWN.

No. 31. To F. C. BROWN, Esq., Anjerakandy, dated Fort Saint George, 4th July 1864, No. 980.

I am directed by His Excellency the Governor in Council to acknowledge the receipt of your letter of the 15th January last, and to convey to you the thanks of the Madras Government for that communication, and for the interesting and useful Memoir and Note on the Moplahs of Malabar which accompanied it.

His Excellency in Council has given his best consideration to the statements and suggestions made in these papers, but he doubts the expediency of resorting to any special legislation for the purpose of controlling the Moplah race further than that which is contained in Act XX of 1859. His Excellency in Council has reason to believe that the passing of that enactment has been attended with the best results, and it is his intention to extend its operation for a further term of years previous to the expiration of the period to which it is now limited.

(Signed) A. J. ARBUTHNOT,
Chief Secretary.

Exd. J. Tulloch.

بسم الله الرحمن الرحيم

الحمد لله وحده والصلوة والسلام على سيدنا محمد واله وصحبه اجمعين وبعد كان جرت فضة
حنانا ماحنم فاذكان اسم قد ذكت ماحن لبة حاجم لو ملات قاض

مثليا رتفضح حضر تليل يتذبوة فكنا حوتيم السلام عليكم ورحمة الله وبركاته كان جرت فضة كل نعدلت
جلالتم علم اديا ورم كوة جمعة برت هوية فضة كل اضى مكركم سريس كاركم افضلكم ميد انكم خاصاء
جلى كان ينفض عواد نمي عادة اء ندان بوتندم ابك كان ينقظ راجيكان رقوني اء اك كلة كاذ
كان لى وركوة كان جمعة بواذ نكليم بيروز جمعة يم كوة نرتبتم بن اضى كرتة دكوة
بيروز فضة انذ الكوانم اذ ذل جمعة نرتوانم فر نبو لتذ جمعة نرتوان جائز اكاذ
جيت انفني جمعة نرتندم اء ذنني م جائز الموا ليوم راجيت لتذ جمعة
جا المحاء بر بم تكل بيذ يلام كا بروم بتيم ميل فرسخ مكركم مرم خاصا نرا ضى كان ينفض
سمان جكبة كاذ ه نال جمعة بواذ نكلتذ م ميل فرسخ قوني فضة انبة الى جمعة نرتندم جائز الموا
اليوانفني عيدان اين نراجاكما نراير اضن بروة كتذم بروة كضكاذ ه نال ابو رشيح كتن
م براجاكما نراضول بتذ ما كموا اليواذ ن وكيم بفرم قوني تكذا نم جواب نركيم بتذ ابر نم

الحمد لله رب العالمين والصلوة والسلام على سيدنا محمد والله وصحبه اجمعين وبعد
نفضي اجيت اذ بريه نرتوت قوت ابرة فضة راجيكان يلوركم بيذ ابر اضد الكت ينكلة راجيكان رتمال
ابن ناشم بن مرتلث ومرتج كوة ان فاذ الاة لتبا فلذاء بتذ ان يتكلم جمعة
نرتان تني اء ومرفضة انذ الكتذم بيروز جمعة نرتندم ومرتركم جائز الكتذ م ا ه كة مرة خاصا
برامي كان ينفض اصوركم ومرفوني كوة كاذ نيذ نال جمعا كتذ مربيروز جمعة
انذ الكتذم جائز الكتذم ال لتذ جمعة جائز اكاذ ثلث ون الاة لتذ انذ الكتذم انذ الكوان
انوا ذم لة كتذم ديس تبرم بضجماء اريقذ كابريم حرام اي كابريم اكت انفني انذ الكتق بر
تيم بلذ اي ذ وشكم شاهد نكان تر فذ اتي فاسقين فضم الكتذ كوة اذ ميلان اه فر كابرم
ومرتروم جعاذ ابر فان بتذ تعزيرو مذ لاي شيخ كفن كتبة ابراهاكما نراو رشيخ

اه فر كابرم وكيم تحفة وعمدة البهج حاشية ابن قاسم مرم كتابكفل شيخ الاسلام زكريا
الانصاري خوجيم ابن حجر تني خوجيم ابراهيم الباجوري تني خوجيم مرم فرنج ابركتوا نفني
فرنجذان ابن عبار تكفل جلذ تاني بتذ فتجب على اهل البلد المقلدين للشافعي رضي الله عنه
الاجتماع للجمعة في محل واحد من البلد حيث امكن وان حالفوا ذلك وصلوا صلاة فاسدة اثموا وفسقوا
وردة شهادتهم وعزرهم الامام تعزير البليغ فتاوه يخالف ما اذا وسعهم مسجد هافليس احد الاتباع

تنعقد بنا بنى حديث كتبه مرسوم كفركيد في تلك البلد فعلها كفركيد تندم اذ نزمارزم اوزك مروة
كيا بنم برم فنه كتابكه صل بندن نالم اري قدايركت يلوبرم يلا كابر يتلم وبرقوني الى
بنا باذ ين جمعه زكابر يتال قال في التحفة الثالث ان لا يسبقها ولا يقارنها جمعة
في بلدة الى اخره وفي فتح الوهاب الآن كثر اهله اي اهل محلها وعسر اجتماعهم بمكان
واحد فيجوز تعددها للحاجة وفي الامداد الا لعسر الاجتماع في محل مسجد او
او غيرها وفي الانوار وشق اجتماعهم في مسجد واحد لوقوع الزحمة او لبعد
اطراف البلدة او لوقوع المقاتلة بين اهلها وفي رسالة الشيخ الشبراملسي وحيث
منعنا التعدد وتعددت فالصحيحة السابقة بتمام تحرم وفي فتاوي الشيخ ابن
حجر رحمه الله من المعلوم المقررات لجمعة لا يجوز تعددها عند الامام الشافعي
رضي الله عنه وعند كثير من العلماء الآن احتيج بان لم يكن في البلد محل يسع اهلها
ولو على مساجد والا وجبت الجمع الصحيحة هي السابقة اذ نال بضجماء جمعة
تعدد واكنده ذي اضحى هيد كفن اذ كنده ميل فركارم نزمج فسادا ي هيد انده اك تندم
هيد كنده جمعتى وكنده تعدد اكنده مجاز ان جائز اكاذ تلت لنده جمعة
فزيتال اذ ذي بزوه كنده م بزوه م كيكا نجال سر كارن هو ذ فج امزج بزشنده م
بيبا باذ الت هذا والسلام ختام كتبه الفقير الخادم الشرع الشريف القاضي ابو بكر
الحاج ابن القاضي محي الدين الكاليكوتي غفر الله عنه وعن والديه امين
حجر بتاريخ الرابع والعشرين من شهر ربيع الاخر ١٢٦٥

ايخطن فنان محمد ومرفد يلك زين الدين كلبه ميليار مشاذ جواب
كاجروه مركوه ابنالم وبرمج لنده جمع نزتوان في علما المار عمل اختلا
فاء نزت بوندتني كاجروه لنده جمعة وزمج نزتوان جائز اك
يتاذ فوده يم دليل اي امكم كاجروه بني راجكم اي بم لنده جمعة نزتوان
جائز اي تلم اك ين تلاوز فعلم ارفقد كاديم الت ابوزنف ومبد
لكن بيضماء بشاذ بدا اي نال جوابنم جوتيم ميل فزنجي جوتيم تني المهمة

ع الجمعة فانما اذا وقع تعدد غير متناع البلد

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Judicial Department

No. 980

To F. C. Brown, Esqre,

Anjarakandy

Sir,

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Fort St George
4th July 1864

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