Judicial (1895) Department.

ORDINARY MS.

G.O., No. 2432.

Dated 25th Nov. 1895.

[Despatch Abstract.]

MOPLAH FINES.

Passing orders on letters from the District Magistrate of Malabar submitting an abstract statement of the valuation of the properties of the Moplah residents liable to fine under section 9 of the Moplah Outrages Act and making certain proposals for compensating the sufferers in the outbreak and the utilization of the fines.

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BACK PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

FURTHER PAPERS.

G.O.	No.	Department.	Date.	G.O.	No.	Department.	Date.

GOVERNMENT OF MADRAS.

JUDICIAL DEPARTMENT.

Read—the following paper :—

From H. BRADLEY, Esq., Acting Collector and District Magistrate of Malabar, to the Chief Secretary to Government, dated Malappuram, 2nd May 1894, Dis. No. 380 M.-Genl.

I have the honour to forward for the orders of Government copies of two reports, dated 3rd March 1894 and 17th April 1894, from the Special Assistant Magistrate, relating to a conspiracy on the part of 12 persons of Angadipuram amsam to murder a Tien, who, having joined the Muhammadan faith, subsequently reverted to his own religion. Copies of the depositions, with translations of those taken in the vernacular, are enclosed.

2. The first intimation of the matter which reached me was the first of the above letters which I received at Cochin on the 7th March on my return from Anjengo. I wired to the Special Assistant Magistrate to ascertain whether he thought it advisable for me to come to Angadipuram and started as soon as possible for Shoranur. On my arrival there I found a letter from Mr. Knapp saying that everything was quiet and there was no excitement, and that for the present he was waiting for further evidence. I therefore went to Calicut for the district board meeting and came back to Angadipuram on the 15th, as previously arranged, for jamabandi.

3. I examined each of the prisoners, but with the exception of Raman they all denied having made any statements before the Special Assistant Magistrate, and asserted that they knew nothing of the conspiracy. They had evidently been advised to do so by their friends outside the jail. I had received information that the knives made for them had been broken to pieces by K. Unnian Kutti and concealed in certain paddy fields, and I hoped to ascertain from the prisoners whether this information was correct. As I could get nothing out of them I made an attempt to discover the broken knives by searching, but was unable to do so. The fields were too large to be searched throughout under two or three days, and as I was anxious to get the jamabandi over, so far as the fixing of the demand went, within the month of March, the last kist month, I left Angadipuram for Cherpalasseri the day after the search. I have not forwarded the statements made before me.

4. Since the recent outbreak I have been informed by the Angadipuram Tangal that the information as to the knives was perfectly correct, and that they were actually in the paddy fields at the time of the search, but they were removed the following night under the orders of Unnian Kutti and taken to the Kolar mines which are now supplied with a good deal of Moplah labour from Angadipuram. The Tangal gave me this information after giving his deposition in the late outbreak, but asked me not to record it because the facts would be denied by Unnian Kutti if I should examine him. I have every reason to [illegible] it is true, as the Tangal spent some days in endeavouring to persuade U[illegible]tti to acknowledge the truth, and, in fact, on one occasion informed the Ta[illegible]dar that he had succeeded in doing so, but Unnian Kutti again withdrew.

I have little to add to the Special Assistant Magistrate's report.

5. It may seem curious that the Tien, Raman, should so readily have agreed to join the conspiracy, but it is a fact that a Cheruman who was converted by the gang of Moplahs who were destroyed at the Pallikurup temple, after the outbreak began,

was shot with them in the charge. This is a far stronger case of a convert's fanaticism than Raman's. The locality which I have inspected personally agrees accurately with the story of the prisoners, and there can, I think, be no doubt of the truth of the story. Unnian Kutti's statement, considering his close connection with some of the prisoners, places it beyond question. There is also evidence of the connection between this conspiracy and the recent outbreak—*vide* paragraph 30 of the Special Assistant Magistrate's letter.

6. For the present I think that the whole of the 12 persons should be deported indefinitely. I agree with the Special Assistant Magistrate that the first six in the list given in paragraph 31 of his letter should be deported permanently. With regard to the others I do not think any of them should be allowed to return except with the consent of the District Magistrate for the time being, which should be given or refused according to what takes place in the future. At any rate unless there are distinct signs of Moplah fanaticism dying out—of which there are none at present—they should not be allowed to return. With regard to Anangodan Moidin Kutti, I do not think at the present juncture that it is advisable to allow any Moplah to whom the epithet "all but martyr" is applicable to remain in the district. Raman's case appears to fall under the Moplah Act—*vide* section 3, "Any *person* who shall procure or promote . . . or shall incite or encourage any other person or persons to commit the same," and section 6, "The Governor in Council shall have with respect to the confinement or trial of any *person* charged with or suspected of an intention to commit any offence punishable under this Act."

7. With regard to K. Unnian Kutti, I do not see how he can be fined under the Act and consider that his deportation would be inadvisable. He can, however, be sent for and formerly warned that he has had a narrow escape.

8. Mr. Neill, the Inspector of Police, has also done very good work in the recent outbreak also.

Enclosures.

From A. R. KNAPP, Esq., Acting Special Assistant Collector and Magistrate of Malabar, to the Collector and District Magistrate of Malabar, dated Perintalmanna, 3rd March 1894.

I have the honour to report the discovery in this taluk of a conspiracy among certain Mappillas to commit an outrage. The conspiracy has happily proved abortive; had it not been accidentally discovered, it might have led to most serious results.

2. The history of the events which led to the discovery of the plot is this. On Saturday, the 24th February, on my return from Tirurangadi, I received an anonymous petition stating that certain Mappillas of Angadipuram amsam had formed a plot to murder a Tien named Choyi, now residing at Mannárakkát. The conspirators, after effecting their purpose, were to take possession of Mannárakkát Nayar and die as martyrs. It was stated that this Choyi had at one time embraced the Muhammadan faith, but had reverted. The petition went on to say that the plot was discovered by one Unniyan Kutti, brother of one of the conspirators, that he had seized the arms which had been prepared, and had confined some of the conspirators in his house. The petition gave considerable details, and I thought it unsafe to pass it over unnoticed. I therefore forwarded it to the Angadipuram Stationary Magistrate, with a direction to him to make a careful enquiry into the matter.

3. On reaching here on Wednesday, the 28th, I was informed by the Sub-Magistrate and the Police Inspector that the facts stated in the petition were, in the main, true. Three Mappillas had been arrested, and a Tien named Raman, whose connection with the case I will mention later, had been produced by the police. The names of the men at that time arrested are given in the margin.

(1) Koyassan.
(2) Kadr.
(3) Bappi.

4. The Sub-Magistrate took statements from these three Mappillas. One of them, Koyassan, admits that he was a party to such a plot as was mentioned in the anonymous petition. The statement made by him is briefly this. He says that one morning, in Makaram (January) last, Karayal Mammi and Valappil Moidin came to the ottupalli (a school-house where the Koran is taught to Mappilla boys), kept by Anangadan Bappi; Koy Assan, Bappi and Kizhissiri Kadr were then present. Moidu and Unni Mammi said that when the former had been to Mannárakkát, following his trade of a timber cutter, he had seen one Choyi, who had at one time become a Mappilla but had since reverted. A proposal was made by Moidu and Unni Mammi that they all should join and murder Choyi, take possession of some house, and wait till the soldiers came and killed them. Koyassan, Bappi and Kadr asked for time to consider. The next day the same two men came and reported that they had secured the adherence of three other men. Koyassan Kadr and Bappi then agreed to join the party. Subsequently, the Tien, Raman, overheard a conversation between Koyassan, Kadr and Bappi on the subject of the enterprise. Raman, having found out the secret, was asked to join in the plan; eventually he decided to do so and paid 4 annas as his share of the expenses. Raman was sent to purchase some iron to be used in making knives. Four knives were made by a blacksmith. Koyassan and Bappi bought some gunpowder and caps at the shop of the licensee in Angadipuram, and also bought 5 annas' worth of lead. Koyassan and Raman went and melted the lead at a place near the ottupalli. Two more knives were also made. After these preparations were concluded, one of the conspirators, Mammi, withdrew. This was on Sunday, apparently the 11th of February. The same evening, Unnian Kutti, Kadr's brother, discovered the plot, seized the conspirators, beat them, and confined some of them in his house. He took possession of the arms and destroyed them.

5. This is the gist of Koyassan's statement. The other two men who were first arrested, Bappi and Kadr, admit that there was such a plot and that they were asked to join, but both deny that they did so.

6. Raman, the Tien, fully corroborates the story of Koyassan, though he throws into the background his own decision to take part in the actual murder. He admits buying the iron and having the knives made.

7. On the 28th February, late in the evening, four more men were brought in by the police. They also admit that they knew of the plot and were asked to join, but they assert that they, for various reasons, refused to do so.

(1) Palapura Mammutti.
(2) Kunjangadan Said Ali.
(3) Valappil Moidu.
(4) Pulikkal Viran Kutti.

8. So far there is nothing but the anonymous petition, backed up by the statements of the Mappillas and Raman, to prove the existence of the conspiracy. There is, however, valuable corroborative evidence. I have examined (1) Ussan Khan, an iron-seller of Angadipuram, who sold hoop-iron to Raman. Raman told him that he was buying it for his master, Choyi, a clerk in the Munsif's Court; (2) Choyi, who states that Raman's story was untrue; (3) Unnian, an iron-seller, who sold some iron to Raman, who bought it ostensibly for the purpose of making a spade; (4) Kaliappan, a blacksmith, who made 4 knives out of hoop-iron for Kadr and Koyassan; and (5) Iyappan, father of the Tien, Choyi, against whom the plot was directed. I have also taken statements from the man licensed to sell gunpowder, &c., in Angadipuram and his younger brother. They deny the sale of powder and caps to Bappi. The books of the licensee have been examined, but no discrepancy has been discovered. It is noticed, however, that this year's license did not reach the licensee till February 10th. Up to that time he was not authorised to sell and consequently he has a sufficient reason for denying the sale apart from the fact that Bappi, not being a licensee, should not have been supplied with powder and caps. I have to-day inspected the spot where the conspiracy is said to have been hatched. I examined two of the women of Unnian Kutti's family in order to ascertain, if possible, whether the story of the discovery and suppression of the plot is true. The women, however, deny all knowledge of the affair. Unnian Kutti, who is of course a most important witness, had disappeared. He was seen by the Sub-Magistrate on Monday and was asked to attend

at the katcheri the next day. He failed to do so. I have therefore issued a bailable warrant for him. I am also sending for all the other persons who appear to be in any way connected with the case.

9. The house of Unnian Kutti has been searched, but no trace has been found of the arms which are said to have been seized. One most important discovery has, however, been made. The Police Inspector and the Sub-Magistrate have found some particles of lead near the spot described as that where bullets were made. I have seen the place. There are traces of a fire having been lit under the shelter of a survey stone. The place is secluded and most suitable for such a purpose as this.

10. On receiving information on Wednesday of the facts as thus ascertained I proceeded to Calicut hoping to find you there and report in person on the matter. I also wished to ascertain from the records exactly the procedure to be observed in such cases. While in Calicut I informed the Superintendent of Police of the matter. He is at present here. The Mappillas have apparently committed no offence which can be punished under the Penal Code. It would, however, be obviously most dangerous that they should be left at large. I therefore, acting in anticipation of your orders, under section 7 of the Mappilla Act, have ordered them to be kept in custody. Under the same section, Raman, the Tien, is confined. He was at first examined by the Sub-Magistrate as a witness, but as his own statement shows that he was a participator in the plot, I have committed him also to the sub-jail as an accused. I have the honour to request that my action may be approved.

11. There is at present no danger of any outbreak. The plot seems to have been most effectually nipped in the bud. Most of the persons concerned as conspirators are in custody. They are all young men, and I believe that this plot was not of quite the same nature as those which have caused disturbances in the previous years. As far as I have ascertained at present, the ordinary formalities, such as divorcing of wives and performing the Moiludu ceremony, have not been carried out.

12. I regret the delay in sending this report. I have been very busy here taking statements and making enquiries, and my visit to Calicut on the expectation of finding you made it impossible for me to write sooner. I will report again as soon as any new evidence is forthcoming. I am having the statements made by the accused and witnesses copied. I will forward the copies as early as possible.

From A. R. KNAPP, Esq., Acting Special Assistant Collector and Magistrate of Malabar, to the Acting District Magistrate of Malabar, dated Wandur, 17th April 1894, No. 147-M.D.

In continuation of my letter, dated 3rd March 1894, I have the honour to report in detail upon the recent conspiracy in Pathakara desam of Angadipuram amsam to commit a Mappilla outrage.

2. The circumstances under which the existence of the conspiracy first came to light have already been mentioned. Since my last report I have been engaged in examining all the persons who are mentioned as in any way connected with the affair. My enquiries leave no doubt whatever as to the formation of a plot and as to the participation in it of the persons mentioned in the anonymous petition.

3. Statements (marked A—M) have been made by the 12 accused persons, and depositions have been taken from 21 witnesses. As the statements of the accused contain the bulk of the evidence, I shall deal with them first.

4. The accused persons were arrested in three batches and the order of their arrest is apparent in their statements. The first four men to be apprehended—Cholayil Koyassan, Chembrathodiyil Raman, Anangudan Bappi and Kizhisseri Kadr practically agree in their account of the affair, the first and second making a full confession, the third and fourth giving a detailed account of the conspiracy with some slight reservations as to their own share in it. This is, however, only natural.

5. The second batch of men was arrested on February 28th—two or three days after enquiries had been instituted. They therefore had some little time to decide upon their line of defence. They all admit that they heard of the conspiracy, but deny that they joined in it.

6. The third batch was composed of men who apparently fled into hiding on learning that the plot had been disclosed. They were not arrested for several days. They deny all knowledge of the affair.

7. The evidence of Cholayil Koyassan, one of the originators of the scheme, contains a full account of the actions and intentions of the conspirators. He says: "One morning in *Makaram* (January-February) last Karayil Mammi and Vallappil Moidu came to the othupalli* of Anangodan Bappi; Kizhisseri Kadr, Bappi and I were there at the time. Mammi and Moidu said that when the latter was at Mannárakkát he had seen there a Tien called Choyi who had once embraced Muhammadanism but had latterly reverted. They said they were going to cut off his head and that we should go with them. We asked for time to consider. The next day they came again. Bappi and I were then present. They said they had secured the adherence of three other men and asked us to persuade others to join. We then said that we would go and take with us such persons as we could. Mammi said that six big war knives should be made, but that as he was well known I should get them made. He gave me half a rupee to purchase iron and pay the blacksmith. While Bappi Khader and I were discussing the matter at night in our shola (shed for watching the crops), Raman came by. We told him about this and asked if he would join. He said he would tell us next day. He afterwards decided to join. He paid 4 annas to Bappi as his share of the expenses. Bappi sent him to buy iron. He bought 12 pollams of iron and handed it to Bappi. The next day I went to Kulukallor with the iron and got four big knives made by blacksmith Chami. The knives were secured on the roof of Bappi's school. Two days afterwards I went to Mammi's house. I got from him one-and-a-half rupees to purchase gunpowder. Bappi brought half a rupee. We went to the shop in Angadipuram and bought a rupee's worth of powder, also some caps. We also bought 5 annas' worth of lead. We gave the powder and caps to Bappi. I took Raman with me and we melted the lead in a field and cut a few bullets. We were interrupted there. I went to a blacksmith, Kelappai, at Pathakkara and got two swords which he had made for me. I kept them in a bush. Khader and I had arranged with the blacksmith to make them. The following day, a Saturday, Khader Bappi, Raman and I made 48 bullets and put them in Bappi's house. The next day, Sunday (apparently the 11th of February), I went to Mammi's house to tell him that all was ready. He gave me a letter for Bappi. Bappi read it and said that Mammi was not prepared to come with us. That evening Kizhisseri Unnian Kutti (Khader's brother) and others knew all about the plot. Unnian Kutti seized Bappi and me and struck us and made us swear by the feet of the Mambram Tangal that we would not murder Choyi. Bappi and I gave up the powder, caps, and bullets. The weapons were broken up and thrown away. The powder was burnt. Khader, Bappi and I were kept in Unnian Kutti's house for two or three days. Mammi had promised to bring a gun." This extract gives a concise account of the material points of the case. It agrees with the details given in the anonymous petition, and I have every reason to believe the confession to be absolutely true.

* A native school where the Koran is taught.

8. The evidence of Raman corroborates Koyassan's story. He explains his inclusion in the party as follows: He says that he had a watch-shed in the same neighbourhood as that of Koyassan. In Makaram last he noticed that Khader Bappi and Koyassan were in the habit of meeting in the latter's shed. One night he approached, impelled by curiosity, and heard some part of a conversation which was being carried on regarding the proposed outbreak. His presence was discovered. When asked what they were talking of, the Moplahs at first attempted to conceal their plot. Raman, however, told them that he had over-heard some of the conversation and knew its purport. The Moplahs then, partly by threats and partly by holding out to him the prospect of dying as a *Sahid* and reaping his reward in the blessings

of the Muhammadan Heaven, induced him to throw in his lot with them. It was arranged that he should become a Moplah. The incident is a curious one, and is only explicable on the supposition that Raman's story of his accidentally hearing the discussion of the plot is true. Raman was apparently useful to the conspirators as he was able without arousing suspicion to give orders for the manufacture of the knives required for the expedition.

9. Raman has been twice examined at considerable length. His story corresponds so exactly with that of Koyassan that it is not necessary to deal with it at length. One point he mentions, however, which is not alluded to by the others, namely, that it was the intention of the conspirators after having murdered their victim to take possession of the house of the Mannárakkát Nair, a tiled upstair building, where they could expect to find arms. Then they were to await till the soldiers came up and shot them. This decision coincides with what has generally been the practice in similar Moplah outbreaks. A tiled upstair house is a comparatively safe refuge. It is hard to approach and it is not likely to be set on fire.

10. Bappi, a mullah and a teacher of the Koran, gives similar evidence. He agrees with Koyassan in ascribing the responsibility of originating the plot to Mammi and Moidu. He says that he refused to join, as his feet are deformed and he was unable to walk. He admits that he took a considerable part in concealing the arms and the bullets and also that some of the money passed through his hands. He denies, however, that he did more.

11. Khader's statement is on the same lines. He says that he was asked by Bappi and Koyassan to join in the enterprise and he admits that he was aware of the preparations for the outbreak. His story of the way in which he first accidentally discovered the plot, namely, by over-hearing a conversation between Bappi and Koyassan carried on in a watch-shed, bears a striking resemblance to that of Raman, so much so that it is most probably copied from the latter. Khader says that in spite of repeated invitations he never promised to join, and that he gave information of the conspiracy to his brother, Unnian Kutti.

12. This concludes the evidence of the first batch of the accused. Their statements place it beyond doubt that there was a conspiracy to go to Mannárakkát and murder the Tien, Choyi, and that the plan was matured and on the point of being put into execution when it was in some way discovered by Unnian Kutti and summarily put a stop to. If any further proof is required it is to be found in the statements of the witnesses examined by me. The shopkeeper, Ussan Khan (deposition No. 14), the coppersmith Bastian (deposition No. 23) and the blacksmiths Unnian, Kelappai, and Chami (deposition No. 20) prove the purchase of the iron and lead and the manufacture of the knives. The licensed dealer in gunpowder in Angadipuram denies the sale of powder to the accused, but (as I have already pointed out in my former report) he has good reason to do so. Further, the truth of the story of the preparation is placed absolutely beyond all doubt by the discovery in the spot pointed out by Koyassan as the place where the bullets were made of the remains of a fire and of some particles of lead.

13. Choyi, the unfortunate victim whose death was determined upon, has not as yet been found. Report says that he was at Mannárakkát, but that he has disappeared. That he did at one time become a Moplah and that he afterwards reverted to Hinduism is proved by the evidence of his father Ayyappan, a wandering beggar. Ayyappan makes one statement which is most important. He says that intimation of his son's reversion to Hinduism was given him by Karayil Mammi, one of the men in custody. There is no reason to consider Ayyappan to be prejudiced. He shows no malice whatever against the accused; in fact, he was by no means willing to say anything about his son. Moreover, at the time when he made this statement, Mammi was not in custody. Ayyappan also says, and in this he is corroborated by Kizhisseri Unnian Kutti, brother of Khader, that Choyi was at one time employed as a servant in the house of Unnian Kutti's father.

14. So far it appears established that there was a conspiracy to commit an outrage and that the four persons already mentioned were concerned in it. The half-hearted denial of complicity by Bappi and Khader can hardly benefit them much. The evidence of Raman and Koyassan against these two men, coupled with their own statements, as well as the indirect evidence of all those who heard of the plot, proves conclusively that they were guilty equally with the others. Bappi's profession—that of mullah and teacher of the Koran—makes it most probable that he had a chief part in hatching the plot. Khader's assertion that he gave information to Unnian Kutti appears to be untrue. Unnian Kutti denies all knowledge of the affair, and neither he nor the other relatives of Khader who were examined have a word to say in the prisoner's favour. If he had really been instrumental in putting a stop to the undertaking, his friends would have been only too eager to mention the fact.

15. The second batch of prisoners consists of those mentioned in the margin. Of these the most important, in my opinion, is Valappil Moidu. He is a sawyer by trade and he appears to be in the habit of going to Mannárakkát and working in the forests. The accounts given by Raman, Koyassan and Bappi point to Moidu as the originator of the plot. The version given by them is that it was Moidu who saw Choyi at Mannárakkát and conceived the idea of murdering him. Moidu himself admits that he knew of the conspiracy. He says, however, that it was not till the 22nd of Makaram (3rd of February), when he was sent for by Bappi and invited to join the others, that he knew what was on foot. He states that he refused to join as he had work to do for one Kaladi Moidutti, a timber merchant. He adds: "Bappi said, 'If you do not join, you must at least not reveal the matter to any one.' I said, 'If I do not give information to the Karanavers (elders), we shall be undone. If I do not tell, we shall also be caught.' I informed Karayil Mammi and asked him to tell Kizhisseri Unnian Kutti. On that day I received a letter from Moidu telling me to go to Mannárakkát. I went the next day, Saturday (that is, the day before the discovery of the plot and its frustration). I do not know the name of the man who was to be killed. His name was Choyi. Bappi told me so."

1. Valappil Moidu.
2. Palapra Moli's son Mammutti.
3. Kanhirangodan Syed Ali.
4. Pulakkal Viran.

16. This statement is obviously the result of some reflection on the part of Moidu. Fearing that a complete denial would be worse than useless, he has framed his defence so as to admit some knowledge of the affair, at the same time absolving himself from all responsibility. His introduction of Mammi's name is significant. The account given by some of the witnesses is that Moidu first communicated his idea to Mammi, and that the two together spoke to Bappi. Now Moidu says that he informed Mammi of the plot at a later date, after it had been set on foot by Bappi, and that Mammi gave information to Unnian Kutti. As will be seen later, Unnian Kutti denies that Mammi gave any such information. There is no doubt that Unnian Kutti is not telling all the truth Nevertheless I do not think that Mammi is entitled to the credit of having brought the conspiracy to light. If my opinion is correct, Moidu's defence too falls to the ground. Besides the evidence of Bappi, Koyassan and Khader, regarding Moidu and Mammi, there is further an important statement made by Unni Mammi, an elder brother of Khader. Repeating what he has heard, he traces the growth of the conspiracy somewhat in this way: "Moidu saw Choyi and told Mammi. Mammi told Bappi, Koyassan and Khader." Seeing that Unni Mammi makes no attempt to exclude even his son's name, I think his story may reasonably be taken as true. It agrees with the theory which the other evidence in the case had led me to form even before Unni Mammi was questioned. I am convinced that to Moidu is to be attributed the conception of the conspiracy.

17. Moidu was examined by me a second time in order that he might have an opportunity of explaining, if possible, the facts that appeared against him. In his second statement he attempts to withdraw all that he had previously said. I believe that this change of front is the result of certain communication between the accused and his relatives while the former was in jail. Every effort was made to keep the prisoners apart and to prevent their being influenced by their friends and persuaded to

withdraw their confessions, but by some means a communication appears to have been established. Moidu's denial of the truth of his former statement is, however, worthless. He says that what he stated at first was all told him by the police, but he fails to explain how it was that he gave details of a conversation with Raman which had not been mentioned by Raman or by any other witness and could not therefore be known to the police. Moreover, if the police had induced him to make a statement at their dictation they would certainly have taken care that he should fully incriminate himself.

18. Of the rest of the second batch of prisoners the most important is Palapra Mammutti, son of Moli. He, like those who were arrested with him, admits that he was invited to join in the enterprise. Khader said to him: "What if Choyi, the Tien, who has reverted from Muhammadanism, were killed?" Mammutti's reply was, according to his own account, most cautious: "Yes, if he is murdered he will die." He adds that he not only refused to join but even tried to dissuade the conspirators. He afterwards went away to Kali Kavu for timber work. He returned and then heard that the plot had been discovered and stopped. This is his own account of himself. Raman's, however, is different. He says that he first saw Mammutti, in connection with the occurrence, consulting with the others near the gate house of Kizhisseri Unni Koya, Kadr's uncle. Kadr and Bappi asked Mammutti for money. He said he had no money, but that if they had arms made he would join them. Subsequently, on the day fixed for the start to Mannárakkát, Sunday, the 4th of the Mappilla month Shabon (February 11th), Mammutti came to Raman's shed about 5 P.M. and asked about the outcome of the conspiracy. Kadr was also present. The latter mentioned that Mammi had withdrawn and that the others were hesitating. Mammutti's reply shows that he at least had made up his mind and that he was annoyed at this failure of his plans. He said: "You have brought me all the way from Kali Kavu for nothing." Kadr said: "Wait till Koyassan and Bappi come. We shall then know whether we are to go out or not." Mammutti is next said to have suggested a meeting that night at Bappi's ottupalli. Mammutti denies that he had this interview with Raman and the others. He admits, however, that the first time that he saw Bappi after his return from Kali Kavu was at the ottupalli, and that Bappi then told him that the proposed expedition must be abandoned. I believe that Raman's version may be accepted as correct. The conversation is hardly likely to be an invention.

19. Kanhirangodan Syed Ali and Pulikkal Viran Kutti were also arrested at this stage of the enquiry. The former says that he heard of the plot from Kadr, Bappi and Koyassan, but that it was only casually mentioned to him and that he refused to join. He went away from Angadipuram and only returned after the conspiracy had been discovered. In further examination he says that he thinks he came back from the forests on a Monday. This statement is suspicious. Monday is obviously mentioned in order that there may be no suggestion of his having been present on the Sunday, when the expedition was to have started. Pulikkal Viran Kutti tells a similar story. He says that he refused to join. The evidence of Raman shows that these two men were present at the consultation of the conspirators in front of Unni Koya's house. Viran Kutti was also seen talking with Kadr and Bappi on another occasion. These two are boys of about 16 years of age.

20. I now come to the third batch of prisoners arrested on the 7th and 8th of March. The first is Anangaton Moidin Kutti. According to Raman's story he was suspected by Kadr of having given information to Mammad Kutti of the plot. He denies all knowledge of the affair.

1. Anangaton Moidin Kutti.
2. Palapra Mammutti, son of Aliammu.
3. Mundath Syed Ali.
4. Karayil Mammi.

Nevertheless his reply to my question shows that he knows more than he is willing to say. He was asked: "What do you know about the knives?" His reply was: "I did not know that any were *made*." Now, nobody suggested to him that the knives were manufactured and not purchased, though such was really the case. I believe that this man was at least cognisant of the conspiracy.

21. Palapra Mammutti and Mundath Syed Ali assert that they know nothing of the proposed outbreak. They are implicated by Raman, who says that he heard

that they had joined the conspiracy. They are also mentioned as concerned by Koyassan and Kadr. There is no reason to doubt the truth of the evidence against them.

22. The last of the accused to be arrested was Karayil Mammi. Like the others he denies all knowledge of the conspiracy. It was unfortunate that he managed to elude pursuit for so long a time. Had he been arrested earlier, it is at least possible that he would have confessed. I consider him the most important of all the prisoners. I have already pointed out that he is said to have been first informed by Moidu of the existence of the Tien, Choyi. The evidence shows that Mammi and Moidu then went together and broached the subject to Bappi, Koyassan and Kadr. Now Mammi is the most respectable and richest of all the conspirators. He is also the oldest and I think the most intelligent. Under these circumstances he must be held to be responsible in a very large degree for what took place. There is ample evidence against him. There is no reason to disbelieve Koyassan's confession. It is stated there that Mammi not only first mentioned the idea of committing an outrage and dying a martyr's death, but also provided most of the money spent in the preparations. Koyassan adds that most of the less prominent conspirators were brought in by Mammi, that Mammi had promised to bring a gun and that he suggested the purchase of the powder and caps. Bappi corroborates part of this story and Raman and Kadr mention Mammi as a participator in the plot. Mammi is also named as one of the ringleaders and his part in the plot pointed out by Kizhisseri Unni Mammu. Unnian Kutti, regarding the value of whose statement I shall have later to make some remarks, also says that he heard that Mammi was concerned.

23. To meet these charges Mammi has little to say. He was examined after most of the evidence had been recorded, and he was given an opportunity of explaining away, if possible, the facts appearing against him. He contented himself with a simple denial of his complicity. When asked why he had absconded, he replied that he had gone to Calicut on business and did not know that his presence was required. His account of his movements gives rise to a strong suspicion that he was trying to avoid the police. He went first to the Malapuram Nercha where, owing to the very large number of Mappillas collected for the feast, he was comparatively safe from recognition by the police. Thence he travelled to Calicut, but instead of going to the nearest railway station, Tirur, he moved by a roundabout route to an out-of-the-way station, Edakkulam, to which there appears to be no public road. When asked whether he wrote the letter already mentioned to Bappi, declining at the last moment to start on the expedition, he hesitated. He was naturally on the horns of the dilemma, seeing that a denial would cut off his escape in case the evidence of his complicity were believed. Eventually he replied that he could not remember. I consider that the evidence against him, coupled with the unsatisfactory nature of his own statement, makes it clear that he took part—and a very large part—in the plot. Indeed, I consider him one of the ringleaders. His comparative wealth, his age and his intelligence must naturally have weighed much with the extremely youthful and ignorant coolies who form a large proportion of the prisoners. The only point in Mammi's favour is his withdrawal at the last moment, but seeing that he had worked up the plans and apparently withdrew, not because he thought the project unlawful or wrong, but more probably to save himself, I do not think he deserves much credit for his change of mind.

24. I have now dealt in detail with the evidence against each of the persons at present in custody. It will be observed that only 8 witnesses have been alluded to out of the 21 examined. The remaining 13 give no evidence of any great value. They were most of them examined with a view to ascertaining how far the conduct of the conspirators in this case coincided with what is known to have been the customary procedure in former Moplah outbreaks. It has usually been found that Moplah fanatics, as soon as they have resolved to sacrifice themselves, have abandoned their ordinary pursuits, have divorced their wives, and have paid more attention to their religious duties, especially in respect of the "Moiluth" ceremony, which was generally performed on the eve of the commission of an outrage. I questioned the women connected with some of the accused and the male relatives of others. Two of the prisoners, Khader

and Mammi, have for a short time past been living apart from their wives, but I have no evidence to show that there was any divorce. Neither could I find that the conspirators had abandoned their ordinary occupations. Unnian Kutti, however, whom I partly disbelieve, says that Koyassan was absent from his work for some days just at the time when the plot was being hatched. As for the "Moiluth," the wife of the Khader says that just before she left her husband's house, there was such a ceremony conducted by Bappi. No one else was present. The "Moiluth" appears to be a ceremony generally in use among Moplahs and I do not think that it can fairly be assumed that the ceremony on this occasion had necessarily any connection with the present conspiracy. On the other hand the depositions of the women, and indeed of all the neighbours whom I examined, were given with a caution which showed clearly that they had been warned to make no statement prejudicial to the accused. It may therefore well be that this "Moiluth" was attended by others besides Bappi and that the ceremony was intended as a material part of the preparation for the execution of their project. I have not been able to find anything to show that the Moplahs received or intended to receive a Tangal's blessing before setting out, though this is always considered a necessary preliminary to outbreaks such as this was intended to be.

25. One other point in this connection is worth mentioning. There was a strong and persistent rumour in the neighbourhood that for some time before the discovery of the plot the accused had been heard singing Moplah war-songs. I found out the Nair from whom the rumour appeared to have originated. He, however, apparently fearing to give evidence which would embroil him with his Moplah neighbours and friends, denied that he had actually heard the singing. He admitted that he had himself heard the rumour which was to the effect that the prisoners, or some of them, had on several nights been heard singing such songs in a watch-shed in the fields. He also mentioned the fact that on one of these occasions the accused are said to have been seen dancing, singing and crying out "Which is the way to obtain the favour of God?" or "Which is God's way?" Another Hindu speaks of the existence of the same report. As evidence against any particular man the rumour is, of course, valueless; the truth of it is however not only consistent with what is known of the conspiracy but even probable.

26. Before going further, I must deal with the evidence of Kizhisseri Munian Kutti, the elder brother of Khader, the employer of Koyassan and the patron of Bappi, the mulla and schoolmaster. On the 26th of February his house was searched for the arms and ammunition mentioned in the anonymous petition. He was present then and was told by the Stationary Magistrate to attend the next day at his court for the purpose of giving evidence. As subsequent events showed, it was most unfortunate that he was not at once questioned. He failed to present himself the next day and disappeared altogether from the neighbourhood. He was at length produced on a bailable warrant issued by me. When brought before me he denied that he had heard anything of the plot previous to the day on which his house was searched. The information contained in the petition and the evidence of the first four prisoners showed that Unnian Kutti had effectually put an end to the plans of the accused and that so far from being an accomplice he was really deserving of great credit. He failed, it is true, to give information to the police, but considerable allowance may be made for him seeing that the conspirators were so intimately connected with him. He was therefore questioned simply as a witness with a view to obtaining from him details, which would corroborate beyond doubt the confession of the other accused. Unfortunately he had been alarmed by the search in his house, and, acting probably under bad advice, had fled in terror from the place, fearing that he would be charged as an accomplice. He was told, in so many words, that he had nothing to fear and that what he had done already was of great service. He was unable, however, to shake off his fear and he resolutely denied that he had even discovered the conspiracy. During his absence he had prepared an explanation of his treatment of Koyassan. He declared that he beat Koyassan because the latter tried to run away to Kolar. He says—and it may be true—that Koyassan had been missing from his work for some days and had only returned on the Sunday (February 11th) when the start was to be made. He also says that Khader never told him of the plot. When pressed as to his

opinion of the case he admitted that he thought it true. He then proceeded to relate what he knew of the details of the plot, insisting, however, on the fact that he had only learned them subsequently to the search. He does not mention his brother Khader as one of the conspirators, but he makes no attempt to plead for him. Like his father, Unni Mammi, he appears to wish that his connection with Khader should be kept well in the back-ground; he desires to acknowledge no interest in him. At the close of a long examination Munian Kutti at length admitted that he had absconded because he was afraid; up to that time he had maintained that he had merely gone away on business.

27. This man was frequently questioned as to the whereabouts of the knives or pieces of them which he is said to have disposed of. He refuses to speak. He appears to have at length become possessed with the idea that, as his evidence is so much sought after, the case must necessarily depend a great deal upon it. This, however, is not so. The discovery of the knives would, of course, be a further corroboration of the story of the conspiracy, but it is by no means essential. Unnian Kutti knows perfectly well that he will not be punished for complicity if he speaks the truth; it cannot therefore be fear alone which has closed his mouth. He is now doing his best to impede the course of the inquiry and to shroud the accused. All the people of the desam, even down to the school children, appear to have been tutored. The latter I questioned about Bappi's movements. Almost before my questions were put they were all ready with the invariable answer "I know nothing." This tutoring appears to me to be the work of Unnian Kutti, the only man of any weight in the neighbourhood who has any object in preventing the facts from coming to light. The disappearance of the Tien, Choyi, too, may be his doing. There is not sufficient evidence, however, to justify one in laying the blame at his door. A search was made for the broken knives in one of Unnian Kutti's fields, where they were said to have been buried. No trace of them, however, was discovered, though there is reason to believe that the information upon which the search was made was substantially correct.

28. Looking at the whole case, as it appears from the evidence, it would seem that it differs in some respects from the former outbreaks of fanaticism among Moplahs, which have proved a source of great trouble and danger in this district. The conspirators in this case are most of them young. They do not appear to be by any means strict Muhammadans. On the other hand, they had no personal quarrel with their victim. His offence in their eyes was solely his reversion to Hinduism. There was, it seems, little of the usual formality about the preparations for the expedition. From the evidence given by Raman as to the inducements held out to him to persuade him to join in the undertaking, a fair idea can be gained of the hopes which impelled the Moplahs to do as they did. Raman was told that, having murdered the apostate and died as a martyr at the hands of the soldiers, he would be taken straight to heaven, where he would experience all the blessings promised to Muhammadan Sahids. These delights are, as is well known, almost exclusively sensual, and I have no doubt that it was this prospect, much more than the desire to avenge a slight put upon their faith, which gave rise to the determination of the Moplahs to commit this outrage.

29. Of the gravity of the occurrence it is hardly necessary for me now to speak. Subsequent events have, I venture to think, relieved me of the necessity of entering into any inquiry as to the explanation of the feelings which prompt the Moplahs of these taluks to fanatical outbreaks. The outbreak which has just been quelled will, no doubt, be made the subject of an exhaustive investigation. This, and the fact that since the beginning of April I have been myself incessantly engaged in connection with the later outbreak, must be my excuse for thus presenting merely a very bald statement of the facts of this case. I regret also the delay in submitting this report. I was preparing it when news reached me of the trouble in Pandikkad.

30. It only remains for me to sum up the evidence against each of the participators in this plot and to make recommendations as to their punishment. The conspirators have committed no offence against the ordinary law. The only course

therefore which appears open is to deal with them under Act XX of 1859—the enactment specially passed for the purpose. A similar course was adopted under similar circumstances in 1854. In consideration of the failure of their plans and the tender age of some of the fanatics, I had been inclined to think that the conspiracy might be somewhat leniently dealt with. I have now, however, been compelled to abandon that opinion and that for two reasons: In the first place it appears from the evidence already recorded in connection with the present Pandikkad outbreak that this later movement was suggested by this Angadipuram conspiracy. One of the fanatics wounded at Pallikurup gives direct evidence on this point. He says: "It was hearing of the Angadipuram conspiracy which made us think of going out. We wanted to kill a Tien-Choyi at Mannárakkát." It also appears that some of the accused in the present case were sawyers who were in the habit of working at Kali Kavu, a place frequented by the leaders of the Pandikkad outbreak. I consider that this evidence is quite trustworthy, and that the present accused have a good deal to answer for. I would strongly urge that they should be punished accordingly. My reason for changing my mind with regard to the more youthful of the conspirators is the fact that boys of even more tender age were among the fanatics who rushed from the temple at Pallikurup and charged upon the soldiers. Under the circumstances it is never safe to assert that a Moplah is too young to be dangerous. Even the relatives of the prisoners admit that they consider that the conspirators were thoroughly in earnest in all that they did. I have now no hesitation in saying that it was only the accidental discovery of the plan by Unnian Kutti which prevented an outbreak similar in every way to those which have, both before and since, disturbed the peace of Malabar.

31. The names of the conspirators, with the main facts appearing against them and the punishment which appears to me most suitable for each, are given below:—

(1) *Valappil Moidu, aged* 21, *Sawyer*.—He went to Mannárakkát and saw Choyi. He undoubtedly conceived the plot.

(2) *Karayil Mammi, aged* 25, *Cultivator*.—He was taken into confidence by Khader and with him broached the subject to the others. He is the oldest and the richest of all the conspirators. He produced money and promised to bring a gun. He withdrew at the last moment.

(3) *Choliyil Koyassan, aged* 18, *Cooly*.—By his own confession he had the knives made and was a prominent member of the gang.

(4) *Anangadan Bappi, Mullah, aged* 18 (*looks more*).—The weapons were concealed in his school. He is proved to be equally guilty with Koyassan. As a mulla he may safely be considered to have been one of the ringleaders. He is one of the most dangerous of the gang.

(5) *Kizhisseri Khader, aged* 18, *Cultivator*.—Took the same part in the plot as Bappi and Koyassan.

(6) *Palapra Mammutti, aged* 19, *Sawyer*.—He appears to have been deeply implicated. He is said to have come to the meeting place on the Sunday in which the expedition was to start and to have been disappointed at the failure of the plans.

These six men I would strongly recommend for permanent deportation—the heaviest punishment which can be inflicted under the Moplah Act. The district has been free from disturbance for nearly nine years. It is essential that this—the first fresh outbreak of fanaticism—should be put down with a strong hand. I fear that my suggestion will appear severe. I feel, however, that a heavy punishment inflicted on those who have plotted an outbreak may, when combined with the shooting down of those who fell in the Pallikurup affair, have some effect in instilling into the Moplahs a wholesome fear which may do much to prevent further troubles.

(7) *Kanhirangadan Syed Ali, aged* 16, *Cooly*.—Admits that he heard of the plot. His statement as to his movements is most suspicious. He was present at the conference held in front of Unni Koya's gate. Implicated by Koyassan.

(8) *Pulikkal Viran Kutti, aged* 16, *Cooly*.—Also admits that he knew of the plot. He was present at the conferences. Implicated by Koyassan and Khader.

(9) *Palappara Mammutti* (says he is 15, but looks 18) *Sawyer*.—Disappeared when the enquiry began. Implicated by Koyassan, Raman and Khader.

(10) *Mundath Syed Ali, Trader*, says he is 15, looks 18 or 19.—Disappeared on the day in which the enquiry began. Mentioned by Unni Mammi, Koyassan, Raman and Khader.

(11) *Anangotan Moidin Kutti, Cultivator*, aged 16 (looks 20).—Mentioned by Unni Mammi; suspected by Khader of having revealed the plot to Unnian Kutti—therefore evidently informed of it.

(12) *Chembratodiyil Raman, aged* 20, *Domestic Servant*.—Admits that he agreed to become a Moplah and join in the outrage, and that he took a large part in the purchase and manufacture of the knives.

Numbers 7, 8, 9 and 10 are all, in my opinion, equally guilty. I would suggest that they should be deported. I had intended to recommend that their period of deportation should be a short one. I believe, however, that in the present, any half measures will be inadvisable. I therefore beg to suggest that they should be removed from the district for a period of 10 years.

Number 11 was evidently concerned in some way. His courage apparently failed him. I would warn him and let him go or better bind him over to be of good behaviour. As for Raman, both for his own sake and in the interests of peace and justice, it is most necessary that he should leave the district permanently. I therefore recommend that he should also be removed. He is not a Moplah, but he had promised to become one, and he may fairly be held liable to be dealt with under the Moplah Act.

32. As for the conduct of Kizhisseri Unnian Kutti, I venture strongly to represent that it calls for some notice. His action at first was creditable. His subsequent refusal to say, what it is certain that he knew, has considerably obstructed and delayed this enquiry. It is by no means advisable that he should be left with the impression that by a persistent refusal to answer, he can baulk the authorities and get escape scot free. I would recommend that, if it is possible, a small fine should be inflicted in his case. I am not, however, certain that a fine can be inflicted in a case where there is only a conspiracy to commit an outrage, and no actual outrage has taken place. In former cases Moplahs have been deported on slighter evidence of co-operation with fanatics. If a fine is not practicable, I beg to recommend that he should be severely warned and informed that it is only his original frustration of the plot which has saved him from being charged as an abettor of the crime.

33. I submit herewith all the records connected with my enquiry.

34. I should like to mention in this connection the excellent work done by the Angádipuram Police Inspector Mr. Neill while tracing the accused and witnesses and generally conducting the enquiry before me.

Order—dated 1st June 1894, No. 1333, Judicial.

The delay on the part of the District Magistrate in reporting the facts now brought to the notice of Government should have been explained. Section 7 of the Moplah Act, 1859, provides that arrests made thereunder shall be reported to Government at once; but, in this case, some two months have been allowed to elapse between the arrests and the report.

2. The circumstances which have now been brought forward, when considered in connection with recent disturbances in Malabar, are sufficiently grave to justify Government in resorting to severe measures and it has been therefore resolved to

deport the twelve persons concerned as proposed by the District Magistrate. The Special Assistant Magistrate makes a distinction between the prisoners, in that he recommends that six of them should be punished with especial severity. The distinction seems just, although the proposal to permanently deport these six individuals is not in consonance with the law and cannot be acted upon.

3. The Government accordingly directs that (1) Valappil Moidu, (2) Karayil Mammi, (3) Choliyil Koyassan, (4) Anangadan Bappi, (5) Kizhisseri Khader and (6) Palapra Mammutti shall be placed in confinement in the jails at Coimbatore, Salem, Vellore, Rajahmundry, Trichinopoly and Tanjore, respectively, and that (1) Kanhirangadan Saiyid Ali, (2) Pulikkal Viran Kutti, (3) Palappana Mammutti, (4) Mundath Saiyid Ali, (5) Anangotan Moidin Kutti and (6) Chembratodiyil Raman shall be detained under police surveillance at Chatrapur, Vizagapatam, Masulipatam, Bellary, Cuddalore and Madura, respectively.

The District Magistrate of Malabar will arrange for the deportation of the twelve men under suitable police escorts. The prisoners for Rajahmundry, Chatrapur, Vizagapatam, Masulipatam and Bellary will be handed over at Madras to the Commissioner of Police who will arrange for their conveyance thence to their several destinations. A monthly allowance of Rs. 6 will be granted for the maintenance of each of the six persons who are to be kept under police surveillance only.

4. As regards Unnian Kutti, the Government considers that a severe censure from the District Magistrate will suffice; in some respects his conduct was meritorious.

5. The District Magistrate does not make any comments upon the conduct of the blacksmith who manufactured arms for the conspirators; he should report whether they have rendered themselves liable to punishment under either the Moplah Act or the Arms Act. The Government also desires to know whether, in the opinion of the District Magistrate, the provisions of the Arms Act in regard to the carrying of knives and other weapons are strictly observed by the Moplahs in the disarmed taluks.

6. The following letters and warrants will be issued.

(True Extract.)

J. F. PRICE,
Chief Secretary.

To the District Magistrate, Malabar.
" Inspector-General of Police.
" Inspector-General of Jails.
" Commissioner of Police, Madras.
" Accountant-General.

No. 1334.

Letter—to

The SUPERINTENDENT of the CENTRAL/DISTRICT JAIL at

Sir,

I am directed by the Governor in Council to forward to you direct a warrant for the detention in your custody, as a State prisoner, of who was implicated in a recent Moplah plot in Malabar and who will be sent to you shortly in the custody of the Police.

2. You will receive him according to the warrant herewith sent and will detain him as a State prisoner under Regulation II of 1819.

3. You will not subject him to any needless rigour but will adopt the most careful precautions against escape or attempt to escape. You will treat him in all respects as State prisoners under Regulation II of 1819 are usually treated, and will not put him to labour or place him in irons unless he is refractory or attempts to escape.

4. You will furnish the periodical report on the man required by section 3 of Regulation II of 1819 to Government regularly through the Inspector-General of Jails.

I have the honour to be,
Sir,
Your most obedient servant,

J. F. PRICE,
Chief Secretary.

Ootacamund,
1st June 1894.

WARRANT

To the SUPERINTENDENT,
CENTRAL/DISTRICT JAIL,

Ootacamund, dated 1st June 1894.

Whereas the Governor in Council for good and sufficient reasons has seen fit to determine that shall be placed under personal restraint at the Central/District Jail, , you are hereby required and commanded in pursuance of that determination to receive the person above named into your custody and to deal with him in conformity to the orders of the Governor in Council and the provisions of Regulation II of 1819.

(By order of the Governor in Council.)

J. F. PRICE,
Chief Secretary.

No. 1335.

Letter—to

The DISTRICT MAGISTRATE of

Sir,

I am directed to forward to you a warrant for the detention in your custody, as a State prisoner, of , who will shortly be forwarded to you from Malabar in the custody of the Police.

2. You will receive and detain him as a State prisoner under Regulation II of 1819. It is not the wish of Government that he should be actually imprisoned but you will take measures for his safe keeping in under police surveillance. You will not subject him to any needless rigour but will adopt precautions against his escape.

3. The periodical reports required by section 3, Regulation II of 1819, should be furnished to Government regularly through the Inspector-General of Jails.

4. You will assign to the State prisoner a sum of Rs. 6 *per mensem* for his maintenance.

I have the honour to be,
Sir,
Your most obedient servant,

Ootacamund,
1st *June* 1894.

J. F. PRICE,
Chief Secretary.

WARRANT

To the DISTRICT MAGISTRATE, of madura

Ootacamund, dated 1st *June* 1894.

Whereas the Governor in Council for good and sufficient reasons has seen fit to determine that Chenkatodi Vil Raman shall be placed under personal restraint at madura , you are hereby required and commanded in pursuance of that determination to receive the person above named into your custody and to deal with him in conformity to the orders of the Governor in Council and the provisions of Regulation II of 1819.

(By order of the Governor in Council.)

J. F. PRICE,
Chief Secretary.

Trichy

No. 1336.

Letter—to

The INSPECTOR-GENERAL of JAILS / POLICE'

Sir,

I am directed to forward to you copies of letters and warrants addressed to the Superintendents of the Jails at Coimbatore, Salem, Vellore, Rajahmundry, Trichinopoly and Tanjore and the District Magistrates of Ganjám, Vizagapatam, Kistna, Bellary, South Arcot and Madura.

I have the honour to be,
Sir,
Your most obedient servant,

Ootacamund,
1st *June* 1894.

J. F. PRICE,
Chief Secretary.

No. 1337.

Letter—to

The COMMISSIONER of POLICE,
Madras.

Sir,

I am directed to forward to you warrants for the detention of the marginally-noted State prisoners and to request that you will arrange for their speedy despatch under suitable escort to the several destinations shown against their names. You should inform the District Magistrates and the Jail Superintendent concerned of the dates of departure of the prisoners from Madras.

Anangadan Bappi *for* Rajahmundry Central Jail.
Kanhirangadan Saiyid Ali *for* Chatrapur.
Pulikkal Viran Kutti *for* Vizagapatam.
Palappana Mammutti *for* Masulipatam.
Mundath Saiyid Ali *for* Bellary.

I have the honour to be,
Sir,
Your most obedient servant,

Ootacamund,
1st *June* 1894.

J. F. PRICE,
Chief Secretary.

Exd. J. Moses.

Original.

Govt. of {1894} Madras.

JUDICIAL.

Issued

Recd. Encl.

G.O., &c., 1st June 1894,
Nos. 1333–1337.

JUNE.

Moplah Conspiracy.

Passing orders on reports regarding a — to murder a Tyan who having joined the Muhammadan faith subsequently reverted to his own religion.

copy not available

(a)

In the Court of the Stationary Sub-Magistrate, Walluvanad.
27th February 1894

Chembrathodiyil Raman-

I know the business in which (1) Kizhisseri Unnian Kutti's younger brother Khader 2 Seraju's son Koyassan living in his house 3 Bappi a servant in the house 4 Palaprom Moli's son Mammutti and 5 Valappil Kunnu Koya's son Moidu had planned to go to Mannarghat and there cut off the head of one Choyi who renounced the Muhammadan faith after once accepting it. The conspiracy was planned from last Makarom. From 15th Dhanu last I have been watching the crop in Munda Vayalil fields in Patakkara belonging to Kollatodi Kuttiappu. I have been watching day and night since Makarom last. There was a watch-shed built in the fields and I used to watch from there. Kizhisseri Unnian Kutti and his father Unniammi have cultivation a little to the west of my watch-shed. The above-said Koyassan Bappi and Khader watched the crops from the watch-shed built in the fields. I have seen these three people talk in whispers on two or three days at day times from outside their sheds. I therefore grew suspicious. I wished to know what it was about. The way to my shed is by their shed. One day 10, 20 or 25 days ago I believe I heard them talk from their shed on my way to my shed. I stood behind the shed to know what they were speaking. I heard them saying "We must go to take off the head of Choyi who all should go for it, whom all

all should we call" - When I was going in front after this one of them asked "Is it Raman that is going." - "yes, it is I - what all are you saying" I asked - We are not saying anything - We are talking about various things - they replied - I told them "do not conceal that from me - I know it" - & I went to their watch shed - Then they said that they were going to take off Choyi's head, that I should not speak anything about this as they will be implicated in a great offence - I told them I would not mention to any body - I then returned to my shed - They called me from my shed on their way home the next day - they - Koyassan & Bappi - told me, see that you do not mention this to anybody - I told them that they should not be uneasy about me & that I would not mention to anybody - They went - For 3-4 days they used to repeat the same thing when they see me - Some time after I met Koyassan & Bappi one night when going to my shed after my meals - They were going to their shed after meals - I asked them what became of their other days' project. They told me 5-6 people have proposed to join the affair - I asked them who they were - They said the persons were - Karogin Mammi, Valappil Molla - Palaprom Moli makan Mammutti - K. Seyidali - Palaprom Mammutti residing in Chettyamprath - Pulikkal Viran & Poker's son Seydali - We then went to our respective sheds - 3-4 days after, Bappi & Koyassan called me one day to the study mosque near Unnian Kutti's house when I was going after driving away the cattle from the crops - I went to the place - The children had all left the mosque for the morning Conjee. Koyassan told me that he was going to get the necessary

arms

arms for the business - mentioned between us, that iron has to be purchased for making 6 arms, that if local smiths refused to make them he would get them made at - Mappanadkara his grandfather's place and that I should lend 4 annas towards it - I said I had no money then & that I would pay it the next day - He said "All right then" and we parted - I then borrowed 4 annas the next noon from Kizhisseri Unnian Kutti and gave it to Bappi - I borrowed the money saying that it was wanted to repay a loan I had taken from Appa Kathil Chekku - When I paid the money Bappi told me that I should myself go and purchase the iron as they dint - know to purchase it - Bappi gave me 4 annas the very day - I took it - I purchased 12 palams of iron from the local shopman Mannath Unnian and gave it to Bappi - After the lapse of 1 day - Koyassan went to Mappathakara with the iron - The same evening - he came back he came with 4 arms resembling - bill-hooks showed to me and to Khader - Koyassan asked where they should be kept - I and Khader asked to keep them where he liked - When I next saw Koyassan he told me that he had kept the arms in the straw in the eaves of the school mosque - 3-4 days after Koyassan and Bappi told me that I should purchase on Friday a flask of powder, 8 annas worth of shot and 8 annas worth of caps - When I was going for meals on Friday night Bappi called me to his house and showed me a bundle wrapped up in - paper - He said it contained, powder shot and caps - That very day they showed me the lead that they

he

had purchased - Koyassan took me too to a place to the north of my shed for making bullets with the lead. The lead was melted from there by putting it in a pot with burning fire underneath - When 3-4 bullets were made saw people coming - We stopped manufacturing bullets - Koyassan gave me the lead asking me to take it to Bappi - He said he was going to Padakkara to get from the smith to whom iron bands had been given for manufacturing arms - I took the lead and delivered it to Bappi - Bappi told me that bullets were manufactured the next day saturday from the mosque - When I saw Bappi the next day near the crop I was watching he said that he had received a note from Karyil Mammi stating that he could not come and (that he would not stand in their way.) - (This part is not quite clear to me) - Bappi asked me what should be done - I told them that they should do according to their pleasure - then he asked me "and you" - I shall do according to what you say, I replied - Bappi told me - Is not the arrangement to go on the night of the 4" Sunday - I replied I shall do as you all propose to do - Bappi went away - The next day (Monday) Koyassan called me to a big pit (half well - half tank) and told me that Kizhisseri Unnian Kutti, his brother Moidu, their uncle Kalathil Kunhunnian, Unniankutti's father Unni mammi and several others knew this conspiracy that night, that they beat Bappi and Koyassan and questioned them, that the arms and powder &c were taken away by Moidu and said I should join in it, that I would never go to hell if I do it and that I would go to heaven where if the women spit in

the

the sea, its water will be sweeter than honey, that there are such damsels there, that I should take off my Kudumai and accept the Moslem faith - Khader, Koyassan and Bappi told me that I would be killed if I dint accept their religion and go with them, so I joined them and was ready to go with them. Of the four arms which Padakara Smith was asked to manufacture from the iron given to him Koyassan took two and have kept them - Koyassan told me that he dint give it when the others were given - Let them remain there, we will see when we get an opportunity, so said Koyassan.

Read over and acknowledged to be correct

(Signed) Raman

(Signed)

Magistrate.

28" February 1894

I have seen Palaproth Moli's son Mammutti, K. Seydali Pulikkal Veerankutty talking to Bappi and Khader about this affair at the gate of Kizhisseri Unni Koya's house one day about mid day time after this project was first entertained in Makarom last - I was also there then - They have said from there that they would also go with us - I heard Khader asking Mammutti to give something for purchasing iron - He said that he had nothing then, and that he would join them and asked them to get the arms manufactured - One day immediately after this project was entertained I have seen Vallil Moidu going to Bappi's school and talking together

I.

I dint know what they were talking about - I have not seen the others saying or doing anything. Nor did I hear of their having done anything.

Read over and acknowledged to be correct

(Signed)

Magistrate.

In the Court of the Special Assistant Magistrate of Malabar

Deposition of Dated 28-2-94

Name — Chembrathodi Raman son of Iyyappan -

Caste — Tian

Age — 20

Occupation — Domestic servant

Residence — Perintalmanna.

I know Unnian - I have heard what he said. It is true - I told him I bought the iron to make a spade. That was not true - Koyassan and Bappi asked me to buy some iron for them. They told me they wanted to make 6 knives - They told me to say that I wanted the iron to make a spade - Bappi gave me four annas. They did not give me anything for myself. After buying the iron I gave it to Bappi. He kept it at his school. Bappi is a schoolmaster. He teaches the Koran - Koyassan afterwards took the iron to Kulukalloor Amshom - I don't know to whom they gave the iron there - Koyassan and Bappi told me that they wanted to go to Mannarghat and cut off the head of Choyi - This was in Magarom - I told no one about this - I agreed not to tell any one what they intended to do - I identify Bappi, Khader & Koyassan. I used to watch the crop of one Kutiappu - While going to the fields I used to see Koyassan, Bappi and Khader talking secretly - I saw them thus on three or four occasions - I suspected something one night - These men were also watching crops in the adjoining fields. I approached the shed where they were. I heard them talking privately - They were saying that Choyi had become an Apostate and they must cut off his head - Then one of them saw me and asked who was there - Koyassan called me - I went near - I asked them what they were talking about - They said they were talking of various things - I said you need not hide it from me I know everything - Then they told me that I must not reveal it, or they would get into trouble - They did not threaten me then - Then and subsequently they told me that one Choyi had become a Moplah and had afterwards reverted. They did not say what Amshom he belonged to, but said he lived at Mannarghant - I saw them about three or four days afterwards - They said they had collected 6 more men to go to Mannarghat - They said they would kill Choyi and then go to the Mannarghat Nair's house - They were going to get upstairs and take possession of the arms there - It was four or five days after that that they asked me to get the iron. Previous to this there was a consultation at Kishere Unni Koya's house near the gate - He is Khadir's uncle - I was passing and they called me - There were

These three & six other Moplahs were brought - The witness picked up the three men named.

present Khader, Bappi, Moli's son Mammutti, Kanjiram gadan Seid Ali and Pulikkal Virankutti - Bappi and Khader asked Mammutti for some money to buy iron. He said he had no money but if they made arms he would join them - They said "Very well - we will buy and get them made." This was about noon - Next, or the day when I bought the iron, Koyassan and Bappi met me at the school and asked me to give them some money - I said I would give it tomorrow - They asked it as a loan - I gave it the next day to Bappi - Then about 4 P.M. Bappi called me into the school, while I was driving away cattle from the paddy - He said that they would not go themselves to buy the iron, & asked me to go and buy it - They did not tell me to buy it from any man in particular - I went, and bought it from Unnian - I gave it to Bappi - Five or six days afterwards they asked me to go and get some hoop-iron - Bappi gave me 4 annas - I bought three annas worth from Usman Bai in the Perintalmanna bazaar. I gave one anna back to Bappi. I took the hoop iron to the school and gave it to Bappi - Two days afterwards I asked Bappi and Koyassan if they had had the weapons made - They said they had not got them made - On the following Friday Bappi and Koyassan said that they had brought some gunpowder - They said there was a box of gunpowder, costing Rs 2. I saw a paper packet - They said they had bought it from the gunpowder shop in the Perintalmanna bazaar - They did not say how they had managed to get it - That was about 20 days ago - on a Friday night - The gunpowder

was

was taken to Bappi's house - Then a few days afterwards on Sunday, the 4th of the Mopla month, Bappi told me that Mammi could not come, and had written to say that they could go themselves - About 10 days before they told me that they had arranged to start on that day, Sunday the 4th. Next morning I was told by Koyassan that Unnian Kutty had heard of the plan and so they had not been able to go - I asked what became of the weapons - He said they had surrendered the weapons all to Unnian Kutti and that he had beaten them all - I asked what became of the knives of hoop-iron - Koyassan said he had not given them up but they were in his possession - I have not seen him much since then, as the crops were reaped - I have seen him since but have not spoken about this. I do not know what has become of all the knives. I don't know where Unnian Kutti is - Karayil Mammi was the man who withdrew - He belongs to Puniakurshi - Moli's son Mammutti lives close to Unnian Kutti's house; he is a timber sawyer - Kanhirangodan Seid Ali is a sawyer also - I saw Moidu with Bappi one day.

(Signed) Raman.

Taken down by me, read over to Raman, and admitted by him to be correct

(Signed) A. R. Knapp
Ag: Spl. Asstt. Magte

Raman examined on 6 - 3 - 94

You have heard what you said before - Is there anything else that you wish to say?

Mammutti, son of Moli, came to my shed

about

about 5 p.m. on a sunday, the 4th of the Moplah month. He asked me about the expedition. Then Khadir came up. He said "As Mammi has withdrawn all the others are hesitating." Mammutti then said "you have brought me all the way from Kalikavu for nothing". Khader said "you will know whether we are to go or not when Bappi and Koyassan come". Mammutti told Khadir "You should all come to the Ettupalli at night." After that Mammutti went away and Khader went home.

That night, about 8 O'clock, Khadir came to my shed from the south. He said that Unnian Kutti had learned about the affair & had shut up Koyassan and Bappi in his shop. Khader sat there for a little time. He said that Koyassan's father Siraju caught hold of him ~~at~~ in the market and took him to Unnian Kutti's shop. Khader then went home. I also went home.

Khadir, ~~Kunjussa~~ Koyassan and Bappi all asked me to become a Moplah. They first asked me on the day after I first overheard their conversation. They asked me to become a Moplah and join them. I did not agree at first. I afterwards became afraid and agreed. They said to me "You must not tell what you have heard". I said "I will not". They said "if you do not become a Moplah you will tell and we shall get into trouble". I said again "I will not join, but I won't tell". They said "You had better join our religion. If you will get a great reward if you join our religion. If you live to be an hundred years old your sins will be forgiven. I said "What are the rewards?"

They said "you will not go to hell if you die. you will be put in a coffin and properly buried when you die. The women in the world above are such that if they spit in the sea the water will become sweeter than honey. The women there are so beautiful. They will be perfumed. If you are being taken to hell they will pull you into heaven. If you do not become a convert & you tell about this what does it matter if we kill you?" I do not remember anything else that they said. After they had said all this I determined to join them. That was about 10 or 18 days before the day on which the affair was found out.

You said that you paid As 4. what was that for?	I gave it as a loan. I did not pay anything as my share.
Who supplied the money for the arms?	As far as I know Bappi & Koyassan
What part did Mammi & Moidu take?	I only know that Moidu came one day to the Ettupalli.
Did any of the Moplahs divorce their wives?	None of the Moplahs said anything about divorcing their wives.

Bappi said to me one day that Karayil Mammi's wife had gone to her house and that he intended to divorce her. Khader was not

not on good terms with his wife. The Moplahs did not tell me that we ought to be blessed before we started.

When were you to become a Moplah?

I was to become a Moplah when we started. They told me that I had only to shave my head ~~beard~~ and put on a cap. They said that Mussa Tangal used to make converts without any further formality. They did not say that I should be circumcised.

Do you know how Unnian Kutti learned that this plan was on foot?

I do not know. I asked Koyassan who had told Unnian Kutti. He said that he thought that Arangodan Moidin must have told Kizhisseri Moidu and Moidu must have told Unnian Kutti.

What do you know as to what became of the Knives?

Koyassan simply said that he had kept two knives. He said "if there is an opportunity we will see about it." I do not know what has become of them.

Is it true that Unnian Kutti found Bappi and Koyassan at the Ottupalli and there seized them?

I have heard that Unnian Kutti first of all shut them in the shop and thence took them to his house.

Have you heard anything about an anonymous petition?

Yes. I have heard that there was one. Koyassan said to me one day when I went to the shop that an anonymous petition had been sent. This was after the arms had been seized.

What do you know about Karayil Mammi, Valappil Moidu, Kangarangadan Seid Ali, Palapra Mammutti and Pulikkal Viran Kutti?

As for Mammi I saw him once with the others (Bappi and Khadir). I heard that he called them aside and proposed to buy gunpowder. I heard nothing of a gun. It was arranged that Mammi should bring a gun. So Koyassan & Bappi told me. Moidu I saw once at the Ottupalli. I heard that Kangirangadan Seid Ali was a member of the party. I saw Mammutti consulting about the iron. I saw Pulikkal Viran Kutti talking with Khadir and Bappi in the paddy fields and near Unnian Kutti's gate. I heard that he had also joined.

Did Khadir ever show any signs of withdrawing? — Not so far as I know.

How long before the last Sunday (the 4th of the Moplah month) was it that you saw Moidu? — It was about 20 days before that Sunday. After that I did not see him.

I saw him at the Shanday on the Sunday* before the Monday before last.* (Feb. 25)
I saw Moidu in the morning about 8 A.M. at the Ottupalli.

Do you know Poker's son Seid Ali? — Yes. I heard that he was a member of a party. I did not see him conversing with the others.

Do you know Palapurai Mammutti residing at Chettuvayuratti? — Yes. I heard that he had joined also.

Did you see the arms and ammunition? — I saw the four Knives. I saw a parcel said to contain gunpowder and caps. I saw 5 bullets after they were made. I saw the Knives in Koyassan's possession in the field near Unnian Kutti's house. I heard that the Knives were secreted in the Ottupalli. The powder and caps were shown to me at Bappi's house. it is his own house.

(Signed) Raman

Taken down by me, translated over to Raman and admitted by him to be correct.

(Signed) A. R. Knapp
Ag: Spl. Asstt. Magte.

True copy
[illegible]
For District Magistrate

Ind. Dept.
Enclosure No. 1
To
O. No. 2383

In the Court of the Stationary Magistrate of Wallurnad.
Dated 27th February 1894

Name — Kizhisseri Khader
Father's name — Unni Mammu
Caste — Mappila
Age — 18
Occupation — Agriculture
Residence — Angadipuram — Pathakara

You have heard what Chembrathodiyil Raman has said. What have you to say to that? — I know that Karian Mammi, Valappil Moidu, Kholayil Koyassan, Anangadan Bappi, Pukkel Veerankutti, Mammutti, Kanhiram Sayid Ali, Pokalakaran (Tobacco-merchant) Pokker's son Sayid Ali, Ali Mammu's son Mammutti, Chembrathodiyil Virian, have conspired to cut off the head of Thuppan Choyi who renounced our religion.

What did you know? — In the beginning of Makaram last when myself, Bappi and Koyassan were keeping watch over the paddy fields in our hut, I heard Bapi and Koyassan saying something privately. I asked them what they were talking about. Nothing, they said and did not reveal it out. Then I told them that I understood what they were talking about. They asked me to repeat what they were speaking about. I said I will not tell as they refused to tell anything. We did not speak anything that day.

Three

Three days after Bapi and Koyassan told me from my hut, that a certain man had renounced our religion and went to Mannarghaut and that they were going to kill him and asked me if I would follow them, I did not answer them. Afterwards Koyassan went to Mamfat - Then he brought 4 knives 1 mulam long with curved ends, made and kept in Bappi's Ottupalli (School for children) - Then Bappi and Koyassan bought and kept powder and caps - Then 40 bullets of lead were cut and made - The 4 knives were shown to me by Koyassan as they were brought from Mappat - Afterwards Bappi and Koyassan told me that they were going to Mannar - That on Sunday (4 " of our month) - They asked me if I am willing to go with them - I did not say anything - I then went and told my elder brother Unnian Kutti all this - My brother beat them both - I caused them to take out the powder and knives and give them to my brother - My brother destroyed them all.

You said that the man who made the knives from Mappatur showed them to you - How many days after this did you tell your brother Unnilan Kutti about it?	5 or 6 days after -
You have heard read what you said. Is it correct?	yes.

(Signed) K. Mannar
Magistrate.

28-2-94.

You said that the men conspired together - Do you know what they were planning and what they did?	I do not know what they did - I only know what Bappi and Koyassan told me viz. that they were prepared to join in doing this act.

Is what you heard read correct? — yes.

(Signed) K. Khader

(Signed) K. Mannar
Magistrate.

True

(True copy)

[illegible]
For District Magistrate

C

In the Court of the Stationary Magistrate Wallunanad.

Dated 27 February 1894.

House name + name. Vivan - Known by the name of Anampad Bappi

Father's name - Manakan.

Caste - Mappilla

Age — 18.

Profession - Teaching Koran.

Residence - Aagadipuram. Pathakara.

You have heard what Chembra thodiyil Raman said. What have you to say? — I know the plan made to kill Choyi, who renounced the Islam. What was the plan? I have an other = Pralli (School) near the house of Kisseri Unnian Kutti in Pathakara Desam. I teach boys Koran from that place. It is now more than a month since Karayar Mammu and Valappil Moythu came to my School one morning. Then the boys had gone for their Canji. They told me, Koyassan, and Kisseri Unni Mammu's son Kadar that the man - Choyi has renounced our religion and gone to Mannarghat, and that we should take off his head. Mammu and Moythu came when we three were at the School. I said I cannot come and that I could

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could not walk. I said that they may go if they liked. Koyassan said that he would follow. Mammi and Moythu went away. Two days afterwards Mammi and Moythu came to my school at noon. Myself and Koyassan were there then. The boys had gone for Canji. Mammi said that weapons &ca should be made for the purpose mentioned the other day. Koyassan said that they can be made here. Mammi consented to this and said that he would give the necessary money for powder &ca and asked Koyassan to follow him. Then Mammi and Moythu left the place. 2 days afterwards Koyassan gave me 4 as - and asked me to give it to Raman and buy iron with it. That very day I handed over the 4 anna piece to Raman and asked him to buy iron. Raman bought iron that very day and brought it to me. Next day morning I handed over the iron to Koyassan. He took measurements and went to Mappatkara. 3rd day after that he brought 4 knives. The knives had curved ends and were 1 mulam ($\frac{1}{2}$a yard) long each. He asked me permission to keep them in my school. I consented to this. He kept the 4 knives on the eaves of the school (among the grass) and left the place. 2 or

3 days afterwards he came to my school. He told me that Mammi has given him money (2 Rs) to purchase powder with, and asked me to follow him saying that I have not got anything to do being Friday. We both went to the bazaar here; and purchased powder at the Ravuthans' shop. We bought powder for one rupee and caps for 40 Cás (pies). A Nayar boy gave them to us. That way we went to a Copper Smith's shop and bought lead for 5 as. We took these things and kept them in a box in my house. Koyassan took the lead at once and went to the fields at once with Raman to make bullets. When the bullets were being made they saw some one coming and without converting the whole of the lead into bullets, Raman hid the bullets that were made and the remaining lead in his pocket and brought them to my school and kept them in the Eaves. The next day morning Koyassan came to my school and caused bullets to be made from these. There were in all 32 bullets. These were hidden in the grass of the Eaves and the next day Koyassan went to Mammi. He went to consider over the intended trip

to Mannaughat. Koyassan returned with a letter written to me by Mammi. He handed over to me a note written in cadjan leaf saying that as there were persons, nothing could be talked about. I read the same. The contents of it were that it is dangerous to go in such matters and that he is therefore not going. I told Koyassan that Mammi is an elderly person, and that if he does not come he need not go. That day - Sunday - was a Shandy day. When I returned from the market I heard that Kissori Moythu and brother Unnian Kutti heard all about this. Unnian Kutti beat me and Koyassan - Koyassan took out the Knives and bullets and gave them. Powder and Caps were taken out by me and given them. They broke the Knives and destroyed them and the bullets were melted I heard; and the powder burnt. I don't know what was done with the Caps. Koyassan was kept in custody by Unnian Kutti for one or two days and was not allowed to go out.

You have heard the statement read } Yes.
Is it correct? ——————— }

sd. K Kannan
Magte.

28 February 1894.

Who is Kissori Unnian Kutti } I have eaten his rice
to be at you } I teach his sons. He even now gives me rice

sd. K Kannan
Magte

True Copy
W. Pugson
for Dist Magte

1894
Jud Dept
Enclos. No 3
O. No 2383

d

In the Stationary Sub Magistrate's Court Walluvanad.

27th February 1894

Name - Cholayil Koyassan
Father's name - Saju
Caste - Mappilla
Age - 18
Occupation - Coolly
Residence - Angadipuram - Pattakara

—

Q. You heard what Chembratoyil Raman said, what have you to say?

A. I know the affair in which we proposed to take off the head of Choji who at first accepted and afterwards renounced our faith -

Q. Who all was it that started the proposal?

A. I, Kizhissori Unni Mammi's son Kander, Managadan Bappi, Chembratoyil Raman, Karayin Mammi, Vallil Kunhi Koya's son Moidu, Palapra Moli's son Mammutti, Kanhara Syedali, Palapra Mammutti residing in Chellavayipratt, Pulikkal Veeran Kutti, Ponhalakkaran Pokei's son Syed Ali are the persons who proposed.

Q. What did you propose?

A. We proposed to go to Mannaghat kill Choji

Chogi there and get in somewhere there till the troops come and kill us.

Q. What did you do in furtherance of it.

A. The idea was first entertained early in Makaram last. One day Karagil Mammi and Vallyl Moidu came to Bappi's school in the morning. I, Bappi and Kizhuseri Kader were there then. They too said that when Moidu went to Mannerghat to cut timber he saw Chogi who had accepted our faith walking like a Tuyya, we are therefore going to take off his head and asked us whether we were going with them. We replied that we would think over the matter and tell them. They returned that day. They two came to the school the next day. I was also there then. Moli's son Mammutti Palaprom Mammutti residing at Chethavayipratt and Kanheran Syed Ali have been spoken to regarding the matter and they have agreed to go. They told us to speak to any people that we could get. We told them we would go and that we would take as many people as we could get. Mammi told me that six big knives were wanted and that I should myself go for them as people would know if he went. I told him at first I would not go. He again pressed me, I agreed. Mammi gave me eight annas for purchasing iron and for coolies. They then went. That night I, Kadir and Bappi were talking from our hut about this, then Raman came by that way. It was ten nalikas in the night. We told him the particulars and asked if he was going with us. He said he would tell us the next day. He came the next day. He also agreed to go with us. So we asked him to pay 4 annas for buying iron. He agreed. The next day he bought 4 annas and gave to Bappi. Bappi sent him to purchase iron for that money. He brought 12 palams of iron and gave to Bappi. The next morning I took the iron and went to Mappatara and got four big knives made by the smith Chami of that place. He said iron was not enough to make six and so I got four made and paid 8 annas as hire. The next day I brought the four knives to Padathkara. I showed the knives to Bappi, Kader and Raman. I then kept them in the straw in the eaves of Bappi's school. Two days after I went to Mammi's house and took 1½ Rupees from him to purchase gunpowder. I returned with the money. Bappi gave 8 annas. With Rs 2 I and Bappi went to Pakkir Ravuthan's shop

in the bazaar and purchased gunpowder for Rupee one and caps for 40 cash. We then went to coppersmith Bastem mastry's shop. We purchased lead for 5 annas from there. We returned with all these. The gunpowder and caps were given to Bappi for safe keeping. I took the lead for making bullets and took Raman with me, melted the lead in the fields and begun to make bullets, made three four bullets when we saw people coming. Then I gave the lead to Raman to give it to Bappi. I had given iron hoops to Smith Kaliya-ppan of Padakkara to manufacture 2 big knives the previous night. I went for that to him. I took the two knives which he had manufactured and hid them in a bush. I and Kader went to the smith to give the order about the sword knives the previous night. The next day, Saturday I, Kader, Bappi and Raman manufactured 48 bullets from the school and kept them in Bappi's house. We departed. The next day Sunday I went to Mammi's house to tell him that everything was ready. When I told Mammi all the particulars he did not tell me anything. He said he would give me a note and wrote one on paper and gave it to me and asked me to give it

it to Bappi. I do not know to read and write. I took it to Bappi. Bappi sent for Kader. We three read that note. It was addressed by Mammi to Bappi and Kader, so I heard it read. It was Bappi that read it. "I am not prepared to go with you. you may do as you wish" So Bappi read. That night Kader's brother Ummikutti and others came to know of what we had done. Ummian Kutti beat me and Bappi. We were asked to take an oath by the feet of Mambrath Jangal that we would not go to take off the head of Choyi. I and Bappi gave the arms, powder, caps and bullets which we had kept. Ummian Kutty's brother Moidu took them all away. The arms were cut to pieces. The powder was burnt. I do not know what was done with the caps and bullets. Then we gave up the idea of going to murder Choyi. I, Kader, Bappi were placed in custody so that we could not leave Ummian Kutty's house. Two three days after we were let ~~loose~~ loose.

Q. Where had you the gun to use the gunpowder?

A. Mammi said he would bring one gun.

Q. Who is Ummian Kutty to beat you. How are you related.

A. I am a servant in his shop. He will give 1 Rupee a month and expense. I live in his

his house.

Q. Where did you get the iron hoop you gave to Padakkara Smith for manufacturing arms.?

A. It was what Raman purchased with the 4 annas Bappi gave to him. Half was cut and given to the smith. The other half was taken away by Kalathil Kunhunnian for using it as a fastening to the yoke of his bandy.

Read over and acknowledged to be correct.

Sd. Kyasson.

Sd Magte.

28th February 1894

What did Valappil Mordu Kanharan Syd Ali; Pokalakaran Syd Ali; Palaprath Moh's son Mammutti Chethavayiprath Palapram Mammutti, Puthikkal Veeran Kutti do in this matter.?

A. They are people who agreed to go with us.

Q. Where and in whose presence did they agree?

A. They agreed after they came to Bappi's mosque. Then I, Bappi and Kader were there. It was from these that they consented to join us. Their giving consent or agreeing was not one the and the same day and all together. They came individually and told us. Kariyan Hammi settled with them first. Then they came to us and said would help us.

Sd Kyasson

True Copy. (Signed) Magistrate

Sd Fergusson

for Dist Magte

4
Jud
433
2283

e

Court of the Special Assistant Magistrate of Malabar

Calender Case No.

Deposition of
Name - Valathil Moidu.
Son of Kunhi Koya.
Caste - Moplah.
Age - 21
Occupation - Wood-cutter.
Residence - Angadipuram Amshom.

You are arrested in consequence of information received that you are concerned in a conspiracy punishable under the Moplah Act. What have you to say?.

There is a Moplah School, where the Koran is taught, near Kerachery Unni Mammi's gate. The master is Anagangadan Bappi. On or about the 22nd of Magaram, in the morning, Bappi sent a student to call me. The boy was Kanji-vangadan Mammi's son, Kunholen. I was sawing timber in my house in Pumakurshi. The boy came in the afternoon and told me that Mullah Bappi wanted me to go to him the next morning. I went accordingly to the School. Bappi was there, with some boys. I asked why I was sent for. Bappi said

said that the boys should not hear, and took me outside. He said "we are going to do something. Will you join?". I said "What is it"? He said there is a Jean at Manarghat who embraced our religion, and afterwards left it. We are determined to kill him." I asked whom he meant by "we". He said Eunni Mammi's son Khader, Korgassan, (I do not know his house name), and a Jean Raman who is servant of Chozi the gumastah. He said that he would tell me the names of the rest afterwards. I said that I could not so as I had received Rs 15 as an advance from Kalladi Moidutti for sawing timber and I should have to pay back that money. Bappi said "If you are not going to join us you must not reveal the matter to anybody". I said "If I do not give information to our Karanavans we ~~should~~ shall be undone". I meant that we should be arrested and punished. I thought that if I told the Karanavans I should be able to stop the plot. Bappi said again that I must say nothing; that they had resolved, and if I was not going to join I must say nothing about it. I said "I cannot keep quiet. If I do not tell I will also be caught". I therefore informed

informed Karayil Mammi and told him that he should tell Keraeheri Eunian Kutti. I told him the names of the four persons - Korgassan, Khader, Bappi, and the Jean Raman. Mammi said that Eunian Kutti must be informed, & that then these men would not carry out the plot. Eunian Kutti is the elder brother of Khader. Korgassan and Bappi both live in Eunian Kutti's house. I said to Mammi that if I informed Eunian Kutti he would not believe me, so he Mammi, should tell him. He consented. On that day I received a letter from Kalladi Moidutti telling me to go to Manarghat and work in the forest. The next day Saturday. I and six others went to Manarghat - I went and returned on the 22nd day. I came back for the 'Barath Ravi' festival (Tuesday last). I observed the festival - I have not seen Bappi or the others since I went to Manarghat. I do not know the man whom they wanted to kill. I did not hear any details as to the way in which he was to be killed - I only saw Bappi on one day. I did not inform the Police as I thought that as the Moplahs were young men, they would not dare to go. I thought they were speaking in fun. Bappi asked me for money to

to make arms. I said I had none. Bappi said I need not give anything, as I had none, but that he and Khader would provide the money. I did not ask why Raman was included in the Conspiracy. I do not know the reason. The man who was to be killed is called Chozi. Bappi told me so. They did not tell me when they were to start. I went to Manarghat with Kangavangadan Mammi, Palepara Said Ali, Kunnalla Moideen Kutti, Koneth Moidu, Patacheri Veran, Cherinjil Koggunnu.

Signed Valathil Moidu

This statement was taken in my presence and hearing, and was translated over to the person making it, and acknowledged by him to be correct, and it contains a full and true account of the statement made by him. I believe that it was voluntarily made.

(Signed) A. R. Knapp
Ag special Asstt magte
28-2-24

True Copy

[illegible]

for District Magistrate

P.T.O

Moidu

You have made a statement before?	Yes. I have no more to say. I knew nothing about it. The Police told me what to say.
Do you know Chozi?	I do not know Chozi, nor have I heard of him. The Constable told me to say that I had seen Chozi. All that I said before was untrue. The Constable told me what to say. He did not tell me what date to mention. I was told to say what Raman had said. I don't know how I came to give details of conversation which took place while Raman was not present.
Did you take steps to tell Kunnian Kutti ~~what~~ about the plot?	No. The Constable told me to say so.
Who is Kalladi-Moidutti?	He is a Moplah, in whose service I am. It is a fact that I got a letter from Kalladi Moidutti. This was told me at the Magistrate's gate at 2 p.m. This was on the day when I was arrested.
When did the Police say all this to you?	

(Signed) Moidu

Taken down by me, translated over to

to Moidu, and admitted by him to be correct.

(Signed) A R. Knapp
as Special Asstt magte
19 - 3 - 94

True Copy.

[illegible]
for District Magistrate

Ibb

1894
Judl. Dept.
Enclos. No. 5
To
C. No. 2383

Court of the Special Assistant Magistrate of Malabar

Calender Case No. 7 - 3 - 94

Statement of

Name - Arangotan alias Melithil Moideen Kutti
Son of Rayen.

Caste — Moplah

Age — about 16 (He looks nearly 20)

Occupation — Cultivation.

Residence — Angadipuram Amson. Pallikera Desam.

Sworn

I know Koyassa, Khader, and Bappi. I do not know what they are in jail for. I have not heard. I know nothing about any plot of theirs. I did not see Unnian Kutti yesterday. I have not seen him for a month. Yesterday night I was at my house. In the day I was at Kutalangadi. I has been to the Malapuram Nercha. I went on a Monday. The Monday before the last. I know nothing about the seizure of the arms.

I know Raman by sight. The man with an injured hand. I have no reason for knowing which Raman is meant. I don't know why I mentioned this Raman in particular. I saw him more than a month ago.

I have not seen him, Koyassan, Bappi or

(This man was originally examined as a witness. He denies all knowledge. His statement appears to be altogether false, on the ground that his concealment of facts is suspicious. I have committed him to the Sessions jail. (Signed) A. R. Knapp)

to or Thader, for a month. I have not seen Kayil Mammi for 6 months. I have not seen Kunni Mammi for about 20 days. I have been in my house for the last 20 days. I have not been away. I have been working in the fields and taking my meals there.

Where are the knives now? — I did not know that any were made.

Why did Kunniantutti beat Thayassan for? — I do not know.

It is said that you told Moideen about this plot. Is that true? — I knew nothing about it.

Where did you first hear of this plot? — I have never heard anything about it.

Where is Chozi now? — I do not know. I know no Chozi except the Gunnestah. I have not heard of any other Chozi.

Taken down by me and translated over to the witness and acknowledged by him to be correct.

(Signed) Melithil Moideen Mutti

Signed. A. R. Knapp
Ag Special Assistant

True Copy

For District Magistrate

1894
Enclosure No. 5
To
No. 2383

G

In the Court of the Stationary Magistrate, Wallu-vanad dated the 18th March 1894

Name — Kamangodan Said Ali.

Do you know anything about the proposed murder of one Choyi a Thiyan who renounced Islam faith?

No. Kichari Kadar, Anangadan Bappi and Koyassan have told me about this.

When was it said? In the beginning of this Thumbham

Where was it said? It was said from the Padippura (gate-house) of Kunni Mammi's son in which Ithader ~~Bidu~~ resides.

What was said? I think it was at noon one day. Ithader, Bappi, Koyassan, and myself were talking, and laughing from inside the gate-house. Then these three persons told me that there is a Thiyan in Manarghat who has renounced Islam faith, that they are going to cut off his head, and that I should join them. I said I cannot come, and that I have yet to do some wood work, for the 8 or 10 ~~Rs.~~ which Kallari Moidutty has advanced to me & that I must go for that business. They did not tell me anything afterwards.

Are you putting up at Pathakara? — Myself and Ithader live at a calls distance.

Do you know what was the result of this proposal — I then went to the hills for my business. On my return I heard that Ithader's brother Kunian Kutti and others knew about this proposal and that Kongassan and Bappi were beaten.

You have heard, read what you have stated. Is it correct — Yes.

(Signed) K. Kannan
Magte

Kanyavangadan Said Ali.
aged 16.

You made a statement before the magte. Have you any more to say? — No. What I said then was true

When did you come back from the Hills? — I Can't say when it was. I think it was on a Sunday. I don't know what had happened on the previous day.

Were you not told? — No. I did not hear that Kongassan and Bappi were beaten. I do not remember now.

(Signed) K. Said Ali

Taken down by me, translated over to Said Ali and acknowledged by him to be correct.

(Signed) A. R. Knapp
as Special Asst. magte
19-3-26

(True Copy)

for Secretary
to District Magistrate

1894
Jud Dept
Enclos. No. 6
To
C. No. 2383

H

In the court of the Stationary magistrate of Walluvanad dated 1st march 1894.

Name ——— Palappara Mammutti
Father's name ——— Mole
Caste ——— Moppillah
Age ——— 19
Occupation ——— Sawing

Do you know anything about the head of Choyi, a Thiya who renounced the Islam faith, being proposed to be taken away? — I know. It was in the last magaram. It was the harvest time in some parts. One day at noon myself, Kisseri Kadar, Koyassan son of Sraju Kkakka living at Unnian Kutti's house were taking the cattle that were grazing at Patha Kara Athiyakulam Pallikyal to be washed. Then Kader told me that there is a Thiyan living at Mannarghat who has renounced Islam faith and that his head should be cut off. I said that if you talk like this and if the authorities were to hear it you will be arrested. Koyassan then said that the authorities need not know it. Even if you say that the authorities will not come to know about it they will anyhow come to know and I told him that it need not go out from him. They said nothing about this to me afterwards. — Next day I went to Kalikavu for my sawing business. I returned from that place 18 days after that. Next day when I took my brother's son to Bappi's school, Bappi told me that they were talking about the subject and that they have sent an anonymous petition. I told Bappi that there is no other alternative but to submit to the fate

How many days is it now since Bappi told you all this — It is now 8 or 9 days. This was said one day early in the morning.

You have heard read what you have stated. Is it correct? — yes.

sd/. K. Mammu
Magistrate.

Palappara Mammutti. — Age 17 (looks 19 and told the sub magistrate he was 19)

Did you not make statement before the magistrate? Have you anything else to say? — I have nothing else to say.

Where did you go after you heard of this plan? — I went to Kalikavu for timber work.

When did you return? — I returned many days ago. I was arrested ten days after my return. I was at Kalikavu when Unniman Kutti found out the plot and stopped it.

Did you see Raman that day? — I do not know Raman. I have neither seen him no heard of him.

You said that you were asked to join. What did you say when they asked you for money? — I do not know what I said to the magistrate. I said what the Police told me to say. I dont know which Police man told me. I dont know what caste he was. He told me while I was examined. He did not hold out any inducement to me to make me say it. I never heard anything else about this plot. What I said to the magistrate was untrue (He afterwards says that it was true).

You said before the magistrate "when I was told about the plot I told Koyassan and Kader not to talk about such things as they would be arrested and punished" Is that true? — yes. I said that.

When did you see Bappi? — After I was told by Khader or Koyassan about the plot I went to Kalikavu. When I came back I saw Bappi at the Pottapalli. I was at Kalikavu for 18 days. Bappi told me that an anonymous petition had been sent and that they might be arrested and that they could not go. I did nothing then. I returned home. I have not seen Raman till I came to the gaol.

Taken down by me translated over to Mammutti acknowledged by him to be correct.

Sd. A. R. Knapp
Ag: Spel: asst magistrate.

19-3-94.

(True Copy)

For Distt Magistrate

4 Jud 7 Enclos. No. 7 O. No. 2383

In the stationary Sub magistrate's court Coalluvanad
1st March 1894.

Pulikkal Veeran Son of Mammad.

Do you anything about the matter in which it was proposed to go to Mannarghat to take off the head of Chogi who became a pervert from moslem faith? — I dont know anything. Anangadan Bappi told me one day that they were going for that purpose and asked me whether I was going with them.

Where were you asked? — I was asked in the Palliyal a little to the south of Kizhisseri unni mammu's gate house.

When was this said? — In the month of makaram last when the crops were being harvested.

How did he happen to meet you there to say this? — I was going to Pada Kkara to invite certain people for Kalliyanam when I was asked on the way.

What did you reply? — I did not give any reply.

Did you ask him why and where you were to go? — no

Why did you ask? — As I was in hurry to go and invite people for the Kalliyanam.

Read over and acknowledged to be correct.

Sd. K. Raman
Magistrate.

Pullikkal Veeran Kutti aged 16.

You made a statement before the magistrate. Have you anything more to say? — I have nothing more to say. The Head Constable came to beat me and I said something I dont know what I said. I refused to say anything till the Head Constable came to beat me. No body came to tell me what

what to say. I spoke of my own accord. I did not know anything about the affair.

Who asked you to join? Nobody asked me to join. I heard before that Bappi had implicated me. So I said that Bappi had asked me to join. The head constable told me that Bappi had mentioned my name. We were standing outside when Bappi was examined. He said that he had spoken of the plot to me. So I said Bappi had asked me to join. Bappi afterwards said that he had spoken thus because he was ill treated by the Police. This was all done in the magistrate's house. It was in the ~~Sub~~jail that Bappi said he was ill treated. I overheard Bappi telling this to the Head Constable in the jail.

Taken down by me, translated over to Veran Kutti and admitted by him to be correct.

Sd. A. R. Knapp

Ag: Spel: Cosst Magistrate

19-3-94.

True Copy.

[illegible]

Dy. Magistrate

Nb

1894
Jud Dept.
Enclos. No. 8
O. No. 2383

J

Court of the Special Asst. Magistrate of Malabar

Accused 7.3.94

Deposition of

Name ... Palapra Mammutti Aliammu

Caste ... Moplah

Age ... 15 (looks about 18)

Occupation ... Sawyer.

Residence ... Anadapuram Amsam
Pattikara Desam

Information has been received of a plot by Khader Bappu & Koyassan to murder a Tean named Choyi Have you anything to say about it?

I know nothing about it. I went to Kalikavu for timber work.

When did you go?

I went on the day after the Barathi Barru. Before that I was working at Menkollangara. I only returned yesterday.

Do you know Chembara-todiyil Raman?...

No. I have never heard of him.

Taken down by me & translated over to Mammutti and admitted by him to be correct.

Sd/ A R Knapp
Ag Spl Asst Magte

(4) P. Mammutti alias

Have you anything more to say? — What I said before was true. I cannot say why I should be in-cluded in the charge

Taken down by me, read over to Mammutti and acknowledged by him to be correct

Sd/ A. R. Knapp
Ag Spl. Asst magte
19-3-94

True Copy

[illegible]

Dr. Dist. Magte

1894
Jud
9
No. 2383

11

Court of the Special Assistant Magistrate of Malabar

Accused — 7-3-94

Statement

Name ... ... Mundatta Said Ali
Son of Poker

Caste ... Moplah

Age ... 15 (looks at least 19)

Occupation ... Tobacco trade

Residence ... Anjadipuram Amsam. Pothakara desam

There is information that a plot has been formed by Bappi, Koyassan Khader & others to go to Mannarghat and murder a Tean. Have you any thing to say about it? — I know nothing about it. I only learned about it when I was arrested

Do you know Bappi Koyassan and Khader? ... yes

Do you know Karayil Mamani ... No.

When did you first hear about this plan ... ... — I have not heard of it. On the monday before last I went to Palghat to buy tobacco. I got back to my house today.

Do you know Palapra Mammutti ?... ... ... — Yes. He has been to Kali-Kavu. He has been away for more than a month. I saw him at

at Wandur Shandy about a month ago. He said he was working at Lakkavu

Taken down by me, translated over to said Ali and admitted by him to be correct.

sd/ A. R. Knapp
Ag Spl Asst magte

How old are you? -16 years.

Have you any more to say? No. I said all that I knew I don't know why I am included in the Charge

Taken down by me, translated over to Said Ali and admitted by him to be correct

sd/ A.R. Knapp
Ag. Spl Asst magte
19-3-94

1894
Incios. No. 10
C. No. 2383

True Copy

[illegible]
for Dist magte

l

Court of the Special Assistant Magistrate of Malabar

Calicut case No.

Deposition of

Name - Karayil Mammi
Kunhalan

Caste - Moplah

Age 25

Occupation. Cultivation

Residence - Augadipuram Amsom, Paniathrushi Desam.

Q. Information has been received that Khader, Bappi Koyassan and others have formed a plot to go to Mannarghat and murder a Jean named Choyi - You are said to have been a party to the conspiracy - Have you anything to say about it?

A - I know nothing about it. I know nothing of the conspiracy till yesterday when I returned to my house from Calicut - I heard then that the Police wanted me.

Q Where have you been for the last 6 or 7 days?

A - I went to the Malappuram Nercha on the Sunday

Sunday before last - From there I went to Calicut - to see Mammad Sahib a shop keeper who sells Clothes - I went via Kotakkal and Edakkulam.

Q - Why did you go to Edakkulam?

A - I went there to catch the train - There is an old road - I left Kotakkal at ~~dawn~~ dawn and arrived at Edakkulam at about 10 - . I think it is not quite 14 miles -

Q - Have you heard anything now about this plot?

A - I have only heard that one exists -

Q - Do you know Choyi, the Jean

A - I have never heard of him

Q - Who is his father?

A - I do not know

Q - Do you know a man named Ayyappen.

A - I do not remember.

Q - Did you say anything to Ayyappen about Choyi

A - No. I know nothing about them

Q - Where have you been for the last month?

A - I have been in my wife's house near Vettathur

(signed) Mammi

Taken down by me translated over to Mammi and acknowledged by him to be correct -

(Signed) A. R. Knapp
Ag. Spl. Asstt. magistrate

Karayil Mammi

Q - There is evidence against you that you provided ~~Rs~~ 1½ for the purpose of buying gunpowder?

A - I have not provided gunpowder - When I became a man we were disarmed - I did not give the money, nor did I ever contemplate it -

Q - It is also said that you gave half a rupee to Koyassan to buy rum?

A - That also is not true -

Q. What reason is there why three or four persons should say that I had joined in the plot?

A – I cannot give any reason

Q – Did you write a letter to Bappi?

A – I do not remember doing so – There was no occasion for me to write such a letter.

(Signed)

Taken down by me, read over to Mammi and acknowledged by him to be correct.

(Signed) A. R. Knapp
Ag. Spl. Assistant magistrate
19-3-94.

(True copy)

For District Magistrate

1894
Jud. Dept.
No. 11
No. 2385

Court of the Special Assistant Magistrate of Malabar.

Calendar case No.

Deposition of . . . . Malayanath alias Mannalli Unnian. Son of Athen.

Caste . . . . . Moplah.

Age . . . . . 30.

Occupation . . . . . Trader.

Residence . . . . . Angadipuram amsam, Hakitti desam.

Sworn.

Seven prisoners were brought from the Sub Jail. Among these Raman was placed. He was picked out by the witness.

I know this Raman. I don't know his house name. He sometimes buys things from me. Last month he bought some iron from me. He came and asked me for iron for making a spade. I sold him 4 annas worth, 12 palams. It was in lumps. There are several Blacksmiths in Angadipuram amsam. Raman is a servant of Choyi, a gumastah in the Munsiff's Court. He lives in Pathakara in Angadipuram amsam.

Sd. Unnian.

Taken down by me, translated over to the witness and acknowledged by him to be correct.

Sd. A. R. Knapp.
Ag Special Asst. Magte
28-2-94

(True copy)

For Dt. Magistrate

1384
Jud. Dept.
Enclos. No. 12
To
O. No. 2383

Court of the Special Assistant Magistrate of Malabar
Calendar case No.

Deposition of . . . Kali Appan
Son of Cheman
Caste . . . . . Blacksmith
Age 34
Occupation . . . Blacksmith
Residence . . . Angadipuram amsam, Pathakara desam.

Sworn.

I made two knives for Kesini Khader and one Koyassan whose house name I dont know. It was on the 28th of ~~Magaram~~ Magaram last. They were 2½ spans long including the handles. The handles were made of Kanjira (nux vomica). The handles were about one span or more long. The blades were straight about three fingers wide. They were made of hoop iron, bought by Koyassan. They said they wanted them for cutting Alva and jack fruit. I have never made that sort of knife before. They paid me one anna altogether for making them. I have not seen Khader or Koyassan since. I handed both of these knives to Koyassan. He and Khader both came for them. I know the two men now produced. This is Khader and that Koyassan.

Kan appa

I have never seen a war knife.

Taken down by me, translated over to the witness and acknowledged by him to be correct.

Sd/- A. R. Knapp
Ag Spl: Asst Magte
28-2-94.

(True copy)

For Dt: Magistrate.

1894
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jud
13
2383

Court of the Special Assistant Magistrate of Malabar.

Calendar case No.

Statement of . . . . . Issan Khan
Son of . . . . . Isuf Khan
Caste . . . . . Pathan
Occupation . . . . . Trade
Age 20
Residing in Punitalmanna.

Sworn,

I know Raman. I have identified him already. About 10 or 18 days ago he came to my shop in the morning. He asked me for some hoop iron. I told him to come in and look for it. He came inside and looked. He picked up some iron and gave it to me to weigh. I asked him what it was for. He said it was to make catches for windows for Khoji the Gumastah. The iron weighed 6 palams. He paid me three annas for it. He bought nothing else from me. I have no more iron of that sort. That sort of iron is generally bought for binding "para" measures and for clasps for doors. I can get other iron of that sort in the bazaar. It was about an inch or an inch and a half wide. I sold Raman about $2\frac{1}{2}$ Koles (carpenters') about $2\frac{1}{2}$ feet.

Sd/- Issan Khan

Taken down by me, translated over to the

witness and acknowledged by him to be correct.

Sd/- A. R. Knapp.
Ag Spl: Asst Magte
2 - 3 - 94.

(True copy)

[illegible]
For Dt: Magistrate.

1894
Jul
Receipt No. 14
To
O. No. 2383

Court of the Special Assistant Magistrate of Matale

Calender case no

Statement of

Abdul Khader Rawthan

Son of Pakiri Rawthan
Age 25
Caste Rawthan
Occupation Gunpowder and arms seller,
Residing at. Perintalmanna.

Sworn.

I know this man, Bappi, by sight. I sometimes see him. I do not know him well. He has never bought anything from my shop - no gunpowder or caps. I do not know why he should say that he bought such things from me. It is not true. I have many enemies in the place who have prompted him to say so. I have a brother, aged about 10 or 16. He is an invalid. If I leave the shop my uncle minds the shop. My brother will sit there sometimes. The Head Constable also is my enemy.

(Signed) Abdul Khader Rawthan

Taken by me, translated over to the witness, acknowledged by him to be correct.

(Signed) A. R. Knapp.
Ag. Special Asst. Magistrate.
2 - 3 - 94

True Copy

[illegible]
For Dist. Magte

1894
grd Dept.
No. 15
No. 2383

Court of the Special Assistant Magistrate of Malabar

Calender case No.

Statement of

Khader Kusa.

Son of Pakiri Rawthan.

Caste Rawthan.

Age 12.

Occupation. None.

Residing in. Perintalmanna.

Sworn

The licensee who sells guns is my elder brother. I go to the shop. When my brother goes for meals, I go there. I do not know this Cappi. I may have seen him sometimes. He has never bought caps at the shop. If any one comes when my brother is away I tell him to wait. I do not sell anything. When my brother is away there is no sale. The shop will be kept open. My uncle does not sell as far as I know. He comes to the shop. I do not know the price of caps or gunpowder. I simply watch the shop during my brother's absence. My brother himself writes up the books. He has no gumastah to write the books.

(Signed) Khader Kusa

Taken by me, translated over to the witness, and acknowledged by him to be correct

(Sd.) A. R. Knapp
Ag. Special Asst. Magistrate
2 - 3 - 94

True Copy

For Dist. Magt.

1894
JM
Enclos. No. 16
To
O. No. 2383

Court of the Special Assistant Magistrate of Malabar

Calender Case No.

Statement of

Pathakera Iyyapen.

Son of Kunju.

Aged. 69.

Caste. Jean.

Occupation. Begging

Residing in Angadipuram amshom. Pathakera Desam.

Sworn.

I have a son named Choyi. I have heard that he is at Manarghat now. I have not seen him for 15 years. I have heard from the wood-cutters that he lives at Nellipura. He left me and went away about 15 years ago. I have heard all the people of the bazaar saying that Choyi had become a Moplah. Choyi was about 20 years of age when he left me. He was at that time working as an agricultural cooly for Kiseri Unni Mammi. He lived with Unni Mammi for a long time and then went away. He used to eat with Moplahs in Unni Mammi's house. ~~Altogether~~ Although he was not there a Moplah. After he became a Moplah he lived for two months in Unni Mammi's house. I have not seen him since then. About 15 days ago I heard some Moplahs saying that my son had become a Jean again. It was Kattingal Mammi who told me that. He belongs to Pathakera. He said that my son who had become a Moplah had now "grown

a tuft." The Moplahs said that that was wrong. Moidu, Unniankutti's brother also told me. Mammi told when I met him on the road leading to Mannarghat, about 15 days ago. Moidu told me near a shop at Appu Kadabu. I met Mammi first - and on the same day I met Moidu. It is about 4 years since Choyi became a Moplah. He had gone away somewhere and came back as a Moplah. He went away again as a Moplah. I have not seen him since then. What I say is what I have heard. I do not go to the shandy.

(Signed) Iyyapen.

Taken down by me, translated over to the witness, acknowledged by him to be correct.

(Signed) A. R. Knapp.
Ag. Special Asst. Magistrate.
2 - 3 - 94

True Copy

[illegible]
Dy Dist Magte

1894
Jud Dept
Packet No. 17
To
No. 2383

In the Court of the Special Asst Magistrate of Mal.

Deposition of

Name - Unni Pathu daughter of Unniman
Caste - Moplah
Age - 25
Occupation - Domestic work.
Residence - Angadipuram amsam, Pattakara Desam

Sworn

I am the wife of Unniman Kutti. He left here 4 or 5 days ago to go to Calicut and Palghat for samans for his shop. He did not say when he would come back. Khader has been taken away by the Police - so I heard. He is Unniman Kutti's younger brother. Koyassan lives here. He minds the shop. I have not heard why Khader and Koyassan were taken away. Bappi teaches the children. He sometimes takes his food here. My children go to the school. I do not know that Khader, Bappi and Koyassan were beaten by Unniman Kutti. Koyassan went to Kolar about 5 or 6 months ago. He came back after one month. I have heard of his wanting to go again. I have never heard that Khader wanted to go to Kolar. I did not know that Unniman Kutti had locked up Khader and the others. It may have been done in some other house: not here. I have been sick for 18 months. I was sick when the search

was made. These three men are all respectable as far as I know.

(Signed)

Khader is married. He was married about 8 years ago. He was a boy when he was married. His wife was the daughter of Alakal Alavi. Her name is Achu. She is now in her father's house. It is about 2 months since she went there. It is not more. She went there for the marriage of her uncle. She has never returned. I have heard that her brother's sister is confined and she is gone there to be present. She has not been divorced. Khader and his wife are neither on good or bad terms. Khader did not object to marrying the woman. She used often to go to her father's house. Khader would not go to fetch her without being forced to do so. Khader has no children

(Signed)

Taken by me, translated over to the witness and acknowledged by her to be correct.

(Signed) A R. Knapp.
Ag Special Asst Magistrate
3-3-94

(True copy)

W. Gregson
Dr Ag Dist Magistrate

1894
Jud. Dept.
Enclos. No. 18
To
C. No. 2383

Court of the Special Asst Magistrate of Malabar

Deposition of

Name. Pathu umma, daughter of Sraju
Caste. Moplah.
Age. about 12.
Occupation. Maid servant
Residence. Angadipuram amsam, Pathakara desam.

Sworn

Unnian Kutti left here 3 or 4 days ago for Palghat and Calicut. I do not know when he will come back. I know Khader, Koyassan and Bappi. I did not know whether Bappi and Koyassan were locked up in a room of Unnian Kutti and beaten by him. I do not know Raman. I have never seen Unnian Kutti get angry with Koyassan or the others. I have lived here for 2 years.

(Signed)

Taken by me, translated over to the witness and acknowledged by her to be correct.

(Signed) A R. Knapp.
Ag Spl Asst Magistrate
3. 3. 94.

(True copy)

W. Gregson
Dr Ag Dist Magistrate

Court of the Special Asstt Magistrate of Malabar

Deposition of

Name. Padinyara Mootharudia Chami Koppan

Caste - Blacksmith

Age - 54.

Occupation - Blacksmith.

Residence. Kurwallur amsam, Krottiri desam.

Sworn

* Kayassan was brought with 4 other moplahs and was picked out by the witness.

I know this man. His name is Kayassan. He is son of Sraju. He lives in Pathakara desam. I have known him for a long time. We live near each other. I made for him 4 "arms". They were knives nearly a cubit long. There were made of iron. It was brought to me by Kayassan in lumps with the handles, they were over a cubit long. When I asked him what they were for, he said he wanted to send them to Wynad. He paid 8 annas for the four. This was less than 25 days ago. No one came with Kayassan. I make that sort of knife for cutting jack fruit. Kayassan said they were for clearing away the undergrowth under coffee trees in Wynad. He said he wanted 6 more, but he had made arrangements to get them made at Angadipuram. The knives were a little over 2 fingers wide.

(Signed)

Taken by me and translated over to the witness and acknowledged by him to be correct.

(Signed) A R. Knapp.
as Special Asstt Magistrate
3 - 3. 94

(True copy)

for as Sub. Magistrate

4
Jan
19
2388

Mr Chami Koppan

Mr Chami Koppan

1894
Jud Dept.
Enclos. No. 20
to
O. No. 2383

Court of the Special Assistant magistrate of Malabar.

Calendar Case No.

Deposition of

Name - K. Choyi

Thoran

Caste — Tean

Age 44

Occupation - Deputy Nazir, Munsif's court, Angadipuram

Residence - Perintalmanna

Sworn

I had a servant named Chembralodiyil Raman - I engaged him some 2½ years ago - He was an indoor servant - He left me nearly three months ago before Christmas - He left on his own accord - I did not pay him - I gave him food and clothing - He used to ask me to give him some money - He left me because I would not do so - He was not in my service three weeks ago - I never sent him to buy any hoop-iron - It is not true that he went to buy hoop iron at my order about three weeks ago to

make

K Choyi

make fastenings for windows - He was of good character till he left me - I had no fault to find with him - After he left me he entered the service of one Thuttappa or Appa of Perintalmanna

(signed) Th. Choyi

Taken down by me, read over to the witness and acknowledged by him to be correct -

3. 3. 94. (signed) A. R. Knapp

Ag. Special Asstt magistrate.

(True copy)

H. Sequeira
for Dist Magte

Ethso

1894
Jud Dept
Encl. No. 21
To
G. No. 1383

Court of the Special Assistant magistrate of Malabar

Calendar Case no.

Deposition of 3 - 3 - 94

Name — Achu
daughter of Alavi
Caste — Moplah
Age — 17
Occupation
Residence — Perintalmanna

Sworn

I am the wife of Thizhusheri Thader - I left his house about a month ago - My younger brother was sick and I came to see him - Since then I was sick myself and have been taking medicine - I have not decided when to go back - As I was sick I thought I would not go back - I have been married 6 or 7 years - It is not less than a month since I left Thader's house - When I left Thader was living in Unni Mammu's house - He has not divorced me - ~~We~~ He once ~~all~~ said a short time ago that he should divorce me - That is 6 months ago - We did not get on well therefore we said that - My husband did not supply me with clothes and food properly - It was my father who

who told Thader that he should divorce me - Thader's occupation is cultivation - He has no other occupation - After harvest he will look after the cattle and do other work about the house - When I left he ~~asked~~ used to look after the house and sit there doing nothing - At that time the paddy had been reaped - They had not quite completed the reaping - Thader does not generally go to the mosque - I am sure that the reaping of the crop had only begun when I left the house - At that time he used to spend most of his time in the house - He had Cheruman to watch the crop - He used not to go to watch the crop at night - He never went - I have never heard him say he had been to the mosque - I have seen Buppi - He came to our house about a month ago for a "moilath". There was no one there besides Bappi - I have

been

been to Unnian Kutti's house - I have not heard that Thader intended to go anywhere - I do not know where Thader is now - I have heard that he is arrested -

Taken by me, translated over to the witness and acknowledged to be correct -

(signed) A. R. Knapp.

Ag. Special Asstt. Magistrate.

(True copy)

[illegible]
for Dist Magte

Ans

1894
Jud. Dept.
Enclos. No. 22
To
C. No. 2383

Court of the Special Assistant magistrate of malabar

Calendar case No.

Deposition of

Name - Bastian

Pedru Hernandez

Caste - Christian

Age 42

Occupation - Copper smith

Residence - Perintalmanna

Five prisoners were brought from the sub jail

I know this man - I do not know his name - He bought some lead from me - 1¼ ths - He paid 5 annas for it - I did not ask him what he wanted it for - There was no one with him - It was a little over a month ago - I keep accounts - but I do not enter every item - I only enter articles sold on credit -

Taken by me, translated over to the witness and acknowledged by him to be correct

(signed) A. R. Knapp

Ag. Special Asstt. magistrate

(True copy).

Dist Magte

Bautin

1894
Jud
Register No. 23
C. No. 2383

Court of the Special Assistant Magistrate of Malabar

Calendar Case No.

Deposition of -

Name — Kizhisheri Kunnan Kutti.
Son of Kunni Mammi.

Caste — Moplah.

Age — 32

Occupation — Trade - and Cultivation

Residence — Pathakara desam - Angadipuram amsham -

Sworn

I have a younger brother named Khader. A man named Koyassan minds my shop. I know Bappi. He teaches the children. These men are at present in the Cutcherry. I heard that they were going to set out to murder a Tean. I heard that when the Police and Magistrate came to my house for the search last Monday. The Magistrate and the Inspector told me. Before that I had heard nothing of the plan. One sunday, over a month ago, I missed Koyassan. He returned about eight days afterwards, and came to the shop. I asked where he had been: he did not answer. A short time afterwards on the same day I saw him go away. He came back again after a nazhika. I asked him if he could not stop there: if not he might go altogether. He did not reply. After the shandy Bappi, Koyassan and I went to the South to my house. Bappi is employed in my shop on shandy days. Koyassan placed the saman there in my house. He usually took his Canjy at my house and goes afterwards. He did not do so that day. He went away as soon as he had placed the saman there - When he reached the

gate I called out "who is that". He said "It is I." I asked where he was going. He said he was not going anywhere. I followed him. I saw him go to the "Ottapalli". I said to him "Did I not tell you to stop" and took off my shoes and threatened him with one of them. He went to the Ottapalli and went in. I also went in. I caught hold of him by the hand. I beat him twice. He cried out. I said to him "I have been enquiring about you for the last 10 days - you again want to go away. Where are you going". He did not reply. I took him to my house. There were two or three men there. They had come hearing the cries. They were Kunjunnian, Alapana Kunhólan and Chakali Marakkar. They came to the Ottapalli hearing the cry. I took Koyassan to my house. The other three persons went away. I shut him up inside in the northern room. This was about 10 p.m. The women were all lying down. I opened the door of the room where Koyassan was in the morning. That is all I know. Koyassan was shut up in the room, where we slept. About 1½ months before this Koyassan had gone to Kólar. He came back after a month. I did not want him to go as I had taught him his work. On this occasion I had been enquiring about Koyassan for ten days. I had not heard anything about him. He had gone to his Country. I do not know where it is. It is to the South. When Koyassan left my house on this Sunday evening he said he was not going anywhere. I followed him thinking that he would go to Kolar again. He is about 14 years old. He is not more than that. He sometimes told lies. His father told me that he was 14.

If Koyassan says he is 18 it may be correct: I am not certain. He only looks to me to be 14. I pay him Re1 per month; and give him clothes, oil and food. He has been in my service under three years.

I have been to Palghat and Calicut just now. I went to Calicut to get a copy of a judgement. My father told me to go and get the document. I applied to the Sub-Court. I went to Subramanian Vakils' clerk. The clerk said he would get the copy. My father had given the Vakálat to Subramanian, 15 days ago. I did not go anywhere else in Calicut. I was told by the magistrate to come to his house when called for. I started on Tuesday evening for Pattambi. I thought I should not be called. My father had told me three or four days before that he wanted me to go to Calicut. I did not tell the magistrate that I wanted to go away.

I know Raman the man who has been arrested. The Head Constable told me that he had been arrested when they went for the search. Khader did not tell me about a month ago that Koyassan and other persons had made up their minds to go to Mannarghat and murder one Choji. I have never heard of a man named Choji who is now at Mannarghat. When I was going there was a Jean in my house as a servant. This was in my father's house. That is about 15 years ago. He went away. I have never seen him since either as a Jean or a Moplah. Now these Jeanas say that he is at Mannarghat. I do not know if it is the same man. Valappil Koidu, Kunyanan Sayid Ali and Palapra Mammutti told me this. Koyassan, Bappi and Khader did not tell me so.

I said that there was one Jean in my

father's house. There were three, Iyappen and his two sons Kunju and Chogi.

My house is at Pathakara. I have land there. There is no big house near mine. There is a little house near mine, owned by my father's brother. The paramba on which the house stands is my father's. I have not melted lead there. Bappi sometimes comes and gets food in my house. A pond is made on the south west side of my house. That was made by my uncle for drinking. You cannot pass by that way from the fields; we have no gun. So we did not require bullets. I had a gun, but it was taken away 6 years ago.

I did not beat Bappi. I never heard anything against him till I heard this present story. I believe that the present story about this case is all true. After the search was made in my house, I made enquiries. All people say that the case is true. I have heard that these men had collected arms and gunpowder to murder a Tean. People say that Valappil Moidu and Mammi first saw the Tean at Mannanghat and that they are the ringleaders. People say that the arms are all broken up: they say nothing about the gunpowder.

People say that the scheme was dropped, because Mammi wrote a letter to Bappi saying that he could not come. It was after that letter was received by Bappi that Koyassan came to my shop on that sunday evening. People say that Kanhiran Said Ali had had nothing to do with it. Koyassan, Bappi and Moidu have been asking several men to join. Beyond that I do not think there was any conspiracy.

I have heard that Raman overheard Khader and Koyassan talking in the shed in the fields. I have heard that Kunnupalli people sent the anonymous petition. There are no respectable people there. I have some relations there. The knives were said to have been made of hoop iron. The rumour is that 6 were broken. I heard that some were made of lump iron.

I have heard nothing said about Palapra Moiti's son Mammutti; they say that Viran Kutti was consulted.

They say that Pokker's son Said Ali was concerned. Also Arangode Moidu Kutti and Mammi. They do not say that the other Mammutti was concerned. Moidu came back and said that the Tean should be murdered. This is an unusual thing.

Bappi used not to go to mosques. None of these boys ever went to the mosque. I have heard that were not in former years. I can't say whether the knives were destroyed or not. I can't say whether these men were doing all this in fun. I think they intended to set out in earnest.

I have stayed away because I was afraid. The people of Pathakkara are afraid and will not come forward.

sd. Unniankutti

Taken down by me, translated over to the witness and acknowledged by him to be correct.

sd/. A. R. Knapp.
Ag: Spl. asstt magte

True Copy
[illegible]
For Dist Magte

Sd/
Ch.
[illegible]

K Unniar Kutti

1894
Jud. Dept.
Enclos. No. 24
C. No. 2383

Court of the Special Assistant Magistrate of Malabar
Calendar Case No.

Deposition of — Kizhishiri Unni Mammi.
Name — Son of Kizhishiri Unniar.

Caste — Maplah.
Age — 61
Occupation — Cultivation
Residence — Parl Anisham.

Sworn.

Unniar Kutti is my son. So is Khader. He minds the cultivation. He is not of bad character. I have heard now that Khader is locked up. I have heard that Moidu and Mammi came and asked Khader to go somewhere. I have heard that Khader refused to go. I have heard that Bappi assisted in getting others to join Moidu and Mammi. Moidu was the first to see the Jean Choyi. He told Mammi. Mammi told the Mulla Bappi. These three men went about telling all the little boys that they should join. I have heard that Kaniyangodan Said Ali and Mundakathodi Said Ali were consulted. My uncle, Kizhishiri Athik was threatened by the Sahib for assisting in a former outbreak. That was the Kolathur Case. Also at Cheroos. I have been making enquiries about this Case. The reason that the outbreak did not take place was that the boys would not go. I heard that Koyassan got the knives ~~made~~ made to cut halwa. They were made ~~up~~ of hoop iron.

I have not heard that the weapons were destroyed. The boys whom I heard of as consulted were Kanyangodan Said Ali, Palapra moidu's son Mammutti, Arungotan Moidin Kutti son of Rayan, Palapra Ali ammu's son Mammutti, Khader, Koyas-san. Mundakathodi Said Ali. The people say that the four conspirators really meant to go: it was not in fun.

Khader and his wife were formerly not in good terms. They are now in good terms. His wife had been under treatment for a month: since then she has been living in her father's house. As far as I can find out neither Moidu or the others went to any Tangal - Bappi is a mullah. The moplahs generally divorce their wives before they start on such expeditions. These things were not done this time as the plan never reached maturity. They had fixed a date. But there were not sufficient men. Bappi, Moidu and Mam-mi were the ringleaders. I have heard that Koyas-san was with them and meant to go.

I have heard that Raman, a Tean, was arrested. He must have joined to deceive the moplahs. I cannot say why they admitted him into their confidence. I think only the four men are dangerous. The rest are not dangerous.

Khader generally lives in the Tarwad house near Unnian Kutti's. I am Kananavan of the tarwad. I sometimes come and live in the house.

Khader and Raman had a quarrel about last Vinchagom.

sd. Unnianammi.

Taken down by me, translated over to the witness and acknowledged by him to be correct.

sd. A. R. Knapp.
Ag: Spl. Asstt Magte

Alg
Cbr

True Copy
[illegible]
for Dist Magte

JHB

K Unni Nair

1894
Jan
Index No. 25
No. 2383

Court of the Special Assistant Magistrate of Malabar

Calendar Case No.

5-3-'94

Deposition of

Name. Kunhattā Marakar.

Son of Kamath

Caste Mopalah

Age. 30

Occupation. Sawyer.

Residence. Angadipuram amsam Pathakera desam

Sworn.

I know Unnian Kutti. My house is about half a mile from his. I have seen Koyassan. I know Kizhisheri Kungunnian. I know nothing about this case. I did not hear Koyassan Cry out.

Taken down by me, translated over to the witness, and acknowledged by him to be correct.

Sd. A. R. Knapp.
Ag. Special Asst Magistrate.

'True Copy'

CKS.

W. Pugsley
Dy District Magistrate

K Marakar

K Marakar

1894
Jud Dept.
Enclos. No. 26
To
C. No. 2383

Court of the Special Assistant Magistrate of Malabar.

Calender Case no.

5 - 3 - '94

Deposition of

Name. Kiesheri Kunjunnian Unnian.

Caste Mopilah.

age. Over 50.

occupation Bandy man.

Residence. Angadipuram Amsam Pathakara desam

Sworn.

I am Unnian Kattis uncle. I am also Khaderó uncle. I do not know why Khadri is in Jail. I have not heard. I heard yesterday only that he was in Jail. I have heard nothing of the plot to murder a Jean. I know Koyassan I know the mullah Bappi. Koyassan is employed by Unnian Kutti. He has been living with Unnian Kutti for two years. ~~for two years~~. I have heard that Unnian Kutti beat him because he wanted to go to Kolar. I think it was a Sunday, — about 20 days ago. It was at the pallial (near Unnian Kuttis house. I don't know how Unnian Kutti knew that Koyassan was going to Kolar. I heard a loud conversation while I was in my house. I did not hear what was said when I went there to see what was the matter. I saw Unnian Kutty taking Koyassan to his house. Koyassan said nothing. Chackali —

Unni Marakar was also present. I don't know where Bappi was then. I did not hear that Unnian Kutti had caught hold of Koyasan in the Chandy. My house is a few furlongs (4 Varyadi-pads), from Unnian Kutti's house. I have been to Manarghat. I went a few days ago, before the Sahib arrived. I don't know when the Shahib came. I went to get paddy. I don't know the name of the persons from whom I got the paddy. Some Kariasthan from the Mana went with me. I got back the day before yesterday. I was in my house yesterday. Unnian Kutti is not my enemy. He is my friend. I heard that he came here yesterday. I have not been hiding anywhere.

I have not heard of Choyi before. My father was Kisokero Unnian; Unni Mammi is my direct brother. I remember now that there was a Choyi. I know his father. Yesterday I heard something. I heard that the men had been arrested and that they had intended to go some where to kill some one. I heard this when I returned from Kalikavu. I know Karayil Mammi. I did not meet him at Kalikavu. I saw Unnian Kutty in his house this morning. He said that the police had come to bring me. I asked what for. He said it was to speak about his having beaten Koyasan because he was going to Kolar.

I did not get any paddy from Manarghat. I do not know who was the Kariastan who went with me. He was a Kariastan of the Pathekera Mana. I do not know the name of the head of the Mana.

Taken down by me, translated over to the witness, and acknowledged by him to be correct.

Sd. A. R. Knapp.
Ag Spl Asst Magistrate

True Copy

[illegible]

For District Magistrate

K Krishnan

1894
Jud Dept
Enclosure 27
No 2583

Court of the Special Assistant Magistrate of Malabar.

Calen Case no 6-3-94

Deposition of. Kisshiri Moidu.
Name. Son of Unni Mammi.

Caste Moplah.

Age. 28.

Occupation Trader.

Residence. Angadipuram Amsam. Pathekara desam.

Sworn. Khadir is my brother. I was present at the search of Unnian Kutti's house. I signed this list: I have nothing to say for Khadir. If a man does things like this I cant help it. Khadir is not a fool. When the search was made I did not hear the anonymous petition read out. I heard that these men were accused of intending to go and murder some one. I did not hear where they were going to. Some people said it was to Kolar. Two of my uncles' sons usually go to Kolar. They are there now. They went about 2 months ago. Bappi teaches the Children.. Bappi used to beg here when Sahib came. There is no reason why Unnian Kutti should bring a Vakil for Khadir. If Khadir and others have intended to do anything let them suffer. I don't care what happens to Khadir, whether he is left in jail or let out. I don't know whether Unnian Kutti has done anything

to assist Khadir in his defence. If Khadir has done ~~this~~ this thing, I don't want to have anything to do with him.

Taken by me, translated over to the witness and acknowledged by him to be correct.

Sd. A.R. Knapp.
Ag. Special Asst Magistrate.

Cbs.

True Copy.

R. Sprague
Ag District Magistrate

Ibb

Kuthen Mordu

Kuthen Mordu

1894
Jud Dept.
Encloss. No. 28
To
O. No. 2383

Court of the Special Assistant magistrate of malabar

Calendar Case No.

Deposition of

Name — Chakali Marakar
Son of moidutti.

Caste — Moplah.

Age — 25

Occupation — Sawyer

Residence — Angadipuram Amsam, Pathekera Desam

Sworn.

Unnian Kutti beat Koyassan. One Sunday, about 20 days ago or more, I was in my house. I heard a loud Conversation. I did not know what it was. I went to see what was the matter. I reached a Pallial (Puthan pallial). I saw Kunjunnian there. I asked him what it was (He is my mother's uncle) He said "I don't know." He is Unnian Kutti. He proposed that we should go and see what it was. We went to a pallial near Unnian Kutti's house. We saw Unnian Kutti there. He was holding Koyassan's hand — Kunjunnian asked what it was about. Unnian Kutti said Koyassan went before to Kolar. He now wants to go again. I struck him. Koyassan was crying Kunjunnian said "He will not go. take him to your house. Unnian Kutti ~~told~~ took him away. We went home. That is all I know. Unnian Kutti is my mother's

uncle's

C Narayanan

Uncle's Son - I heard that some men were locked up on account of an anonymous petition - I first heard of it when Unnian Kutti's house was searched I did not hear the reason for the arrest - People say that these men were going to commit an outrage I do not know if it is true or not - I have not heard people talking about the arrest or the plot.

I don't know why Bappi was beaten. I don't know if he was beaten. I was in my house yesterday - I did not go anywhere. I went to Vellembur yesterday morning - I came back in the evening - I have seen Unnian Kutti here today - I did not speak to him. I saw Kunjunnian this morning - A Constable brought him to my house -

(Signed)

Taken down by me, translated over to the witness and acknowledged by him to be correct.

Sd/ A. R. Knapp.

Actg. Special Asstt Magte

1894
Jud Dept
Enclos No. 29
To
O. No. 2383

True Copy

[illegible]

Dy Ag Dist Magte

Court of the Special Assistant Magistrate of Malabar

Deposition of

Name. Elamblavil Govindan Nair
Son of Ittiarappan Nair
Caste. Nair
Age 29
Occupation. Kariastan of Nelambur Kovilagom
Residence. Anyadipuram Amsham Pattakara Desam

I have heard of the Moplah Conspiracy i.e. only after the search. I do not know myself whether the case is a true one or not. I live about a furlong from Unni Kutti's house. I have not seen or heard anything peculiar about the conduct of of Khader and Koyassan lately. I heard some ~~saying~~ singing while I was sleeping I heard a song of some sort accompanied by clapping of hands. I did not hear any words used. I have never heard that sort of song before. I heard after the search that the persons accused had been singing and dancing and asking how they would go to "Padichevan Bhagam". Periangatha Narayanan Nair told me this. He lives near the place. He is a peon in the Munsif's Court.

I was formerly acting adhigari of

Perinthalmanna.

Signed [illegible] (Bd.)

Taken by me, read over to the witness and acknowledged by him to be correct.

(Signed) A. R. Knapp.
Ag. Special Asst. Magistrate
13 - 3 - 94

True Copy

[illegible]

In Dist Magt

[illegible]

1894
Jud. Dept.
Enclos. No. 30
To
C. No. 2383

Court of the Special Assistant Magistrate of Malabar

Calendar case No.

Deposition of -- Cholyil Sragu.
Son of Koyassan.

Aged ..... 42.

Occupation ... Stonecutter

Residence .... Perintalmanna amsam and desam.

Sworn,

My son Koyassan is now in jail. I believe it is on account of some anonymous petition. He has been living with Unnian Kutti for some years. He left me about three years ago. I know nothing about him since he left me. He is not married. I have nothing to say for him. I heard that Unnian Kutti beat him because he was going to Kolar.

Sd/. Sragu

Taken down by me, translated over to the witness and acknowledged by him to be correct.

Sd/. A. R. Knapp
Ag Spl: Asstt Magte
19-3-94.

(True copy)

For Dt. Magistrate.

Chorjal Kraju

1894
Jud Dept
Encios. No. 31
To
C. No. 2383

Court of the Special Assistant Magistrate of Malappuram

—

Calendar Case No.

Deposition of

Name — Kalladi Moidin Kutti.
Unni Kamma.
Mopla.

Age — 28

Occupation — Timber trade and Cultivation

Residence — Kumaramputhoor Amsam.

I do not know Valappil Moidin. I give advances to some of my Coolies. I give up to Rs. 12. I don't give more. I never wrote a letter to Valappil, or Valathil Moidu telling him he must come to Mannarghat for timber work. I don't remember having done so. I have a writer. I don't know if he has written such a letter.

Signed.

Taken by me, translated over to the witness and acknowledged by him to be correct

S.d. A. R. Knapp
Aj. Spl. Asst Magte
31. 3. 94.

True Copy
[illegible]
for Dist Magte

K Snoxhodu Kutti

1894
Jud. Dept.
Enclos. No. 32
To
2323

Confidential.

Malabar Special Asst Magte's Cont.
Camp - Perintalmanna.
Dated - 3rd March 1894.

38

From.

A. R. Knapp Esq.
Ag. Special Asst Collector
and Magistrate of
Malabar.

To,

The Collector and
District Magistrate,
Malabar.

Sir,

I have the honor to report the discovery in this Taluk of a conspiracy among certain Mappillas to commit an outrage. The conspiracy has happily proved abortive; had it not been accidentally discovered it might have led to most serious results.

2 The history of the events which led to the discovery of the plot is this:- On Saturday, the 24th February, on my return from Tirurangadi, I received an anonymous petition stating that certain Mappillas of Angadipuram amsam had formed a plot to murder a Jew named Chozi now residing at Mannarghat. The conspirators after effecting their purpose, were to take possession of Mannarghat Nayar, and die as martyrs. It was stated that this Chozi had at

at one time embraced the Mohammedan faith, but had reverted. The petition went on to say that the plot was discovered by one Unniyan Kutti, brother of one of the conspirators, that he had seized the arms which had been prepared, and had confined some of the conspirators in his house. The petition gave considerable details and I thought it unsafe to pass it over unnoticed. I therefore forwarded it to the Cuyadipuram Stationary Magistrate, with a direction to him to make a careful enquiry into the matter.

3. On reaching here on Wednesday the 28th, I was informed by the Sub Magistrate and the Police Inspector that the facts stated in the petition were, in the main, true. Three Mappillas had been arrested, and a Thiyyan named Raman, whose connection with the case I will mention later, had been produced by the Police. The names of the men at that time arrested are given in the margin.

(1) Koyassan
(2) Kader
(3) Bappi.

4- The Sub Magistrate took State-
-ments from these three Mappillas.

one

One of them, Koyassan, admits that he was a party to such a plot as was mentioned in the anonymous petition. The statement made by him is briefly this - He says that one morning in January last, Karayil Mammi and Valappil Moidin came to the Ottupalli (a school house where the Koran is taught to Mappilla boys) kept by Anangadan Bappi. Koyassan, Bappi and Kizhisseri Kadr were then present. Moidu and Unni Mammi said that when the former had been to Mannarghat, following his trade of a timber cutter, he had seen one Choyi, who had at one time become a Mappilla, but had since reverted. A proposal was made by Moidu and Unni Mammi, that they all should join and murder Choyi, take possession of some house, and wait till the soldiers came and killed them. Koyassan, Bappi and Kadr asked for time to consider. The next day, the same two men came and reported that they had secured the adherence of three other men. Koyassan, Khader and Bappi then agreed to join the party. Subsequently

Apparently Karayil Mammi & Unni Mammi are the same person. MA

the 3 men mentioned, who?

the

the Tiyn Raman overheard a Conversation between Koyassan, Khader and Bappi on the subject of the enterprise. Raman having found out the secret was asked to join in the plan; eventually he decided to do so; and paid annas as his share of the expenses. Raman was sent to purchase some iron to be used in making knives. Four knives were made by a blacksmith. Koyassan and Bappi bought some gunpowder and caps at the shop of the licensee in Angadipuram, and also bought 5 annas worth of lead. Koyassan and Raman went and melted the lead at a place near the Ottupalli. Two more knives were also made. After these preparations were concluded, one of the conspirators, Mammi withdrew. This was on Sunday. apparently the 11th of February. The same evening, Unni an Kutti, Khader's brother, discovered the plot seized the conspirators, beat them, and confined some of them in his house. He took possession of the arms and destroyed them.

5. This is the gist of Koyassan's Statement

Statement. The other two men who were first arrested, Bappi and Khader, admit that there was such a plot, and that they were asked to join, but both deny that they did so.

6. Raman, the Tiyn, fully corroborates the story of Koyassan though he throws into the background his own decision to take part in the actual murder. He admits buying the iron and having the knives made.

1) Palappura Mammutti.
2) Kunjangadan Sand ali.
3) Valappil Mordu.
4) Pulikkal Turan Kutti.

7. On the 28th February late in the evening four more men were brought in by the Police. They also admit that they knew of the plot and were asked to join, but they assert that they, for various reasons, refused to do so.

8. So far there is nothing but the anonymous petition, backed up by the statements of the Mappillas and Raman to prove the existence of the conspiracy. There is, however, valuable corroborative evidence. I have examined (1) Ussan Khan, an iron seller of Angadipuram, who sold hoop iron to Raman. Raman told him that he was buying it for his master, Chozi, a clerk

in the Munsiff's Court. (2) Chozi, who states that Raman's Story was untrue. (3) Unnian, an iron seller, who sold some iron to Raman who bought it ostensibly for the purpose of making a spade (4) Kali Appan, a blacksmith who made 4 knives out of hoop iron for Khader and Koyassan and (5) Ayappan, father of the Sien Chozi, against whom the plot was directed. I have also taken statements from the man licensed to sell gunpowder &c in Angadipuram and his younger brother. They deny the sale of powder and caps to Rappi. The books of the licensee have been examined but no discrepancy has been discovered. It is noticed however that this year's license did not reach the licensee till February 15th." Up to that time he was not authorised to sell and consequently he has a sufficient reason for denying the sale apart from the fact that Rappi, not being a licensee, should not have been supplied with powder

and

x Deposition Encl: No 13 MP

and caps. I have today inspected the spot where the conspiracy is said to have been hatched. I examined two of the women of Unnian Kutti's family in order to ascertain, if possible, ~~whether~~ whether the story of the discovery and suppression of the plot is true. The women, however, deny all knowledge of the affair. Unnian Kutti, who is of course, a most important witness had disappeared. He was seen by the Sub Magistrate on Monday and was asked to attend at the Katcheri the next day. He failed to do so. I have therefore issued a bailable warrant for him. I am also sending for all the other persons who appear to be in any way connected with the case.

9. The house of Unniyan Kutti has been searched, but no trace has been found of the arms which are said to have been seized. One most important discovery, has, however been made. The Police Inspector and the Sub Magistrate have found some particles of lead near the spot described as that where

bullet

bullets were made. I have seen the place. There are traces of a fire having been lit, under the shelter of a survey stone. The place is secluded and most suitable for such a purpose as this.

10- On receiving information on Wednesday of the facts as thus ascertained I proceeded to Calicut hoping to find you there and report in person on the matter. I also wished to ascertain from the records exactly the procedure to be observed in such cases. While in Calicut I informed the Superintendent of Police of the matter. He is at present here. The Mappillas have apparently committed no offence which can be punished under the Penal Code. It would, however, be obviously most dangerous that they should be left at large. I therefore, acting in anticipation of your orders under section 70 of the Mappilla Act, have ordered them to be kept in custody. Under the same section, Raman, the Jain, is confined. He was at first

first examined by the Sub Magistrate as a witness, but as his own statement shows that he was a participator in the plot I have committed him also to the Sub Jail as an accused. I have the honor to request that my action may be approved.

11. There is, at present no danger of any outbreak. The plot seems to have been most effectually nipped in the bud. Most of the persons concerned as conspirators are in custody. They are all young men, and I believe that this plot was not of quite the same nature as those which have caused disturbances in the previous years. As far as I have ascertained at present the ordinary formalities, such as divorcing of wives and performing the "Moiludu" ceremony have not been carried out.

12. I regret the delay in sending this report. I have been very busy here taking statements and making enquiries and my visit to

to labient on the expectation of finding you made it impossible for me to write sooner. I will report again as soon as any new evidence is forthcoming. I am having the statements made by the accused and witnesses copied. I will forward the copies as early as possible.

I have &c

(Signed) A. R. Knapp.
Ag. Special Asstt Magte
and Collector

(True Copy)

Arthur D Hadley
ag. Collector &
District Magistrate.

Pdly

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Enclosure

A

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Malabar Special assist
Magistrate's Office
Camp Wandur 17 April 1894

No. 147
M.D. 94

Confidential

To

H. Bradley Esq.
Actg. District Magistrate
of Malabar.

Sir,

In continuation of my letter dated 3rd March 1894, I have the honor to report in detail upon the recent conspiracy in Pathakara desom of Angadipuram Cousom to commit a midnight outrage.

2 The circumstances under which the existence of the conspiracy first came to light have already been mentioned. Since my last report I have been engaged in examining all the persons who are mentioned as in any way connected with the affair. My enquiries have no doubt shaken as to the formation of a plot and as to the participation in it of the persons mentioned in the anonymous petition.

3. Statements (marked A-M) have been made by the 12 accused persons, and depositions have been taken from 21 witnesses. As the statements of the accused

contain

contain the bulk of the evidence, I shall deal with these first.

4. The accused persons were arrested in three batches, and the order of their arrest is apparent in their statements. The first four men the apprehended Cholayil Kayassan, Chembratha Digil Raman, Anangudan Bappi and Kizhisseri Khader practically agree in their account of the affair, the first & second making a full confession, the third and fourth giving a detailed account of the conspiracy with some slight reservations as to their own share in it. This is however only natural.

5. The second batch of men was arrested on February 28th to the of three days after enquiries had been instituted. They therefore had some little time to decide upon their line of defence. They all admit that they heard of the conspiracy but deny that they joined in it.

6. The third batch was composed of men who apparently fled into hiding on learning that the plot had been disclosed. They were not arrested for several days. They deny all knowledge of the affair.

7. The evidence of Cholayil Kayassan one of the originators of the scheme contains a full account of the actions & intentions

intentions of the conspirators. He says one morning in Makaram (January-February) last Karayil Mammi and Valappil Maidu came to the Thapalli* of Anangudan Bappi, Kizhisseri Khader, Bappi and I were there at the time. Mammi and Moidu said that when the latter was at Mannarghat he had seen there a Tippan called Chaji who had once embraced Mahommadanism but had latterly reverted. They said they were going to cut off his head and that we should go with them. We asked for time to consider. The next day they came again. Bappi and I were then present. They said they had secured the adherence of three other men and asked us to persuade others to join. We then said that we would go & take with us such persons as we could. Mammi said that die hard knives should be made but that as he was well known he should get them made. He gave me Rs 9 a rupee & purchase iron and pay the blacksmith. While Bappi, Khader and I were discussing the matter at night in our chala (shed for watching the crops) Raman came to us. We told him about this and asked if he would join. He said he would tell us next day. He afterwards decided to join. He paid four annas to Bappi as his share of the expenses. Bappi

* a native school where the Koran is taught.

Rent

sent him to buy iron. He bought 12 palams of iron and handed it to Bappi. The next day I went to Kulukallur with the iron and got four big knives made by blacksmith Chami. The knives were secured on the roof of Bappi's school. Two days afterwards I went to Mammi's house. I got from him one and a half rupees to purchase gun powder. Bappi bought half a rupee. He went to the shop in Angadipuram and bought a rupee worth of powder also some caps. We also bought five annas worth of lead. He gave the powder and caps to Bappi. Both Ramanu with me and we melted the lead in a field & cut a few bullets. We were interrupted there. I went to blacksmith Melappai at Pathakara and got two swords which he had made for me. I kept them in a bush. Khader and I had arranged with the blacksmith to make them. The following day, a Saturday, Khader, Bappi, Ramanu & I made 48 bullets and put them in Bappi's house. The next day Sunday (apparently the 11th of February) I went to Mammi's house to tell him that all was ready. He gave me a letter for Bappi. Bappi read it and said that Mammi was not prepared to come with us. That evening Kizhisseri Kunian Kutti (Khader's brother) and others knew all about

about the plot. Kunian Kutti seized Bappi and me and forced us to make us swear by the feet of the mantravadi Tangal that we would not murder chaya. Bappi and I gave up the powder, caps, and bullets. The weapons were broken up and thrown away. The powder was burnt. Khader, Bappi and I were kept in Kunian Kutti's house for two or three days. Mammi had promised to bring a gun. This extract gives a concise account of the material points of the case. It agrees with the details given in the anonymous petition and I have every reason to believe the confession to be absolutely true.

8. The evidence of Ramanu corroborates Kayassani's story. He explains his inclusion in the party as follows. He says that he had a watch shed in the same neighbourhood as that of Kayassani. In makaram last he noticed that Khader, Bappi and Kayassani were in the habit of meeting at the latter's shed. One night he approached impelled by curiosity and heard some part of a conversation which was being carried on regarding the proposed outbreak. His presence was discovered when asked what they were. Of the rebellions at first attempt

sent him to he[illegible]

to conceal their plot. Rannan however told them that he had overheard some of the conversation and knew its purport. He replied that partly by threats and partly by holding out the prospect of dying as a shahid and reaping his reward in the blessings of the Mahommadan heaven induced him to throw in his lot with them. It was arranged that he should become a neophyte. The incident is curious one, and is only explicable on the supposition that Rannan's story of his accidentally learning the discussion of the plot is true. Rannan was apparently useful to the conspirators as he was able without arousing suspicion to give orders for the manufacture of the knives required for the expedition.

Rannan has been twice examined at considerable length. His story corresponds so exactly with that of Hayassan that it is not necessary to deal with it at length. One point he mentions is one which is not alluded to by the others, namely, that it was the intention of the conspirators after having murdered their victim to take possession of the house of Mannar that night, a tiled upstairs building where they could expect to find arms. Then they were to

wait till the police came up and shot them. This decision coincides with what has generally been the practice in similar religious outbreaks. A tiled upstairs house is a comparatively safe refuge. It is hard to approach and it is not likely she set on fire.

10. Saffi, a mollah and a teacher of the Koran, gives similar evidence. He agrees with Hayassan in ascribing the responsibility of originating the plot to Mammi and Moidu. He says that he refused to join as his feet are deformed and he was unable to walk. He admits that he took a considerable part in concealing the arms and the bullets and also that some of the money passed through his hands. He denies knowing that he did wrong.

11. Ahmed's statement is on the same lines. He says that he was asked by Saffi and Hayassan to join in the enterprise & he admits that he was aware of the preparations for the outbreak. His story of the way in which he first accidentally discovered the plot namely by overhearing a conversation between Saffi and Hayassan carried on in a batch shed, bears a striking resemblance to that of Rannan, so much so that it is most probably copied from the latter. Ahmed says

the 6

sent him to he[illegible]

that in spite of repeated invitations he never promised to join, and that he gave information of the conspiracy to his brother Unniar Kutti.

12. This concludes the evidence of the first batch of the accused. Their statements place it beyond doubt that there was a conspiracy to go to Mannarghat & murder the Tiyyan Chaji and that the plan was matured and on the point of being put into execution when it was in same way discovered by Unniar Kutti and summarily put a stop to. If any further proof is required it is to be found in the statements of the witnesses examined by me. The stop keeper Hassan Khan (Deposition No. 14) the copper smith Bastian (Deposition No. 23) and the blacksmiths Unniar Kelappai (Deposition No. 20) and Channi, prove the purchase of the iron & lead and the manufacture of the knives. The licensed dealer in gunpowder in Angadipuram denies the sale of powder to the accused but, as I have already pointed out in my former report, he has good reason to do so. Further the truth of the story of the preparation is placed absolutely beyond all doubt by the discovery in the stop-painted out by Kayasean as the place where the bullets were made

~~[illegible]~~

× Query, Kali Appa Deposn No. 13

made of the remains of a fire and of some particles of lead.

13. Chaji, the unfortunate victim whose death was determined upon has not as yet been found. Report says that he was at Pranmarghat, but that he has disappeared. That he did at one time become a moplah and that he afterwards reverted to Hinduism is proved by the evidence of his father Ayyappan, a wandering beggar. Ayyappan makes one statement which is most important. He says that intimation of his son's reversion to Hinduism was given him by Karapil Mammi, one of the men in custody. There is no reason to consider Ayyappan to be prejudiced. He shows no malice whatever against the accused; in fact he was by no means willing to say anything about his son. Moreover at the time when he made this statement Mammi was not in custody. Ayyappan also says and in this he is corroborated by Kizhisseri Unniar Kutti brother of Khader, that Chaji was at one time employed as a servant in the house of Unniar Kutti's father.

14. So far it appears established

that

sent him to [illegible]

that there was a conspiracy to commit an outrage and that the four persons already mentioned were concerned in it. The half hearted denial of complicity by Bappi and Khader can hardly benefit them much. The evidence of Raman and Kayassan against these two men coupled with their own statements as well as the indirect evidence of all those who heard of the plot proves conclusively that they were guilty equally with the others. — Bappi's profession, that of mullah and teacher of the Koran, makes it most probable that he had a chief part in hatching the plot. Khader's assertion that he gave information, Ummian Kutti appears the untrue. Ummian Kutti denies all knowledge of the affair and neither he nor the other relatives of Khader who were examined have a word to say in the prisoner's favour. If he had really been instrumental in putting a stop to the undertaking his friends would have been only too eager to mention the fact.

16. The second batch of prisoners consists of those mentioned in the margin. Of these the most important in my opinion is Valappil Moidu. He is a

1. Valappil Moidu
2. Valapan Mollo son Mammu
3. Kambirandan Syed Ali
4. Valakkal Viran

a sawyer by trade and he appears to be in the habit of going to Mannarghat and working in the forests. The accounts given by Raman, Kayassan & Bappi point to Moidu as the originator of the plot. The version given by them is that it was Moidu who saw Chaji at Mannarghat and conceived the idea of murdering him. Moidu himself admits that he knew of the conspiracy. He says however that it was not till the 22nd of February Makaram when he was sent for by Bappi and invited to join the others that he knew what was on foot. He states that he refused to join as he had work to do for one Kaladi Moidutti, a trader merchant. He adds "Bappi said "if you do not join you must at least not reveal the matter to any one". I said "if I do not give information of the karamavers (plots) we shall be undone. If I do not see, we shall also be caught." I informed Karappil Mammi and asked him to see Kizhisseri Ummian Kutti. On that day I received a letter from Moidu telling me to go to Mannarghat. I went the next day, —

Saturday

sent him to he[illegible]

Saturday (that is the day before the discovery of the plot and its frustration) I do not know the name of the man who was shot killed. His name was Chaji. Bappi told me so."

16. This statement is obviously the result of some reflection on the part of Maidu. Fearing that a complete denial would be worse than useless he has framed his defence so as to admit some knowledge of the affair, at the same time absolving himself from all responsibility. His introduction of Mammi's name is significant. The account given by some of the witnesses is that Maidu first communicated his idea to Mammi, and that the two together spoke to Bappi. Now Maidu says that he informed Mammi of the plot at a later date, after it had been set on foot by Bappi, and that Mammi gave information to Imman Kutti. As will be seen later Imman Kutti denies that Mammi gave any such information. There is no doubt that Imman Kutti is not telling all the truth: nevertheless I do not think that Mammi is entitled to the credit of having brought

brought the conspiracy to light. If my opinion is correct Maidu's defence falls to the ground. Besides the evidence of Bappi, Kayassan and Khader, regarding Maidu and Mammi, there is further an important statement made by Imni Mammi, an elder brother of Khader. Repeating what he has heard, he traces the growth of the conspiracy somewhat in this way. "Maidu saw Chaji and told Mammi. Mammi told Bappi Kayassan and Khader." Seeing that Imni Mammi makes no attempt to exclude from his son's name, I think his story may reasonably be taken as true. It agrees with the theory which the evidence in the case had led me to form even before Imni Mammi was questioned. I am convinced that to Maidu is due the conception of the conspiracy.

17. Maidu was examined by me a second time in order that he might have an opportunity of explaining if possible the facts that appeared against him. In his second statement he attempts to withdraw all that he had previously said. I believe that this change of front is the result of certain communication between

between the accused and his relatives while the former was in jail. Every effort was made to keep the prisoners apart, and to prevent their being influenced by their friends & persuaded to withdraw their confessions but by some means a communication appears to have been established. Maidu's denial of the truth of his former statement is however worthless. He says that what he stated at first was all told him by the police, but he fails to explain how it was that he gave details of a conversation with Raman which had not been mentioned by Raman or by any other witness and could not therefore be known to the police. Moreover if the police had induced him to make a statement at their dictation they would certainly have taken care that he should fully incriminate himself.

8. Of the rest of the accused dacoit prisoners the most important is Palappu Mammutti, son of Moli. He like those who were arrested with him, admits that he was invited to join in the enterprise. Khader said to him "that if Chaji, the Tiyan who has reverted from Mahommedanism were killed"

Mammutti's

Mammutti's reply was according to his own account most cautious. "Yes, if he is murdered he will die" He adds that he not only refused to join but even tried to dissuade the conspirators. He afterwards went away to Kali Kavu for drinks work. He returned and then heard that the plot had been discovered and stopped. This is his own account of himself. Raman's evidence is different. He says that he first saw Mammutti in connection with the occurrence, consulting with the others near the gate house of Kizhisseri Unni Raja, Khader's uncle. Khader & Koppi asked Mammutti for money. He said he had no money, but that if they had arms made he would join them. Subsequently on the day fixed for the start to Mannarghat Sunday the 4th of the Mappila month Shaban (February 11th), Mammutti came to Raman's shed about 5 P.M. and asked about the outcome of the conspiracy. Khader was also present. The latter mentioned that Mammi had withdrawn and that the others were hesitating. Mammutti's reply shows that he at least had made up his mind & that he was annoyed

at

at this failure of his plans.
He said "you have brought me
all the way from Kali Kavu
for nothing." Khader said "wait
till Kayassan & Bappi come.
we shall then know whether
we are to go out or not." Mammutti
is next said to have suggested
a meeting that night at Bappi's
Thupalli. Mammutti denies
that he had this interview
with Raman & the others. He admits
however that the first time that
he saw Bappi after his return from
Kali Kavu was at the Thupalli,
and that Bappi then told him
that the proposed expedition must
be abandoned. I believe that
Raman's version may be accepted
as correct. The conversation is
hardly likely to have an innocuous
ly. Kunhirangadan Legal also
Pulikkal Veran Kutti were also
arrested at this stage of the in-
quiry. The former says that he
heard of the plot from Khader
Bappi & Kayassan, but that
it was only casually mentioned
Shim and that he refused to
join. He went away from
Angadipuram and only returned
after the conspiracy had been
discovered. In further examina-
tion he says that he thinks he came
back from the forests on a Monday.
His statement is suspicious.
Monday is obviously mentioned
in

in order that there may be no
suggestion of his having been
present on the Sunday when the
expedition was to have started.
Pulikkal Veran Kutti tells a
similar story. He says that he
refused to join. The evidence
of Raman shows that these two
men were present at the consulta-
tion of the conspirators in front
of Kunni Kaya's house. Veran Kutti
was also seen talking with Khader
and Bappi on another occasion.
These two are boys of about 16
years of age.

20. I now come to the third batch
of prisoners arrested on the 7th
& 8th of March. The first is
Anangatan Moidin Kutti. Accord-
ing to Raman's story he was sus-
pected by Khader of having
given information to Mammad
Kutti of the plot. He denies all
knowledge of the affair. Nevertha-
less his reply to my question
shows that he knows more
than he is willing to say. He
was asked "What do you know about
the knives?" His reply was
"I did not know that any
were made". Now nobody
suggested to him that the knives
were manufactured and not
purchased, though such was
really the case. I believe that
the

1. Anangatan Moidin Kutti
2. Pulikkal Mammutti son of Veran Kutti
3. Mammutti Legal &c.
4. Karayil Mammi.

this man was at least cognisant of the conspiracy.

21. Palapra Mammutti & Kundath Seyed Ali assert that they knew nothing of the proposed outbreak. They are implicated by Raman who says that he heard that they had joined the conspiracy. They are also mentioned as concerned by Kayassan & Khader. There is no reason to doubt the truth of the evidence against them.

22. The last of the accused to be arrested was Karapil Mammi. Like the others he denies all knowledge of the conspiracy. It was unfortunate that he managed to elude pursuit for so long a time. Had he been arrested earlier it is at least possible that he would have confessed. I consider him the most important of all the prisoners. I have already pointed out that he is said to have been first informed by Moidu of the existence of the Eijyam Chapi. The evidence shows that Mammu and Moidu then went together and broached the subject to Pappi, Kayassan and Khader. Now Mammi is the most respectable & richest of all the conspirators. He is also the oldest and I think the most intelligent. Under these circumstances he

must

must be held to be responsible in a very large degree for what took place. There is ample evidence against him. There is no reason to disbelieve Kayassan's confession. It is stated there that Mammi not only first mentioned the idea of committing an outrage & giving a martyr's death, but also provided most of the money spent in the preparations. Kayassan adds that most of the less prominent conspirators were brought in by Mammi, that Mammi had promised to bring a gun & that he suggested the purchase of the swords & caps. Pappi corroborates part of this story & Raman & Khader mention Mammi as a participator in the plot. Mammi is also named as one of the ringleaders & his part in the plot pointed out by Kizhisseri Unni Mammu. Unnian Kutti, regarding the value of whose statement doubt have lately broken, same remarks, also says that he heard that Mammi was concerned—

23. To meet these charges Mammi has little to say. He was examined after most of the evidence had been recorded, and he was given an opportunity of explaining away, if possible, the facts appearing

against

against him. He contented himself with a simple denial of his complicity. When asked why he had absconded he replied that he had gone to Calicut on business and did not know that his presence was required. This account of his movements gives rise to a strong suspicion that he was trying to avoid the police. He went first to the Malapuram Kereha Bhagavathi, owing to the very large number of moplahs collected for the feast, he was comparatively safe from recognition by the police. Thence he travelled to Calicut but instead of going to the nearest Railway Station viz. he moved by a round about route to an out-of-the-way Station - Edakkalam, to which there appears to be no public road. When asked why he wrote the letter already mentioned to Krishnan, declining at the last moment to start on the Expedition, he hesitated. He was naturally on the horns of the dilemma - seeing that a denial would cut off his escape in case the evidence of his complicity were believed. Eventually he replied that he could not remember. I consider that the evidence against him coupled with the unsatisfactory nature of his own statement makes it clear that he took part, and a very large part in the plot.

Indeed

Indeed I consider him one of the ringleaders. His comparative wealth, his age and his intelligence must naturally have weighed much with the extremely youthful and ignorant coolies who form a large proportion of the prisoners. The only point in Mammi's favour is his withdrawal at the last moment, but seeing that he had worked up the plans and apparently withdrew not because he thought the project unlawful or wrong, but more probably to save himself, I do not think he deserves much credit for his change of mind.

24. I have now dealt in detail with the evidence against each of the persons at present in custody. It will be observed that only 8 witnesses have been alluded to out of the 21 examined. The remaining 13 give no evidence of any great value. They were most of them examined with a view to ascertaining how far the conduct of the conspirators in this case coincided with what is known to have been the customary procedure in former moplah outbreaks. It has usually been found that moplah fanatics, as soon as they have resolved to sacrifice themselves, have abandoned their ordinary pursuits, have deserted their wives, and have paid more attention

to

to their religious duties especially in respect of the "Moiluth" ceremony which was generally performed on the eve of the commission of an outrage. I questioned the women connected with some of the accused, and the male relatives of others. Two of the prisoners Khalar & Mammi have for a short time past been living apart from their wives, but I have no evidence to show that there was any divorce. Neither could I find that the conspirators had abandoned their ordinary occupations. Imman Kutti however, from I partly disbelieve says that Kayassan was absent from his work for some days prior at the time when the plot was being hatched. As for the "Moiluth" the wife of the Khalar says that just before she left her husband's house, there was such a ceremony conducted by Kappi. No one else was present. The "Moiluth" appears to be a ceremony generally in use among Moplahs and I do not think that it can fairly be assumed that the ceremony on this occasion had necessarily any connection with the present conspiracy. On the other hand the depositions of the women, and indeed of all the neighbours than I examined, were given with a caution which showed clearly that they had

had been warned to make no statement prejudicial to the accused. It may therefore well be that this "Moiluth" was attended by others besides Kappi and that the ceremony was intended as a material part of the preparation for the execution of their project. I have not been able to find anything to show that the Moplahs received or intended to receive a Tangal's blessing before setting out, though this is always considered a necessary preliminary to outbreaks such as this was intended to be.

26. One other point in this connection is worth mentioning. There was a strong & persistent rumour in the neighbourhood that for some time before the discovery of the plot the accused had been heard singing Moplah war songs. I found on the main from whom the rumour appeared to have originated. He however, apparently fearing to give evidence which would embroil him with his Moplah neighbours and friends, denied that he had actually heard the singing. He admitted that he had himself heard the rumour which was to the effect that the prisoners, or some of them, had on several nights been heard singing such songs in a watch shed in the fields. He also mentioned

to their religious [illegible]

mentioned the fact that on one of these occasions the accused are said to have been seen dancing, singing & crying out "Which is the way to obtain the favor of God" or "Which is God's way." On the Kinder speaks of the existence of the same report. As evidence against any particular man the rumour is of course valueless, the truth of it is however not only consistent with what is known of the conspiracy but even probable.

26. Before going further I must deal with the evidence of Kinjhiseri Eunian Kutti, the elder brother of Khader, the employer of Kozassan and the patron of Bappi, the rowdy and school master. On the 26th of February his house was searched for the arms & ammunition mentioned in the anonymous petition. He was present there and was told by the stationary magistrate to attend the next day at his court for the purpose of giving evidence. As subsequent events showed it was most unfortunate that he was not advised guardianed. He failed to present himself the next day and disappeared altogether from the neighbourhood. He was at length produced on a bailable warrant issued by me. When brought before me he denied that he had heard anything of the plot

plot previous to the day on which his house was searched. The information contained in the petition and the evidence of the first four prisoners showed that Eunian Kutti had effectually put an end to the plans of the accused and that so far from being an accomplice he was really deserving of great credit. He failed, it is true, to give information to the Police, but considerable allowance may be made for him seeing that the conspirators were so intimately connected with him. He was therefore questioned simply as a witness with a view to obtaining from him details, which would corroborate beyond doubt, the confession of the other accused. Unfortunately he had been alarmed by the search in his house, and acting probably under bad advice, had fled in terror from the place fearing that he would be charged as an accomplice. He was told, in so many words, that he had nothing to fear and that what he had done already was of great service. He was unable however to shake off his fear and he resolutely denied that he had even discovered the conspiracy. During his absence he had prepared an explanation of his treatment of Kozassan. He declared

declared that he beat Kayassan because the latter tried to run away to Kolar. He says, and it may be true, that Kayassan had been missing from his work for some days and had only returned on the Sunday (February 11) when the start was to be made. He also says that Khader never told him of the plot. When pressed as to his opinion of the case he admitted that he thought it true. He then proceeded to relate what he knew of the details of the plot, insisting however on the fact that he had only learned them subsequently to the search. He does not mention his brother Khader as one of the conspirators but he makes no attempt to plead for him. Like his father Kunni Mammi he appears to wish that his connection with Khader should be kept well in the back ground; he desires to acknowledge no interest in him. At the close of a long examination Damian Kutti at length admitted that he had absconded because he was afraid; up to that time he had merely gone away on business.

27. This man was frequently questioned as to the whereabouts of the knives or pieces of them which he is said to have disposed of. He refuses to speak. He appears to have at length become possessed with the idea that, as his evidence is so much sought after, the case must necessarily depend a great deal upon it. This however, is not so. The discovery of the knives would of course be a further corroboration of the story of the conspiracy, but it is by no means essential. Damian Kutti knows perfectly well that he will not be punished for complicity if he speaks the truth, it cannot therefore be fear alone which has closed his mouth. He is now doing his best to impede the course of the inquiry and to shroud the accused. All the people of the dessam, even down to the school children, appear to have been tutored. The latter, I questioned about Bappi's movements. Almost before my questions were put they were all ready with the invariable answer, "I know nothing". This tutoring appears to me to be the work of Damian Kutti, the only man of any weight in the neighbourhood who

who has any object in preventing the facts from coming to light. The disappearance of the sign-board is too may be his doing. There is not sufficient evidence however to justify one in laying the blame at his door. A search was made for the broken knives in one of Kunian Kutti's fields, where they were said to have been buried. No trace of them were however was discovered, though there is reason to believe that the information upon which the search was made, was substantially correct.

28. Looking at the whole case, as it appears from the evidence, it would seem that it differs in some respects from the former outbreaks of fanaticism among Moplahs, which have proved a source of great trouble and danger in this District. The conspirators in this case are most of them young. They do not appear to be, by any means, strict Mohammedans. On the other hand they had no personal quarrel with

this is commonly the case

with the victim. His offence, in their eyes, was solely his conversion to Hinduism. There was, it seems, little of the usual formality about the preparations for the expedition. From the evidence given by Raman as to the inducements held out to him to persuade him to join in the undertaking, a fair idea can be formed of the hopes which impelled the Moplahs to do as they did. Raman was told that, having murdered the apostate and died as a martyr at the hands of the Soldiers, he would be taken straight to heaven, where he would experience all the blessings promised to Mohammedan Sahids. These delights are, as is well known, almost exclusively sensual and there was no doubt that this prospect, much more than the desire to avenge a slight put upon their faith, which gave rise to the determination of the Moplahs to commit this outrage.

29. Of the gravity of the occurrence it is hardly necessary for me now to speak. Subsequent events have, during the time I think, relieved me of the necessity of entering into any inquiries as to the explanation of the feelings which ~~to~~

which prompt
has ~~just been~~ the Moplahs of these
Talaks to fanatical outbreaks. The
outbreak which has just been quelled
will no doubt be made the subject
of an exhaustive investigation. This,
and the fact that since the beginning
of april, I have been myself incessantly
engaged in connection with the later
outbreak, must be my excuse for
thus presenting merely a very bald
statement of the facts of this case.
I regret also the delay in submitting
this report. I was preparing it when news
reached me of the trouble in Pandikkad.

30- It only remains for me to sum
up the evidence against each of the
participators in this plot and to make
recommendations as to their punish-
-ment. The Conspirators have committed
no offence against the ordinary law.
The only course therefore which appears
open is to deal with them under Act XX
of 1859, the enactment specially
passed for the purpose. A similar
course was adopted under similar
circumstances in 1854. In con-
-sideration of the failure of their
plans

? whether ~~conspiracy~~ ~~conspiracy~~ see 108 I.P.C.

plans and the tender age of some
the fanatics, I had been inclined to
think that the Conspiracy might be
somewhat leniently dealt with. I have
now however, been compelled to aban-
-don that opinion and that for two
reasons. In the first place it appears
from the evidence already recorded in
connection with the present Pandikkad
outbreak that this later movement
was suggested by this Angadipuram
Conspiracy - one of the fanatics wounded
at Pallikurup gives direct evidence on
this point. He says "It was hearing of the
Angadipuram Conspiracy which made
us think of going out. We wanted to
kill a Jenmi - Choja at Mannanghat."
It also appears that some of the accused
in the present case were sawyers who
were in the habit of working at Kali
Kavu, a place frequented by the leaders
of the Pandikkad outbreak - I consider
that this evidence is quite trustworthy,
and that the present accused have a
good deal to answer for. I would
strongly urge that they should be
punished accordingly - My reason
for changing my mind with regard
to the more youthful of the
Conspirators is the fact that boys
of

has that been the Moplah - a Th.

of even more tender age were among the fanatics who rushed from the temple at Pallikunnu and charged upon the soldiers. Under the circumstances it is never safe to assert that a Moplah is too young to be dangerous. Even the relatives of the prisoners admit that they consider that the conspirators were thoroughly in earnest in all that they did - I have now no hesitation in saying that it was only the accidental discovery of the plan by Unnian Kutti which prevented an outbreak similar in every way to those which have both before and since disturbed the peace of Malabar -

31. The names of the conspirators with the main facts appearing against them and the punishment which appears to me most suitable for each are given below: -

(1). Valappil Moidu - aged 21 - Lawyer

He went to Mannarghat and saw Cheroji. He undoubtedly conceived the plot.

(2) Karayil Mammi - aged - 25. Cultivator.

He was taken into confidence by Khader and with him broached the subject to the others. He is the oldest and the richest of all the conspirators. He produced money and promised to bring a gun. He withdrew at the last moment.

(3). Cholayil Koyassan - aged - 18 - Coolly.

By his own confession he had the knives made and was a prominent member of the gang.

(4) Anangadan Bappi - Mollah - aged 18 - (looks more) - The weapons were concealed in his school. He is proved to be equally guilty with Koyassan. As a Mollah he may safely be considered to have been one of the ringleaders. He is one of the most dangerous of the gang.

(5) Kizhisseri Khader. aged 18 - Cultivator.

Took the same part in the plot as Bappi and Koyassan.

(6) Palapra Mammutti. aged 19 - Lawyer.

He appears to have been deeply implicated. He is said to have come to the meeting place on the Sunday in which the expedition was to start, and to have been disappointed at the failure of the plans.

These men I would strongly

recommend

which prompt
has ~~just~~ been the Moplas ...

7

recommend for permanent deport-
-ation, the heaviest punishment,
which can be inflicted under the
Moplah Act - The District has been
free from disturbance for nearly 9
years - It is essential that this - the
first - first outbreak of fanaticism,
should be put down with a strong hand.
I fear that my suggestion will appear
severe. I feel, however, that a heavy
punishment inflicted on those who
have plotted an outbreak may,
when combined with the shooting
down of those who fell in the Pallikunnu
affair, have some effect in instilling
into the Moplahs a wholesome fear,
which may do much to prevent
further troubles.

(7) Kankirangadan Syd Ali -
aged 16 - boy - Admits that he
heard of the plot - His statement
as to his movements is most suspicious -
He was present at the Conference
held in front of Unni Koya's gate,
implicated by Koyassan -

(8) Pulikkal

(8) Pulikkal Virian Kutti - aged 16 - Coolly -
also admits that he knew of the plot -
He was present at the Conference
implicated by Koyassan and Khader.

(9) Palappara Mammutti - (says he is
15 but looks 18) Sawyer. Disappeared when
the Inquiry began - Implicated by
Koyassan, Raman and Khader -

(10) Mundathi Syad Ali - Trader - says
he is 15, looks 18 or 19 - Disappeared
on the day in which the Inquiry began
mentioned by Unni Mammi, Koyassan
Raman and Khader.

(11) Anangotan Mordin Kutti - Cultivator
aged 16 (looks 20) - mentioned by Unni
Mammi; suspected by Khader of
having revealed the plot to Unnia
Kutti - therefore evidently informed of
(12) Chembratodiyil Raman - aged 20
Domestic servant - Admits that
agreed to become a Moplah and
join in the outrage and that he
took a large part in the preparation
and manufacture of the knives.

Nos. 7, 8, 9 and 10 are all,
my opinion, equally guilty -
would suggest that they sho

which prompt
has just been the Moplahs & the.

be deported - I had intended to recommend that their period of deportation should be a short one - I believe, however, that in the present, any half measures will be inadvisable - I therefore beg to suggest that they should be removed from the District for a period of 10 years -

No. 11 was evidently concerned in some way - His courage apparently failed him - I would warn him and let him go or better bind him over to be of good behaviour. As for Raman, both for his own sake and in the interests of peace and justice, it is most necessary that he should leave the District permanently. I therefore recommend that he should also be removed. He is not a Moplah, but he had promised to become one, and he may fairly be held liable to be dealt with under the Moplah Act.

32. As

32. As for the conduct of Kizhinderi Unnian Kutti I venture strongly to represent that it calls for some notice. His action at first was creditable. His subsequent refusal to say what it is certain that he knew, has considerably obstructed and delayed this enquiry - It is by no means advisable that he should be left with the impression that by a persistent refusal to answer, he can baulk the authorities and get escape scot free. I would recommend that, if it is possible, a small fine should be inflicted in his case. I am not however certain that a fine can be inflicted in a case where there is only a conspiracy to commit an outrage, and no actual outrage has taken place. In former cases Moplahs have been deported on slighter evidence of co-operation with fanatics. If a fine is not practicable, I beg to recommend that he

should

should be severely warned and informed that it is only his original frustration of the plot which has saved him from being charged as an abettor of the crime.

33. I submit herewith all the records connected with my enquiry.

34. I should like to mention in this connection the excellent work done by the Angadipuram Police Inspector Mr. Krill while tracing the accused and witnesses and generally conducting the enquiry before me.

I have &c.

(Signed) A. R. Knapp.
Ag. Special Assistant Magistrate.

(True Copy)

Lowland B. Bradley
Ag. District Magistrate
of Malabar.

Enclosure

A

1894
Judl Dept.
Implosr No. 34
To
O. No. 2383

Malabar Collector's Office
Camp Malapuram 2nd May 1895

Confidential

10 2383

From,

Herbert Bradley Esq.
Ag Collector and District Magistrate of Malabar

No. 380 M.
8 of 1894

To,

The Honble J. F. Price
Chief Secretary to Government
Political Department
Ootacamund

Sir,

I have the honor to forward for the orders of Government copies of two reports dated March 3rd 1894 and April 29th 1894, from the Special Assistant Magistrate relating to a conspiracy on the part of 12 persons of Angadipuram Amsam to murder a Tiyyan, who, having joined the Mahomedan faith, subsequently reverted to his own religion. Copies of the depositions with translations of those taken in the Vernacular are enclosed.

17th

+ in separate cover.

2. The first intimation of the matter which reached me was the first of the above letters which I received at Cochin the 17th March on my return from Anjengo. I wrote to the Special Assistant Magistrate to ascertain whether he thought it advisable for me to come to Angadipuram and started as soon as possible for Sharanur. On my arrival there I found a letter from Mr Knapp saying that everything was quiet and there was no excitement, and that for the present he was waiting for further evidence. I therefore went to Calicut for the District Board meeting and came back to Angadipuram on the 15 previously arranged for Jamabandi.

3. I examined each of the prisoners, but with the exception of Raman they all denied having made any statement before the Special Assistant Magistrate, and asserted that they knew nothing of the conspiracy. They had evidently been advised to do so by their friends outside the jail. I had received information that the knives made for them had been broken to pieces by K. Ummen Kutti, and concealed in certain paddy fields and I hoped to ascertain from the prisoners whether this information was correct. As I could get nothing out of the

I

I made an attempt to discover the broken knives by searching, but was unable to do so. The fields were too large to be searched throughout under two or three days, and as I was anxious to get the Jamabandi over so far as the fixing of the demand went within the month of March, the last test month, I left Angadipuram for Cherpalassri, the day after the search. I have not forwarded the statements made before me.

4 Since the recent outbreak I have been informed by the Angadipuram Jangal that the information as to the knives was perfectly correct, and that they were actually in the paddy fields at the time of the search, but they were removed the following night under the orders of Unnian Kutti and taken to the Kolar mines which are now supplied with a good deal of Moplah labour from Angadipuram. The Jangal gave me this information after giving his deposition in the late outbreak, but asked me not to record it because the facts would be denied by Unnian Kutti, if I should examine him. I have every reason to believe that it is true, as the Jangal spent some days in endeavouring to persuade Unnian Kutti to acknowledge the truth, and in fact, on one occasion informed the Tahsildar that he had succeeded in doing so, but Unnian Kutti again withdrew.

I have little to add to the Special Assistant Magistrate's report.

It may seem curious that the Tiyyan-Raman should so readily have agreed to join the conspiracy, but it is a fact that a Cherumman who was converted by the gang of Moplahs, who were destroyed at the Pallikunnu temple, after the outbreak began, was shot with them in the charge. This is a far stronger case of a converts' fanaticism than Raman's. The locality which I have inspected personally agrees accurately with the story of the prisoners, and there can, I think, be no doubt of the truth of the story. Unnian Kutty's statement, considering his close connection with some of the prisoners, places it beyond doubt. There is also evidence of the connection between this conspiracy and the recent outbreak vide para 30 of the Special Assistant Magistrate's letter.

6. For the present, I think that the whole of the 12 persons should be deported indefinitely. I agree with the Special Assistant Magistrate that the first six in the list given in para 31 of his letter should be deported permanently. With regard to the others I do not think any of them should be allowed to return except with the consent of the District Magistrate for the time being, which should be given or refused according to what takes place in the future. At any rate unless there are distinct signs of Moplah fanaticism dying out, of which there are none at present, they should not be allowed to return. With regard to Anangodan Moidin Kutti I do not think at the present juncture that it is advisable to allow any Moplah to whom the epithet "all but martyr" is applicable to remain in the district. Raman's case appears to fall under the Moplah Act vide Sections 3 "any person who shall procure or promote --- or shall incite or encourage any other person or persons to commit the same" and section 6 "The Governor in Council shall have with respect to the confinement or trial of any person charged with or suspected of an intention to commit any offence punishable under this Act"

7. With regard to H. Unnian Kutti I do not see how he can be fined under the Act and consider that his deportation would be inadvisable. He can however be sent for, and formally warned that he has had a narrow escape.

8. Mr. Neill, the Inspector of Police, has also done very good work in the recent outbreak also.

I have the honor to be,
Sir,
Your most obedient Servant

Ag Collector and District Magistrate

CONTENTS NO. 2383

Confidential

UNDER SECRETARY
9 MAY 94
PUBLIC & Pl. DEPTS.

From, The Collector & District Magistrate of Malabar

To, The Chief Secretary to Government
Political Department
Ootacamund.

No. Disn. 380/magl of 94.

Dated 2nd May 1894

Dispd 7 — Dv ——

Received

Sn. 35

Subject.

Attempted Moplah Outbreak

Report on the ——

Padakkara desom, Angadipuram
sam of Walluvanad Talak

300—20-2-94.

Judl. DEPARTMENT.

C. No. 2383

From the Dt. Mag. Malabar

Dated 2 May 1894.

FOR ORDERS.

Mr. Bradley should have reported this
after orders on his rec. the S.A.M's
letter of March 3.

It would be much easier to dis-
ress a case of this kind if a list of the
ons were put up; if the names of the
ons mentioned were always spelt in
same way, which is by no means the
e; and if these queer West coast
ing were written more distinctly.

The S.A.M. says that there is
consequent there were under
ordinary law. It is, however, clear that
d many of them could be effectively
lt with under the I.P.C. punishment
under. Allahs it seems true. The con-
ey proceeded beyond mere talk. Knives
lets were made of gunpowder bought,
actions appear to be "acts" in
ance of the conspiracy within the mea-
t S. 107, Secondly, I.P.C.. Whether it
be advisable to prosecute some
of the persons arrested who have
ed to the conspiracy, is another
Within which, I think it better not to
Once a prosecution is undertaken
there is always some uncertainty
result; and to prosecute these
s conspired would be a strong
future conspirators with a
result to be avoided.
adopt the D.M's recommendation
st the men. After a year or two,
Act might be applied to some of the
t among the number

WB 14/5/94

WB

The
He is undoubtedly a great
doubtful matter in

This is the first intimation Govt. has received of this conspiracy though Mr. Knapp's first report is dated 3rd March.

The twelve persons concerned have been arrested under the provisions of section 7 of the Moplah Act, 1859; all of them have been in custody for more than two months, whereas section 7 requires that a report of an arrest thereunder shall be submitted for the orders of Govt. without unnecessary delay.

The delay that has occurred is however the result of the recent outbreak, no doubt.

It has now to be decided whether these 12 persons, or any of them, should (1) be confined as state prisoners under Reg: II of 1819 & sec. 6 of the Moplah Act or (2) be required to absent themselves from Malabar under sec. 8 of the Moplah Act.

Ráman can clearly be dealt with in the same manner as the others.

It is

impose a fine on Unniam Kutti as suggested by the Special Asst. Mag.
Nor is it legal to name in the warrants the period for which confinement is ordered; all warrants under Reg. II of 1819 are indefinite as to duration, the question of release being taken into consideration every half-year (sec. 3 of Reg. II of 1819).
Various precedents for dealing with Moplah fanatics will be found in the bound file; for example —

(1) by G.O. of 5 May 1877, No. 1134, certain men were required under sec. 8 of the Moplah Act to leave India;
(2) by G.O. of 19 Oct. 1880, No. 2500, certain persons were relegated to Jail under sec. 6 of the Act & the D.M. was directed to bind over others to keep the peace;
(3) by G.O. of 2 May 1885, No. 1169-1174, certain persons were placed under surveillance in certain towns outside Malabar; this course is apparently legal for sec. 2(3) of Reg. II of 1819 speaks of "any fortress, jail or other place".

It seems advisable to direct the District Mag. to consider whether the Smiths who made the Knives are not liable to punishment under Act XXIV of 1854 (Madras Code);

From,

To,

No.

Dated

Desp.

Received

Attemp

Report o

Padan

sam

Moplah Conspiracy

This case & I agree with the C.S. that such a conspiracy of Moplahs could not have been stopped by Unniam Kutti in the way described; but he may have stopped it in some other way. After going through the papers I am convinced that there was a Conspiracy & an attempt to awaken Moplah fanaticism, that it was widely known; & that I am not prepared to dissent from the D.M. All 12 of the suspected persons should be deported, Unniam Kutti should be warned. The punishment is severe but severity in Malabar shows that severe punishment is needed. The D.M. is severer than Knapp who recommended only one of the prisoners, a Mr. Kutti, should be let off with a warning or bound over to keep the peace. He does not allude to the proposal.

(For order)

Mr. Knapp

Attend & file

There doesn't seem to be any proof that these men made "Hyder the Knives", as some of them, on the suspicion of were apparently ordinary officials. I doubt if any ground for suspecting the Smiths have committed any

Mr
14

of punishment which may be inflicted. I think of the first 6 four years should be kept in custody in Jails & the last 6 placed under surveillance in towns.

As regards the Blacksmiths, all that can be proved against them is that they made Knives. They say the Knives were of the sort used to cut jack fruit &c, & we cannot prove they were not. I think they should be let alone.

J.G.
17/5

I agree with the hon. Mr. Grose as to the gradation of punishments to be inflicted on the various persons incriminated. It will be for future Govts. to decide as to the propriety or otherwise of permitting them respectively to return to Malabar.
I agree as to the non-imposition of a fine on Unniam Kutti. He really deserves credit for having stamped out what might have been a serious outbreak of fanaticism, and I think it is only natural that he should have done his best to conceal what he knew in the matter, considering his close relationship to some of the parties. But there can be no objection to his being severely censured for not assisting the authorities in the inquiry.
As regards the blacksmiths who made the knives, I am not clear. Although several taluks in Malabar are disarmed, I believe it is the custom for every Moplah to carry a knife of some sort, and I suppose the smiths all over the district are engaged daily in making them. I should like to hear what the D.M. has to say on this point, & whether he considers that in this case, the blacksmiths transgressed the Act — also as to whether the Moplahs generally keep within the provisions of the Arms Act, as regards the possession & bearing of these Knives. I must say I was rather surprised at this inveterable custom in a district which is supposed to be always ready for a row.

W
19 May

3

that enactment, they seem clearly to be liable to the penalty prescribed in sec. 22 of the Arms Act, 1878, for Walavanad is a disarmed taluk (vide G.O. of 30 Jan. 1885, No. 260, & G.O. of 6 Feb. 1885, No. 355.)

W
10 May

I suppose Messrs. Bradley & Knapp must be presumed to know what they are about. A perusal of the reports however leaves in my mind an impression that there is a good deal of the 'mare's nest' about this case. If there had been anything very much in it, the alleged attempted outrage could not have put down by Unnian Kutti in the way stated.

JP
11/5/94

Hospitals
Conspiracy

Attention

(Forwarding)

C 11/5
R 19/5

Judl DEPARTMENT.

28 March

[5]
48—21-12-93.

Office
Print Mr. Bradley's letter &
Mr. Knapp's two letters.

Papers to be read in Proceedings :— 4

29 P

Again G.O., dated 18 , No.

Again G.O., dated 18 , No.

Current No. 2383 of 1894, dated 2 May from the D.M. Malabar.

Current No. of 18 , dated Order 1st June 1894, No. 1333.
P.S.

Note
Mr. has not having specified where these persons are to be confined nor the allowances to be granted to them, para. 3 is not based upon orders.
[illegible]
[illegible]

It seems unnecessary to keep these papers confidential.
[illegible]

26/5/94

Please write the D.M. separately in the sense of para 2 of my note of 14/5/94
[illegible]

D.O. to Mr. Bradley

My dear Bradley,
Orders are just issuing on your report about the conspiracy in the Angadipuram Amsom & in connection with it, I am directed to mention that it would have been easier to dispose of the case if a list of the records had accompanied the report, & if the names of the persons concerned had always been spelt in the same way & had been written more distinctly.
[illegible]

Orders are just issuing on
[illegible]
29/5

The delay on the part of the District Magistrate in reporting these facts to Govt. should have been explained.
~~[illegible]~~ Section 7 of the Hospitals Act, 1859, provides that arrests made thereunder shall be reported to Govt. ~~without delay~~ at once but, in this case, some two months have been allowed to elapse between the arrests & the reports.

2. The ~~facts~~ circumstances which have now been brought ~~to notice~~ forward, when considered in connection with recent disturbances in Malabar, are sufficiently grave to justify Govt. in resorting to severe measures & it has been resolved therefore to deport the twelve persons concerned as proposed by the Dt. Mag. The Special Asst. Mag. makes a distinction between the prisoners, in that he recommends that six of them should be punished with especial severity. The distinction seems just, ~~[illegible]~~ although the

proposal to permanently deport these six individuals ~~[illegible]~~ is not in consonance with the law & cannot be acted upon.

3. The Govt. accordingly directs that (1) Valappil Moidu, (2) Karayil Mammu, (3) Cholayil Koyassan, (4) Anangadan Bappi, (5) Kizhissari Khader & (6) Palapra Mammutti shall be placed in confinement in the Jails at Coimbatore, Salem, Vellore, Rajahmundry, Trichinopoly & Tanjore, respectively & that (1) Kanhirangadan Saiyid Ali, (2) Pulikkal Viran Kutti, (3) Palappana Mammutty (4) Mundath Saiyid Ali, (5) Anangotan ~~Koyakidan~~ Moidin Kutti & (6) Chembra todiyil Ráman shall be detained under police surveillance at Chatrapur, ~~Wattair~~ Vizagapatam, Masulipatam, Bellary, Cuddalore & Madura, respectively. ~~The following letters & warrants will now be issued. The St. Mag.~~

(From orders)

To the St. Mag. of Malabar } & 22 May
— D.G. of Police } Jails
— Comr. of Police Madras.
— Adt. General.

Letter

To the Supt. of the Central District Jail at [Coimbatore, Salem, Vellore, Rajahmundry, Trichinopoly, Tanjore].

Sir,

I am directed by the G. in C. to forward to you direct a

Saiyid Ali; (2) Pulikkal Viran Kutti; (3) Palappana Mammutty; (4) Mundath Saiyid Ali; (5) Anangotan Moidin Kutti & (6) Chembra todiyil Ráman.

4. As regards Moidin Kutti, the Govt. considers that a severe censure from the St. Mag. will suffice.

5. The St. Mag. has not made any reference to the conduct of the blacksmiths who made the arms for the conspirators & the St. Mag. should report whether, in his opinion, they committed any breach of the Arms Act. The Govt. would also request to know whether the provisions of the Act are applicable to the Arms & ammunition found in the talukas.

~~will arrange for the deportation of the twelve men under suitable police escorts to their several destinations. The prisoners for Rajahmundry, Chatrapur, Wattair, Masulipatam, Bellary & Cuddalore will be handed over at Madras to the Comnr. of Police who will arrange for their further conveyance. A monthly allowance of R. 6 will be granted for the maintenance of each of the prisoners (1) Kanhirangadan~~

DEPARTMENT.

6

308

Papers to be read in Proceedings :—

Again G.O., dated 18 , No.

Again G.O., dated 18 , No.

Current No. of 18 , dated from

Current No. of 18 , dated from

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The St. Mag. of Malabar will arrange for the deportation of the twelve men under suitable police escorts. The prisoners for Rajahmundry, Chatrapur, Vizagapatam, Wattair, Masulipatam & Bellary ~~Cuddalore~~ will be handed over at Madras to the Comnr. of Police who will arrange for their conveyance thence to their several destinations. A monthly allowance of R. 6 will be granted for the maintenance of each of the six ~~prisoners~~ persons who are to be kept under police surveillance only.

4. As regards Moidin Kutti, the Govt. considers that a severe censure from the St. Mag. will suffice; in some respects his conduct was meritorious.

5. The St. Mag. does not make any comments upon the conduct of the blacksmiths who manufactured arms for the conspirators; ~~The St. Mag. should~~ he should report whether they have rendered themselves liable

to punishment under either the Moplah Act or the Arms Act. The Govt. also desires to know whether, in the opinion of the Dt. Mag., the provisions of the Arms Act in regard to the carrying of knives & other weapons are strictly observed by the Moplahs in the disarmed taluks.

6. The foll.g (From orders) letters & warrant will be issued. kn 22 May 24 — 24/5/94

To the Dt. Mag. Malabar
— I.G. Police
— Jails
— Comr. of Police, Madras.
— Acct.-Gen.

Desp. 12/6/94.

Letter 1st June 1894, No. 1394

To the Supt. of the Central Jail at [Coimbatore, Salem, Vellore, Rajahmundry, Trichinopoly, Tanjore].

Sir,

I am directed by the G. in C. to forward to you direct a warrant for the detention in your custody, as a State prisoner, of [Valappil Moidu, Karayil Mammu, Cholayil Koyassan, Amangadan Kappi, Kizhisseri Khader, Palapra Mammutti] who was implicated in a recent Moplah plot in Malabar & who will be sent to you shortly in the custody of the Police.

2. You will receive him according to the warrant herewith sent & will detain him as a State prisoner under Regn. II of 1819.

3. You will not subject him to any needless rigour but will adopt the most careful precautions against escape or attempt to escape. You will treat him in all respects as State prisoners under Reg. II of 1819 are usually treated & will not put him to labour or place him in irons unless he is refractory or attempts to escape.

4. You will furnish the periodical

DEPARTMENT. 8

Papers to be read in Proceedings :—

Again G.O., dated 18 , No.

Again G.O., dated 18 , No.

Current No. of 18 , dated from

Current No. of 18 , dated from

3/8

report on the man required by sec. 3 of Reg. II of 1819 to Govt. regularly through the I.G. of Jails.

22 May

Warrant—

To the Supt. Central/District Jail....

Dated Octacamund, 1st June 1894.

Whereas the G. in C. for good & sufficient reasons has seen fit to determine that ..... shall be placed under personal restraint at the Central/District Jail, ..., you are hereby required & commanded in pursuance of that determination to receive the person above named into your custody & to deal with him in conformity to the orders of the G. in C. & the provisions of Reg. II of 1819.

22 May

Letter 1st June 1894, No. 1335.

To the Dt. Mag. of [Ganjam, Vizagpm, Kistna, Bellary, South Arcot & Madura]

Sir,

I am directed to forward to you a warrant for the detention in your custody, as a State prisoner, of [Kanhirangadan Sayid Ali, Pulikkal Viran Kutti, Palappana Mammutti, Kunedath Sayid Ali, Anangotan Moidin Kutti, & Chembratodiyil Raman], who will shortly be forwarded to you from

DEPARTMENT.

Papers to be read in Proceedings :—

10

Again G.O., dated 18 , No.

Again G.O., dated 18 , No.

Current No. of 18 , dated from

Current No. of 18 , dated from

Malabar in the custody of the Police.

2. You will receive & detain him as a State prisoner under Reg. II of 1819. It is not the wish of Govt. that he should be actually imprisoned but you will take measures for his safe keeping in [Chatrapur, Vizagapatam, Masulipatam, Bellary, Cuddalore, Madura] under police surveillance. You will not subject him to any needless rigour but will adopt precautions against his escape.

3. The periodical reports required by sec. 3, Reg. II of 1819, should be furnished to Govt. regularly through the I.G. of Jails.

4. You will assign to the State prisoner a sum of Rs 6 per mensem for his maintenance.

22 May

Warrant—

[As above, substituting 'Dt. Mag.' for 'Supt. of Jail' & omitting

Cove

11

Warrant. dd 1st June 1894.

To the Dt. Mag. .....

Whereas the G. in C. for good & sufficient reasons has seen fit to determine that ..... shall be placed under personal restraint at ....., you are hereby required & commanded in pursuance of that determination to receive the person above named into your custody & to deal with him in conformity to the orders of the G. in C. & the provisions of Reg. II of 1819.

dealt with copies of warrants & letters to Ps. G. & Dt. Mag.

dd 1st June 1894. No. 1336. (in 2 hos)

Letters to the Ps. G. of Jails & Police

Sir,

I am directed to forward to you copies of letters & warrants addressed to the Supts of the Jails at Coimbatore, Salem, Vellore, Rajahmundry, Trichinopoly & Tanjore & to the Dt. Mags. of Ganjam, Vizag., Kistna, Bellary, S. Arcot & Madura.

(in 22 hos)

dd 1st June 1894, No. 1307.

Letter to the Comr. of Police, Madras.

dealt with copies of letters to Dt. Mags.

Sir,

I am directed to forward to you warrants for the detention of the marginally noted State prisoners & to request that you will arrange for their speedy despatch under suitable escort to their several destinations, above ~~in the margin~~ against their names. You should inform the Dt. Mags. & the Jail Supt. concerned of the dates of departure of the prisoners from Madras.

(in 1 ho)

Urgent Cir.

Mr. Peris

This should be treated as V.E. & issued as soon as possible. Notice that I have drafted a G.O. for

W. Bradley 31/5

issued to Dists. 1/6

Hm & Hon Ld Grace

R.S.

(Termination)

※ Anangadan Bappi for Rajahmundry Central Jail

Kambirangadan Sayid Ali for Chatrapatti

Pulikkal Kiran Kutti for Vizagapatam

Palappana Mammutti for Masulipatam

Kunnath Sayid Ali for Bellary.

~~Kuragolan Koidan Kutti for Cuddapah~~