APPENDIX-I

MAPPILA

Mappila is a word by which the Muslims of Kerala especially in Malabar are known. The term was used for Muslims and Christians, but prefixing Jonaka or Chonaka and Nasrani to the word Mappila respectively differentiated them. The term is spelt in different forms like Mappila, Mappilla and Moplah. However the discussion on the origin of the word remains unsettled. Probably the word ‘Mappila’ is a combination of two Malayalam terms, *Maha* means ‘great’ and *Pilla* means ‘child’, an honorific title seen among the Nairs (Pillai) of Travancore, combined the word means ‘great child’, great ones and noble ones who were gladly received and held in high respect. Logan and Innes observe this view.

Shamsullah Qudiri in his monograph *Malabar* in Urdu extensively dealt with the origin of the term Mappila, and he is of the view that the word is connected with the Christian migrants from Iraq, Arabia and Syria. Another derivation suggested is ‘Ma’ (mother), Pillai (child) ie, the offspring of mothers. The term was applied to children who were born to indigenous ladies married to foreigners, Arabs as well as Non Arabs.

Another interpretation is that, the word ‘Mappila’ means ‘son-in-law’ or ‘bridegroom’. This correspondingly means the prevailing use of Tamil term ‘bridegroom’ or ‘husband to be’ for husband. In north Malabar, the husbands of all the younger women used to stay in the house of their wives and were considered as “bridegrooms”. As observed by Cathleen Gough, the “usage reflects the common role of younger husbands as honoured guests and partial outsiders”. In other words the term Mappila is used as an honorific title to foreigners who were married into indigenous families. Thus the word is still in use to denote the ‘Bridegroom’ or ‘New

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4 R.E. Miller, *op.cit.*, p.31.
Mappila'. Another probable derivation is that, it originated from the word *Muwalludun* means ‘Sayyid half breeds’, son of Sayyid fathers and indigenous mothers. Later on this word was applied to all foreigners and traders\(^6\).

Presently the word ‘Mappila’ is exclusively used for Malabar Muslims. Considering the social and economic backwardness of the Mappila Muslim community, government has included it in the category of Other Backward Communities (OBC), and they were eligible for reservation in educational and job opportunities.

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APPENDIX-II

MALABAR

The term Malabar, probably an Arabic word was coined by the Arab traders and navigators for the narrow strip of land, on the South West Coast of India to which they frequented for trade. It is probable that the word was the mixture of a Malayalam word mala (means hill or mountain) and Arabic word bar (means continent) or Persian bar (means country or land). Thus it came to be known as the land of mountains identified with other place names like Sanjibar, Hindabar, Nicobar etc.

From the time (522-547AD) of Cosmas Indicopleustes the word Male was used for the land. Though the Arabs were active in the brisk trade in spice with Malabar, they continued the use of the name Male till the 4 AH/9 AD. However, among the Arab geographers who made earliest reference on the land as Malabar was Yaqut al Amawi (1179-1229). Shamsullah Qadri on the hand holds the view that it was Sherif-al-Idrisi (1100-1166) who called the land as Malabar for the first time in his Kitab-ul-Nuzhat-al-Mushtaq. Another Arabic historian Abdul Fida (1273-1331) in Taqveem-ul-Buldan also gives the same reference to Malabar. Another Arab traveller Sulaiman (848) refers to this land as Mambar. At the same time Ibn Batuta who visited Malabar in the 14th Century gives reference on Malabar in his Rehla as Malaiabar. Al-Biruni in 10th Century also called it as Malabar. Being the rich producer and supplier of Black pepper Malabar was also famed by the name Bilad-ul-Fulful among the Arabs. European Traveller Marco Polo (1293) called it as Malebar.

As far as the area of Malabar is concerned, geographers and authors have different opinion. For Abdul Fida, it extends from Honawar to Kanyakumari, while Rashiduddin places it between Goa to Kollam about 300 farzaq. For Marco Polo it

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7 In his book Christian Topography.
8 Majma-ul-Buldan, op cit., Vol. 4, p. 639; S.M.H. Nair, Arab Geographer's Knowledge of South India, op cit., p.19.
9 Shamsullah Qadri, op cit., p.3.
11 Ibn Batuta, op cit., p.334.
13 Shamsullah Qadri, op cit., p.5, one Farzaq = 3 Nazikka
extends from Ezhimala to Gujarat. According to Ibn Battuta Malabar extends from Sindhpur to Kollam. However Chinese traveller Ma-Huan (15th Century) fix the area between Kochi and Cannanore.

In proper it extent from North to South along the coast, a distance of about one hundred and fifty miles and lying between North Latitude $10^0 15'$ and $12^0 18'$ and East Longitude $75^0 14'$ and $76^0 56'$. And the boundaries are North South Canara District; East Coorg, Mysore, Nilgiris, Coimbatore; South, the Native States of Cochin; West, the Arabian Sea.

As part of Madras presidency the history of Malabar has been different from that of the Princely States of Travancore and Cochin. After the formation of Kerala State in 1956, Malabar merged with other Malayalam speaking southern Native States, Travancore and Cochin. The old Malabar District was divided into three smaller districts; Kozhikode, Cannanore and Palaghat. In 1969, a fourth District, Malappuram was formed out of these three.

16 R.E. Miller, op. cit., p.18.
APPENDIX-III

Umar Ibn Muhammed Suhravardi in his *Rihlath-ul-Muluk* mentions the following eighteen mosques and places, and Qazis appointed by the Islamic Missionary:

1. Mangalore (Mnjarur) : Hamid-bin-Malik
2. Kasargode and Ullal (Kajarkut) : Jabir-bin-Malik
3. Ezhimala and Puthiyangadi (Hili Marahi) : Abdullah-bin-Malik
4. Dharmadam (Darmfattan) : Hasan-bin-Malik
5. Mahe (At the Seashore) and Chomfal : Jafar-bin-Malik
6. Peringadi and Thalasserri : Habeeb-bin-Malik
7. Kollam (Fandarina/Panthalayani) : Abdullah-bin-Dinar
8. Chaliyam (Shaliyat) : Jabir-bin-Sulaiman
11. Chawghat : Jabir-bin-Harik
12. Cochin, Palluruthi and Chittur : Ahmed
13. Alecpi : Misiab
14. Quilon (Kaulam) : Asim
15. Kavilpattanam : Kasim
16. Thengapattanam and Kolachal : Ubaidath
17. Puvarpattanam : Zubair
18. Thiruvananthapuram : Buraidath

Shykh-Zain-ud-din’s *Tuhfat-ul-Mujahidin* cites ten mosques by adding three and seven from the above, given in brackets.

1. Sreekandapuram (Jurfathan) : Ummer
2. Baknur/Barkur (Fakkanur) : Ibrahim
3. Muziris (Cragannore/Kodungallore) : Malik-bin-Dinar
APPENDIX - IV

POETICAL MESSAGE SENT BY UMAR QAZI TO MAMBURAM SAYYID ALAWI TANGAL IN DECEMBER 1819

بعد فتح ديوان العرش الأبد
فبأ، بار فتح ديوان العرش من
له في ذروه رفاه في الأرض منهرب
محب السماوى خادمكم عمرو
تمعري فصول لفقر مالك
فسيب نب في العين مصاحب لكم
وحلت من مقدى البسي محاصل
فافرح هذا عجب قول كتاب
سمعنا نهاد وهمين بكمهما
فتشكل في حيوان كفر لحرم رو
ربما في يدي من مدة القدر النا
نهارهليلا ومروي ولا نترو
رحابه كلير القفص في سوء حالت
وفي ملك ميعون واد مكار ناموس
يعبر وعاصفة على لك مكانها
فقودكم لكد لبيس ماني العبد
عمر في سبيل الله خير لموشد
دعاكم يا سيدي غخير بغيصة

المصادر العربية والمغربية والطازانية، مكتبة البخاري، الدار البيضاء، 2007.
## APPENDIX-V

List of Martyrs at the Malappuram Battle of 1738

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>No.</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mayin Yusuf</td>
<td>23</td>
<td>Kammad</td>
</tr>
<tr>
<td>2</td>
<td>Rayan</td>
<td>24</td>
<td>Mammad</td>
</tr>
<tr>
<td>3</td>
<td>Mussamu</td>
<td>25</td>
<td>Mammad</td>
</tr>
<tr>
<td>4</td>
<td>Kunhalan</td>
<td>26</td>
<td>Moideen</td>
</tr>
<tr>
<td>5</td>
<td>Said son of Kunhalan</td>
<td>27</td>
<td>Marakkar</td>
</tr>
<tr>
<td>6</td>
<td>Moidinkutty Gurukkal</td>
<td>28</td>
<td>Moidin Son of Moidin</td>
</tr>
<tr>
<td>7</td>
<td>Rayan</td>
<td>29</td>
<td>Marakkar</td>
</tr>
<tr>
<td>8</td>
<td>Avaran Kutty</td>
<td>30</td>
<td>Marakkar</td>
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<td>9</td>
<td>Pocker</td>
<td>31</td>
<td>Chekku</td>
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<tr>
<td>10</td>
<td>Alikutty Gurukkal</td>
<td>32</td>
<td>Khoja Ahmad</td>
</tr>
<tr>
<td>11</td>
<td>Mayin Son of Mayin</td>
<td>33</td>
<td>Taruvayi</td>
</tr>
<tr>
<td>12</td>
<td>Kutti Soopy</td>
<td>34</td>
<td>Hasan</td>
</tr>
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<td>13</td>
<td>Soopy</td>
<td>35</td>
<td>Hydross</td>
</tr>
<tr>
<td>14</td>
<td>Musa Son of Mayin</td>
<td>36</td>
<td>Ahmad</td>
</tr>
<tr>
<td>15</td>
<td>Kunhi Mayin</td>
<td>37</td>
<td>Kunhappa</td>
</tr>
<tr>
<td>16</td>
<td>Kunhalan</td>
<td>38</td>
<td>Kailani</td>
</tr>
<tr>
<td>17</td>
<td>Avaran</td>
<td>39</td>
<td>Ali Mussa</td>
</tr>
<tr>
<td>18</td>
<td>Cheriya Muhammed</td>
<td>40</td>
<td>Kunhali</td>
</tr>
<tr>
<td>19</td>
<td>Madambi Rayan</td>
<td>41</td>
<td>Kunhali</td>
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<tr>
<td>20</td>
<td>Ahmad</td>
<td>42</td>
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<td>21</td>
<td>Ahmad</td>
<td>43</td>
<td>Mussa</td>
</tr>
<tr>
<td>22</td>
<td>Ibrahim</td>
<td>44</td>
<td>Ummer Kutty</td>
</tr>
</tbody>
</table>

(Taken from ‘Malappuram Padappatt’ by Moyin Kutty Vaidyar written in 1300/1882)
APPENDIX-VI

Kurikkal's Letter Found at Manjeri Temple

The Government is ignorant of the weight of the grievance which the Mussalman inhabiting the land part of Malabar have been suffering of late years; since the country has been under their rule, the majority of the public servants being of the Hindoo caste they as well as the landlords of the Malabar and the Rajas, who are also landlords are from the beginning connected as fathers and sons, as also dependants, such as pattola achens [hereditary accountants] Karyasthans [managers] adiyars [vassals] and tenants. Thus leagued they have been preferring false and vexatious complaints in the adalat and police against several wealthy Mussalmans who held land on mortgage, fee simple rights which were the means they had of supporting themselves and family, which complaint, the Sirkar with out knowing the real merits of the case, decreed against them, upon the arguments (false pleas) brought forward in support of them and afterwards thus passed, were enforced. In many instances property of great value were by stratagem set down as worth little. Some people [Mussalman] in order to avoid complaints of this nature have been under the necessity of giving large sums, as bribes and presents, the consequence of all these has been, that many Mussalman have been reduced to a state of beggary, so much so that they find themselves unable to represent, and prove to the Sirkar, the real state of matters, with the view of putting a stop to such practices. Hence, the cause of the events which took place before this, in this part of country; when some of the landed proprietors and their adherents were cut down and put to death, the perpetrators of which after setting the public authority at defiance, were punished by the Government.

To instance frauds formerly practiced, it is only necessary to add, that in the time of Tippoo, lands were allotted for the support of the mosques in the interior, and in the one erected by my ancestors at Payanatt; but the landlords and Rajahs in the vicinity of such mosques, leagued with the public servants of the time being, usurped the property belonging to the mosques, by falsely represented that they were given in Surwamanium, by Tipoo, for the support of their shetroms or pagodas, they thus even
defrauded the Sirkar of their share of produce, (revenue liveable on such lands) which is enjoyed by them (the Hindoos). When it is considered that they have deceived even the honorable Company, it will be obvious how easy it was for them to cheat the poor Mussalman, which if not put a stop by the Sirkar, there will be (as the Sirkar will be convinced by what is stated below) no other alternative, but to cut off the heads of these Hindoos.

Durig Tippoo's government, several Hindoos were forced to embrace the Mussalman religion, the idols as well as temples they were in were defiled and destroyed; sites considered good for the purpose, had forts constructed on them, in place of temples; the terror excited by these proceedings induced the Brahmins and Rajahs, (who were land proprietors), with their families, to retire to Travancore, whence, they did not return until the Sirkar had obtained possession of the country. Such being the case, it must be clear to the Sirkar, that would not have granted Surwamanium for the support of the Hindoo temple, as well as that the impostors, who now enjoy rent free lands, deserve richly to be cut off.

The lands with which my mosque of Paynatt endowed by Tippoo, yielded by an annual rent of 9,000 parrahs of paddy. The mosque was deprived of these lands, with some others, by the false representation made to the Sirkar by the Manjairy Tiroomelpad, to the effect, that they belonged to the Poothrakoona Umballom, or pagoda of Manjeri.

The Tiroomelpad, who holds the land above mentioned had, for the purpose of changing the idol, caused some trifling repairs to be done to the said Poothrakoona Pagoda last year, (1023) 1847-48, on which occasion, he pressed the poor Mussalmen tenants, who cultivate his lands on Kannom Pattom, to contribute each a sum of money, equal to the proprietor's share, annually paid by them to the Tiroomelpad, on pain of having the land taken away from such as would not meet the demand. If they deprived of the means of supporting their family, they there for acquiesced; but being sensible, that by contributing for the repair of a Hindoo temple, they rendered themselves outcasts from the Mussalman religion, they were labouring under the great
affliction; act they committed, being the destruction of the very idol; we resolved upon entering and taking possession of the said pagoda.

I, attan Kurikul, have been considering all the above circumstances, which were the source of much grievance to me; but forced me to resolve upon taking immediately the present measures, are as follows:- Being a Gooroonathan (Professor or Teacher), I am entitled to the privilege of going about with armed followers, when I proceed to earn my livelihood by the exercise of my profession. In (1023) 1847-48, while I was going about with armed followers, some of those above mentioned, made a representation against my character and obtained order to make arrangements (bandbhurst,) so far as I was concerned.

Moreover, in the matter of the gang robbery committed in the present year (1024) 1848-49, in the house of Peringaddan Mamod Kutty, attempts were made to implicate me as one of the perpetrators of that offence; for this reason the said Mamod Kutty is a follower or a disciple of the Coondotty Fakeer, (Tangul,) between whom and ourselves there is much difference of opinion on certain points of religion.

During the prevalence of this ill feeling between us, some of my enemies succeeded in inducing the Waloowanad Tahsildar to make a search in my house, which was done by him and several others, thereby entailing disgrace upon me.

This is not at all, they took my aged father to the Talook Cutcherry and kept him in confinement on my account. From all these it was evident I should have been subjected to still greater disgrace; hence, the cause of our joining in this way at so early as a period. It is necessary for me to state in writing, that nobody will throw away his life, unless forced to it by unendurable grievance and dishonour?

And now as your order. Dated the (12th Chingom 1024) 26th August 1849.
P.S.-1, Sayed Assan, state that, my reason for joining these people, arises from the dictates of religion; for, when a number of Mussalmen are in trouble and danger, it is for us, Sayeds, to join and die with them. Seeing their grievous state, I thinking of the face of God, joined them. If, after this, the necessary inquiry is not made, and the grievances of the remaining Mussalmen redressed, and themselves protected; recurrences of the present events will take place every time they are oppressed and distressed. The Government (I know) is guided by truth.

(No Signature)

(True Translation)

(Signed) H.V. CONOLLY, Magistrate.

Reproduced from Correspondence on Moplah Outrages in Malabar 1849-53, Madras 1863, pp.49-53. As the second Appendix to the letter of H.V. Conolly, Magistrate of Malabar to Sir. H.C. Montogomery, BART., Secretary to Government, Judicial Departments (Fort St. George) on 12th octobar 1849.
APPENDIX - VII

GOVERNMENT OF MADRAS

LEGISLATIVE DEPARTMENT

THE MAPPILA OUTRAGES ACT, 1859

(Act No. XX of 1859)

(As Modified up to 1st July 1913)

(Act No. XX of 1859)

(As modified up to 1st July 1913)

PASSED BY THE GOVERNOR GENERAL OR INDIA IN COUNCIL

(Received the assent of the Governor-General on the 31st August 1859)

An Act for the suppression of outrage in the district of Malabar in the Presidency of Fort St. George.

Preamble

WHEREAS in the district of Malabar in the Presidency of Fort St. George murderous outrages have been frequently committed by persons of the class called Mappilas, the offenders in such outrages intending therein to sacrifice their own lives, and the general law of the country is not adequate to suppress such outrages, it is enacted as follows:—


2. It shall be lawful for the Governor in Council of Fort St. George, whenever he shall see fit, by a proclamation published in the Fort St. George Gazette from time to time to declare the whole or any part or parts of the district of Malabar to be subject to the operation of all or any of the following provisions.
3. Any Mappilla who murders or attempts to murder any person, or who takes part in any outrage directed by Mappillas against any person wherein murder is committed or is attempted to be committed, or is likely to be committed, and any person who shall procure or promote the commission of any such crime as aforesaid or shall incite or encourage any other person or persons to commit the same, or who, after having committed, or having been accessory to, any such crime as aforesaid, shall forcibly resist any person or persons having lawful authority to apprehend him, or who shall join or assist, or incite or encourage other persons to join or assist, in such resistance, shall, on conviction there of, be liable not only to the punishment provided by law for the offence of which he may be convicted, but also to be forfeiture of all his property, of whatever kind, to Government, by the sentence of the court by which he is tried, and whenever any person shall be killed in the act of committing any such offence as aforesaid, or being wounded and taken prisoner in the act of committing any such offence as aforesaid, shall afterwards die of his wounds, it shall be competent to the court, which would have had cognizance of the offence if the offender could have been brought to trail, to proceed, on the application of the magistrate, to hold an inquest in to circumstance of the death of the offender, and on proof of his having been killed as aforesaid, or of his having died of wounds received as aforesaid, to adjudge that the whole of his property shall be forfeited to Government.

4. All immovable property of the offender which shall be alienated after the passing of this Act and before the commission of any offence specified in section 3 shall be forfeited in the same manner as if no such alienation had been made, unless the same shall have been made more than twelve months before the commission of the offence.

5. If any Mappilla shall be sentenced to death for any capital offence, punishable also with forfeiture of property under this Act, it
shall be lawful for the court, by which such offender is convicted, by its sentence to direct the body of such offender to be burned or buried within the precincts of the jail, as it shall see fit, and in like manner, if any Mappilla shall be killed in the act of committing any such offence as aforesaid or having committed any such offence as aforesaid, shall be killed in resisting a lawful for the magistrate to cause the body of the person so killed to be burned or buried within the precincts or the jail, as the said magistrate shall see fit.

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, the powers which are vested in him by any law regarding the confinement or trial of persons charged with or suspected of state offences, and the provisions of any such law shall be applicable to all cases in which the Governor in Council shall proceed under the authority of this section.

7. The magistrate of the district may accuse any mappilla or other person against whom there are, in his judgement, grounds of proceeding under the last section, to be apprehended, and, after such enquiry as he may think necessary, may detain such Mappilla or other person in safe custody until he shall have received the orders of the Governor in Council, to whom in all such cases he shall report his proceedings without unnecessary delay.

8. If, with the previous consent of the Governor in Council, any person against whom the Governor in Council shall think fit to proceed under section 6 shall undertake, in consideration of the suspension of such proceedings, to depart within a suspension of such proceedings, to depart within a specified period from within the limit of the continent of India or of any part thereof, and shall in breach of his said undertaking, and without the permission of the Governor in council, remain or return within such limits, he shall be liable to be
punished with imprisonment with or without hard labour for a period which may extent to seven years, or with fine, or both.

9. Whenever any such outrages is specified in section 3 of this Act, the same being punishable this Act, shall, after such proclamation as aforesaid, have been committed by any Mappilla or Mappilas, it shall be lawful for the magistrate, with sanction of the Governor in Council, to levy such sum of money as the Governor in Council, shall authorize from all the Mappillas within the amsam or several amsams to which the perpetrator or perpetrators or any one of such perpetrators of such outrages shall be found to belong, or wherein any such perpetrator shall been resident at the time of the commission of the outrage, and also within the amsam in which the outrage shall have been committed, and the said magistrate shall assess the proportions of which the said sum shall be payable upon the several heads of families of Mappillas within such amsam or amsams, according to his judgement of their respective means, and the said magistrate shall appropriate the sum so levied as follows, that is to say, in the first palace, to the compensation of the parties aggrieved by such outrages, including therein compensation to the family of any person dying by any such outrage for the pecuniary loss occasioned or likely to be occasioned by such death, and, to such compensation, to the use of the Government.

10. Whenever any such outrages is specified in section 3 of Act, the same being punishable under this Act, shall have been committed by any Mappilla or Mappilas, it shall be lawful for the magistrate to call upon the Mappilla inhabitants of the amsam or amsams to which the perpetrator or perpetrators or any one of such perpetrators of such outrage shall be found to belong, or wherein any such perpetrator shall have been resident at the time of the commission of the outrage, or wherein any such perpetrator shall after the perpetration of any such outrage be found, to deliver up such perpetrator or perpetrators, and on the failure of such Mappila
inhabitants to comply with such call so made upon them by the
magistrate, it shall be lawful for the magistrate, with the sanction of the
Governor in Council, to levy from such Mappila inhabitants such sum
of money as the Governor in council shall authorise as prescribed in
the last preceding section of this Act, and all sums so levied shall be
appropriated in the manner prescribed in that section.

11. All fines and pecuniary liabilities incurred under this Act
may be levied by a magistrate under summary process, in the same
manner as the public revenue may be realized by a Collector, and no
action shall lie in any civil court against the magistrate in respect of
any fine imposed or any assessment made under this Act, or in respect
of the levy of any portion of such fine the person or persons upon
whom the same shall have been assessed.

12. It shall be lawful for the governor in council, by such
proclamation as aforesaid, from time to time to withdraw from the
operation of the provisions of this Act any part or parts of the said
district which he may previously have declared to be subject thereto,
and in like manner, as occasion shall require, to subject the same part or
parts again to the operation of such provisions, or of any of them.

13. Duration of Act, Rep. by the Mappila outrages Act
Continuance Act, 1869 (Mad. Act VII of 1869)

PPENDIX VIII*

ANONYMOUS PETITION

Petition purporting to be addressed by certain Mussulmans, Nayars, Tiyyans and men of other castes.

States - That as a terrible outbreak are going to occur immediately in Malabar, urgent orders are requested to be issued with a view to prevent any lawlessness.

2. That since the British acquisition of Malabar, no European officers deputed to the district have received any bribes from the natives or otherwise unjustly noted.

3. That the native officials of the district take bribes and oppress the ryots; that though this is difficult to prove, on proof of any instance, the party concerned gets punishment at the hands of his European superiors.

4. That during the late famine your Grace protected the lives of innumerable people at an expense of countless sums of money.

5. That under other government's petitioners hear that the subject-people suffer from great oppression.

6. That the ryots are aware that such a paternal Government as this exists nowhere else.

7. That the severity of the oppression of the Malabar landlords will lead to great disturbances, at which a great number of people will have to lose their lives. This is a matter of great regret.

8. That the grievances of the subjects are stated below. The property of a great part of the lands in Malabar belongs to Hindu temples and to Nampuderies and others who are Hindus.

9. That when such lands lay waste, the Mussulmans, Nayars, and other castes obtained grants on Kanam and Otti rights, made improvements and regularly paid, besides the annual rents, the renewal fees at every twelve years at the rate of 20 per cent. Of the principal sum advanced upon the original grant; that these fees are paid as mere gifts, and not secured in the vouchers obtained; that these ryots also pay the Government revenue and enjoy the surplus profits.

10. That when one has made the necessary improvements upon a grant so obtained, and when the land and improvements have reached a period when a return in the
shape of profits may be expected, the grantee becomes old and dies leaving behind a large family whose maintenance is to be derived from such property, when the grantor appears, brings a suit, makes out that the improvements are less than a tenth of their real worth, gains over the Munsifs, deducts the value of improvements for Court costs, and effects a respectable family. Thus reduced to beggary, houseless and unable to feed a number of hungry children, one will not, of course, hesitate to give up his life.

11. That ejectments were rare in Malabar. Any hard-hearted landlord who resorted to such extreme measures would soon be killed, and a disturbance would ensue, to quell which a military force had to be brought, and much money expended; that within the last two years the landlords, having bought over the District Munsifs, have commenced to oust the lessees, and whatever they gain is divided between themselves and Munsifs.

12. That such a proceeding serves to enrich the landlords and Munsifs, but reduce the well-to-do lessees of land to beggary.

13. That the Mussulmans are the people committing riots; all the Hindu officials and landlords impress this fact upon the European officers of the district; that there are no Mussulmans holding high offices or acquainted with English; that this accounts for the Mussulmans being declared the principal offenders.

14. But that the fact of Mussulmans becoming offenders and losing their lives is due to their being oppressed by landlords and the Nayar officials who side with them.

15. That demolition of mosques, religious persecution, cruel oppression, and ejectment of Mussulmans by landlords are the causes that have led to Moplah out-breaks in Malabar.

16. That the assassination of Collector Conolly was committed by some Moplahs of bad character whose, continued imprisonment made them despair of being liberated from the jail.

17. That the former rulers of the country and their adherents, the landlords, feel extremely dissatisfied with the subjugation of the country by the British Government; that the ryots feel satisfied when they compare the welfare and tranquility they enjoy under the British Government with oppression they suffered before; that this vexes the late rulers and landlords who therefore cause and foster disaffection and riots.
18. That the Travancore Government having been fully persuaded of the fact of the holders of land being unjustly turned out and also persecuted for their religion by their landlords have prohibited the dispossession of lessees, who are, however, declared liable to pay the annual rent and the renewal fees.

19. That no riots of the kind occur in that Native State; that within the last two years all landlords in Malabar, assisted by a few Munsifs have combined in filing ejectment suits and in obtaining and executing decrees in such suits.

20. That the people having, therefore, conspired to create a disturbance are advised by some wise men to wait until a representation of the popular grievances had been made to Government and orders received thereupon.

21. That whatever enactments may be passed, before all such suits have been decided and all such suits have been decided and all such decrees executed, disturbances and bloodshed of a kind unknown in Malabar will take place; and that this should not be constructed into a vain threat held out to deceive. By the Almighty God who had created all, petitioners swear that this will be a fact.

22. What the Government ought to consider is whether it will be proper, for the sake of enabling the landlords and Munsifs who are comparatively few to amass immense wealth, to subject a great many people to cruel oppression, and thereby allow countless lives to be lost.

23. Petitioners pray issue prohibiting the trial of such suits and the execution of such decrees, and forbidding the registration of documents effecting transfers of lands recovered by such suits; and petitioners also request the deputation of an efficient and impartial commissioner to inquire into complaints against landlords. The expenses of the Commission, petitioners add, may be defrayed by court-fee stamps of one anna being required to be affixed to petitions that may be presented to him.

14th October 1880.

(No names or signatures)
(A true translation)
(Sd.)

E. THOMPSON
MALAYALAM TRANSLATOR TO GOVERNMENT

APPENDIX-IX

MR. GANDHI'S VISIT TO CALICUT

Messrs. Gandhi and Shaukat Ali arrived in Calicut on 18th August 1920 and at 6-30 P. M. addressed a gathering of about 20,000 people on the Vellayil beach, Calicut.

MAHATMA GANDHI'S SPEECH.

SPIRIT OF NON-CO-OPERATION

I do expect that we shall succeed if we understand the spirit of non-co-operation. The Lieutenant Governor of Burma himself has told us that Britain retains the hold on India not by force of arms but by the co-operation of the people of India. He had given us the remedy for any wrong Government may do to the people, knowingly or unknowingly, and so long as we co-operate with that Government we become the sharers of the wrong. But a wise subject never tolerates the hardship that a Government impose against their declared will. I venture to submit to this great meeting that the Government of India and the Imperial Government have done a double wrong to India and if we are a self respecting nation, conscious of its rights, conscious of its responsibilities and conscious of its duties, it is not proper that we should stand the humiliations that both these governments have imposed upon us. The imperial Government have knowingly flouted religious sentiments dearly cherished by the 70 millions of Mussalmans.

THE KHILAFAT QUESTION.

I claim to have studied the Khilafat question in a special manner. I claim to have understood the Musulman feelings and I am here to declare that in the Khilafat question, the British Government have wounded the sentiments of Mussulmans, as they have not done before. The Gospel of non-co-operation is preached to them and if they had not accepted it, there would have been bloodshed in India by this time. I am free to confess the spilling of blood would not help their cause. But a man, who is in a state of rage, whose heart is lacerated does not count on the results of his actions. So much for Khilafat wrong. I propose to take you for a moment to the Punjab, the
northern end of India and what have both Governments done for the Punjab? I am free to confess again that the crowds in Amristar went mad for a time. They were goaded to madness by a wicked administration but no madness on the part of the people can justify the spilling of innocent blood and what have they paid for it? I venture to submit that no civilised Government would have made the people to pay the penalty that had been inflicted on the Punjab. Innocent men were passed through mock trials and imprisoned for life. Amnesty granted to them was of no consequence. Innocent and unarmed men who knew nothing of what was to happen were butchered in cold blood without the slightest notice. The modesty of women in Jallian Wala who had not done the slighted wrong to any man was seriously outraged. I want you to understand what I mean by outrage? Their veils were insolently removed by an officer with his stick. Men who had not done any wrong were made to crawl on the ground with their bellies and all these wrongs remain unavenged up to this time. If it was the duty of the Government of India to punish men for incendiariism and murder of innocent persons it was doubly their duty to punish their officers who were guilty of serious wrong. But in the face of these official wrongs committed with the greatest deliberation, we have the humiliating spectacle of the House of Lords supporting these wrongs. It is this double wrong, done to India, that we want to get redressed and it is our bounden duty to get it redressed. We have prayed, we have petitioned and we have passed resolutions.

Mr. Mohammed Ali, supported by his friends, is now waiting for justice in Europe. He has pleaded the cause of Islam, the cause of the Mussulmans of India, in a most manful manner. But his pleadings have fallen upon deaf ears. We have his word for it that whilst France and Italy have shown great sympathy for the cause of Islam it is the British Ministers who have not shown sympathy. It shows which way the British Ministers and present holders of Office in India wished to deal with the people. There is no good-will, there is no desire to placate public opinion. The people of India must have a remedy for redressing this double wrong. The method of the West is violence. Whenever people of the West have felt wrong justly or unjustly, they rebel and spill blood. As I have said in my letter to the Viceroy, half of India does not believe in the remedy of violence. The other half is too weak to offer it. But
the whole of India is deeply grieved and it is for that reason that I venture to suggest to the people the remedy of non-co-operation. I consider it to be perfectly harmless, absolutely constitutional and yet perfectly efficacious. It is a remedy, if properly adopted will end in victory. Victory is a certainty in it. And it is the age-old remedy of self-sacrifice. Are the Mussulmans of India who feel the great wrong done to them prepared for self-sacrifice? If we desire to compel the Government to the will of the people, as we must, the only remedy open to us is non-co-operation. If the Mussulmans of India offer non-co-operation to Government in order to secure justice on the Khilafat, it is the duty of every Hindu to co-operate with their Moslem brethren. I consider the eternal friendship between Hindus and Mussulmans as infinitely more important than the British connection. I therefore venture to suggest that if they like to live with unity with Mussulmans, it is now that they have got the best opportunity and that such an opportunity would not come for a century. I venture to suggest that if the Government of India and the Imperial Government come to know that there is a great determination behind this great nation in order to secure redress for the Khilafat and Punjab wrongs, the Government would then do justice to us. The Mussulmans of India will have to commence the first stage of non-co-operation in real earnest. If you may not help Government, you may not receive favours from the Government. I consider that the titles of Honour are titles of disgrace. We must therefore surrender all titles and resign all honorary offices. It will constitute an emphatic disapproval of the leaders of the people against the actions of the Government. Lawyers must suspend practices boys should not receive instructions from schools aided by Government or controlled by Government. The emptying of schools would constitute the disapproval of the middle classes of the people of India. Similarly have I ventured to suggest a complete boycott of the Reformed Councils. That will be an emphatic declaration on the part of the representatives of people and the electorate that they do not like to elect their representatives. We must equally decline to offer ourselves as recruits for the Police and the Military. It is impossible for us to go to Mesopotamia and offer Police and Military assistance. The last item in the first stage of non-co-operation is Swadeshim. Swadeshi is intended, not so much as to bring pressure on Government but to show the extent of self-sacrifice on the part
of every man, woman, and child. When one-fourth of India has its self-respect at stake, when the whole of India has its justice at stake, we must forego silk from Japan, Calico from Manchester and French lace from France. We must resolve to be satisfied with cloth woven by the humble weavers of India in their cottage homes. A hundred years ago when our tastes were not in foreign products we were satisfied with cloth produced by men and women of India. If I could revolutionise the taste of India and make it return to its ancient state, the whole world would recognise the cult of renunciation: that is the first stage in non-co-operation. I hope it is as easy for you as it is easy for me to see that India is capable of undertaking the first stage of non-co-operation.

I therefore do not intend to take you through the other three stages of non-co-operation. I would like you to rivet your attention properly into the first stage. You will have noticed that two things are necessary in order to go to the first stage-an absolutely perfect spirit of non-violence is indispensable for successes and only a little measure of self-sacrifice. I pray to God that He will give the people of India sufficient courage and wisdom to recognise the virtue of non-co-operation.

And I hope that in a few days we shall see some result from your activities in Calicut in connection with non-co-operation.

Mr. Shaukat Ali’s address was confined to a special appeal to the Maussulmans with regard to the Khilafat question.

Mr. K.P. Raman Menon on behalf of the people of Calicut presented purse of Rs.2,500 to Mahatama Gandhi towards the Khilafat funds which gift was accepted with thanks. (*W.C. Reformer* dated 20th August ’20).

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APPENDIX-X

MR. YAKUB HASAN’S ARRIVAL

“West Coast Spectator” Dated 15th Feb. 1921. Mr. Yakub Hasan arrived here by today’s mail. Elaborate arrangements had been made for according him a fitting reception and accordingly there were present at the station a large number of Muhammedans and Hindus, who included all the leaders. A bank of Khilafat Volunteers paraded on the platform to preserve peace and order.

Immediately after his arrival, Sub-Inspector Sanjeeva Menon of the Calicut town presented a copy of the following order of the District Magistrate to Mr. Yakub Hasan who refused to accept it and asked the Sub-Inspector to present it at his residence. Accordingly the order was served at his residence a little later. Mr. Yakub Hasan is accompanied by his wife. They are the guests of Mr. Zuahooralla Sahib during their stay in Calicut.

“Whereas it has been made to appear to me that as a result of several political meetings, (professedly on Khilafat and Non-co-operation) held in the Malabar District notably in Calicut, Manjeri, Tirurangadi, Kundotti, Angadipuram, Ponnani and Tellicherry and of the speeches made at such meetings, persons lawfully employed have been intimidated and annoyed in many ways and obstructed in their peaceful pursuits and have been threatened with annoyance and obstruction and the feelings of the more ignorant inhabitants, Moplahs of the District, have been more likely to be inflamed against the Government and whereas in my opinion, the continuance of the holding of such meetings will have the immediate effect of disturbing the public tranquillity and may very likely lead to riots and affrays, and whereas in my opinion, a speedy prevention of such meetings is in the circumstances desirable and whereas I am informed that a political meeting is to be held at Calicut on or about the 15th or 16th February, I do hereby prohibit the holding of the said meetings and strictly warn and enjoin on you not to take part in it”.

Tanur, February 15. The very grand arrangements made here for the reception of Mr. Yakub Hasan was marred by the order of the District Magistrate.
prohibiting the holding of meetings here, which was torn up throughout Tanur this morning. A huge pandal had been put up to hold the proposed Khilafat meeting while arrangements have been made to feed a large number of people.

On the arrival of the train at this station, Mr. Yakub Hasan alighted from his compartment and shook hands with the leaders of the Mussalman community who had assembled on the platform. Before the train left the station, Mr. Yakub Hasan was garlanded.

Arrest of Yakub Hasan and Others

A conference of leaders was held at the residence of Mr. Yakub Hasan, and it appeared to have been decided to hold a Khilafat meeting on beach last evening in contravention of the District Magistrate’s order, prohibiting such meetings.

ARREST

Yesterday afternoon, the District Superintendent and the Deputy Superintendent of Police arrested Messrs. Yakub Hasan, K Madhavan Nair, U. Gopala Menon and Moideen Koya and the following is the copy of the order served on them at the time of their arrest:

"Orders under sections 107 and 114 C.P.C. Whereas order were served on, 1. Yakub Hasan, 2. K. Madhavan Nair, 3. U. Gopala Menon, 4. P. Moideen Koya lawfully promulgated under Section 144 C.P.C. prohibiting them from holding a political meeting at Calicut on or about the 16th instant and whereas it has come to my knowledge that the first mentioned in consultation with the counter-petitioners 2 and 4 and others has decided to disobey the prohibitory order thus lawfully promulgated will inevitably lead to a breach of the peace and disturb the public tranquility I now as provided by section 107 C.P.C. call upon the counter petitioners named above to show cause forthwith why they should not be bound over to keep the peace in their own bond and one surety each of Rs. 1000. Whereas the holding of such a meeting by counter petitioners will be contrary to law and to the prohibitory order served on the counter-petitioners and will inevitably result in a breach of peace and where as such breach of peace cannot for the reasons given above be prevented except by the
immediate arrest of the counter-petitioners as provided by section 114 C.P.C., I do hereby order their arrest under the warrant issued by this Court”.

They were arrested and produced before the District Magistrate. Four witnesses were examined for the prosecution and having declined to execute a bond or furnish sureties, the District Magistrate sentenced them to six months' imprisonment. They were then taken to Calicut Sub-Jail in two motor cars escorted by the District Superintendent and Deputy Superintendent of Police.

With a view to prevent a breach of the peace, and to avert a contingency of any disturbance, soldiers in two motor lorries patrolled the town, while Reserve Police maintained peace and order. The town hall and the beach where meetings had been arranged to be held were also guarded by the Police. A large number of people had assembled in front of the Huzur when the four individuals were under trial. Last night, processions of Mohammedans passed through the streets repeating certain words from the Koran. On the whole, the crowd was orderly and well behaved.

A DAY OF HARTAL

To-day has been observed as a day of hartal. There were huge processions during the whole day. Almost all the shops remain closed. Butchers were away from their stalls and mutton and beef could not be obtained. A procession of students, Mohammedans in particular, passed through some of the streets. The Government School of Commerce and the Native High School remained closed in the absence of students. The Zamorin’s College was also practically closed although a few of the classes worked with a very limited number of students. Most of the lawyers have abstained from attending Court. Great sensation prevails.

PRACTICE SUSPENDED

It is understood that Messrs. A. Karunakara Menon, K.V. Gopala Menon and P. Achuthan of the Calicut Bar and P. Ramunni Menon of the Ottapalam bar have suspended practice. (*West Coast Spectator* dated 17th February 1921).

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APPENDIX - XI


d. അമേബാപ്പാന membrane

അമേബാപ്പാൻ membrane, പ്രണമകേടു തുറന്ന ഒരു അമേബാപ്പാൻ membrane പ്രണമകേടു തുറന്ന ഒരു അമേബാപ്പാൻ membrane പ്രണമകേടു തുറന്ന ഒരു അമേബാപ്പാൻ membrane പ്രണമകേടു തുറന്ന ഒരു അമേബാപ്പാൻ membrane പ്രണമகേടു തുറന്ന ഒരു അമേബാപ്പാൻ membrane പ്രണമകേടു തുറന്ന ഒരു അമേബാപ്പാൻ membrane പ്രണമകേടു തുറന്ന ഒരു അമേബാപ്പാൻ membrane പ്രണമകേടു തുറന്ന ഒരു അമേബാപ്പാൻ membrane പ്രണമകേടു തുറന്ന ഒരു അമേബാപ്പാൻ membrane പ്രണമകേടു 

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1921

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## APPENDIX-XIII

Martyrs of Wagon Tragedy<sup>6</sup>
19-20<sup>th</sup> November 1921

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<tr>
<th>Name</th>
<th>Amson</th>
<th>Occupation</th>
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<tbody>
<tr>
<td>1. Ellikkal Haidru</td>
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<td>Coolie</td>
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<tr>
<td>2. Puthiyarakkal Koyassan</td>
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<td>Timber Merchant</td>
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<td>3. Kuttitodi Koyakutti</td>
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<td>4. Akkara Veettil Punnampalli Achuthan Nair</td>
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<td>5. Eyyakkil Palathil Thattan Unnipurayan</td>
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<td>6. Chelekarambayil Chettichippu</td>
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<td>7. Meledath Sankaran Nair</td>
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<tr>
<td>60</td>
<td>Melethil Cheriya Moideenkutty</td>
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</tr>
<tr>
<td>61</td>
<td>Kollithodi Koragakottil</td>
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</tr>
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<td>62</td>
<td>Avarankutty</td>
<td>Karuvambalam</td>
</tr>
<tr>
<td>63</td>
<td>Kariparambath Ayderman</td>
<td>Karuvambalam</td>
</tr>
<tr>
<td>64</td>
<td>Puthanpeedikakkal Veeran</td>
<td>Karuvambalam</td>
</tr>
<tr>
<td>65</td>
<td>Perubali Kunzhimoideen</td>
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</tr>
<tr>
<td>66</td>
<td>Irukkuparamban Saidali</td>
<td>Chemmalasserl</td>
</tr>
<tr>
<td>67</td>
<td>Thattanthoppiyitta Ayammed</td>
<td>Chemmalasserl</td>
</tr>
<tr>
<td>68</td>
<td>Thayathethil Kuttihassan</td>
<td>Chemmalasserl</td>
</tr>
<tr>
<td>69</td>
<td>Thekkethil Moideen</td>
<td>Chemmalasserl</td>
</tr>
<tr>
<td>70</td>
<td>Veluthangodan Kunhayammu</td>
<td>Chemmalasserl</td>
</tr>
</tbody>
</table>

* Based on Government of Madras (Public Department) G.O. F.No. 290, 1st April 1922, TNA, Madras. Three of the Victims were died subsequently.
APPENDIX- XIV

Konnala Ahmed Haji
APPENDIX-XV

Note on Military Onslaughts on Mappilas in 1921

The rebellion which was widespread in 220 Muslim majority villages of Eranad, Walluvanad, Palakkad and Kozhikode Taluks, had adversity affected the political, economic and socials situation of the Mappilas in an extreme end. The official version says that 2,337 Mappilas were killed, 1652 were wounded and 45,404 were captured\(^\text{17}\). A total of 252 Mappilas were executed by court martial, while 502 were sentenced to life imprisonment. There were 8,976 Mappilas in jail arrested during the rebellion\(^\text{18}\). However the Mappila authority and a participant in the rebellion estimates that about 10,000 Mappilas were killed and 14,000 were imprisoned\(^\text{19}\). Among the Mappila prisoners 1170 were died in jail due to the unhygienic situation and the attack of Cholera, Smallpox, Malaria etc...\(^\text{20}\). In some cases sentences for imprisonment were commuted to fines. It simultaneously benefited the authorities in relieving the pressure on prisons also to increase their fund collection. A sum of Rs. 3,63,468 was collected as fines from about 500 Mappilas\(^\text{21}\). Till the middle of the October 1923, there were 1219 Mappila prisoners in Andaman jails who convicted during the period of rebellion\(^\text{22}\).

\(^{17}\) Home (Political), F.No.1929, Part-IV, National Archives, New Delhi.


\(^{19}\) K. Koyatti Moulavi, op.cit., p.114.

\(^{20}\) Proceedings of MLC, op.cit., p.33.

\(^{21}\) Letter from R. H. Hitchcock to Additional District Magistrate, in Tottenham, op.cit., p.81.

\(^{22}\) Proceedings of MLC, op cit., p.159.
APPENDIX-XVI

Mr. Gandhi’s Speech.

Mr. Gandhi addressed a public meeting on 15th September 1921 evening on the Triplicane Beach, Madras.

The Moplah Rebellion

It was open to the Government, as powerful as they were, to invite the Ali Brothers and the speaker to enter the disturbed area in Malabar and to bring about calm and peace there. Mr. Gandhi was sure that if this had been done much of the innocent blood would have been spared and also the desolation of many a Hindu household. But he must be forgiven if he again charged the Government with a desire to incite the population to violence. There was no room in this system of Government for brave and strong men, and the only place the Government had for them was the prisons. He regretted the happenings in Malabar. The Moplas who were undisciplined had gone mad. They had thus committed a sin against the Khilafat and their own country. The whole of India today was under an obligation to remain non-violent even under the gravest provocation. There was no reason to doubt that these Moplahs were not touched by the spirit of Non-co-operation. Non-co-operators were deliberately prevented from going to the affected parts. Assuming that all the strain came through Government Circles and that forced conversions were true, the Hindus should not put a strain on the Hindu Muslim Unity and break it. The speaker was however not prepared to make such an assumption. He was convinced that a man who was forcibly converted needed no “Prayaschitham”. Mr. Yakub Hassan had already told them that those who were converted were inadmissible into the fold of Islam and had not forfeited their rights to remain in the Hindu fold. The Government were placing every obstacle in the way of the Congress and Khilafat workers to bring relief to desolate homes and were taking no pains to carry relief themselves. Whether the Government gave them permission or not it was their clear duty to collect funds for the relief of sufferers and see that these got what they required.
They did not yet know fully what measures the Government were going to take to repress the strength and rising of the people in this land. He had no reasons to disbelieve the testimony given to him yesterday that many young men were insulted because they wore Khadar caps and dress. The keepers of the peace in India had torn Khadar vests from young men and burned them. The authorities in Malabar had invented new measures of humiliation if they had not gone one better than those in the Punjab. *(Madras Mail, dated 16th September 1921).*

*Reproduced from C. Gopalan Nair, *The Moplah Rebellion 1921*, Calicut 1923*
## APPENDIX-XVII

Population Statistics of Malabar

### Number. 1

<table>
<thead>
<tr>
<th>Year of Census</th>
<th>Mappilas in Madras Presidency</th>
<th>Mappilas in Malabar District</th>
<th>Hindus in Malabar District</th>
<th>General Population in Malabar District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1871</td>
<td>636,289</td>
<td>581,609</td>
<td>1,637,914</td>
<td>22,61,250</td>
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<tr>
<td>1881</td>
<td>722,896</td>
<td>648,549</td>
<td>1,669,271</td>
<td>23,65,065</td>
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<tr>
<td>1891</td>
<td>822,891</td>
<td>742,590</td>
<td>1,834,298</td>
<td>26,52,565</td>
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<tr>
<td>1901</td>
<td>912,586</td>
<td>832,970</td>
<td>1,904,474</td>
<td>27,90,281</td>
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<tr>
<td>1911</td>
<td>2,032,757</td>
<td>953,381</td>
<td>2,009,082</td>
<td>30,15,119</td>
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<tr>
<td>1921</td>
<td>1,099,453</td>
<td>10,04,327</td>
<td>2,05,115</td>
<td>30,98,871</td>
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### Number. 2

<table>
<thead>
<tr>
<th>Religion</th>
<th>1871 Population</th>
<th>Ratio per 100,000</th>
<th>1881 Population</th>
<th>Ratio per 100,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindus</td>
<td>1,637,914</td>
<td>72,434</td>
<td>1,664,771</td>
<td>70,581</td>
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<tr>
<td>Muhammadans</td>
<td>581,609</td>
<td>25,721</td>
<td>652,198</td>
<td>27,577</td>
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<td>Christians</td>
<td>40,268</td>
<td>1,781</td>
<td>43,196</td>
<td>1,826</td>
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<tr>
<td>Others</td>
<td>1,459</td>
<td>64</td>
<td>370</td>
<td>16</td>
</tr>
</tbody>
</table>
APPENDIX - XVIII

Māhebar Khilafat Leaders

E. Moidu Moulavi
M. Abdurahimar, Sahib
Kattilasseri Muhammed Musliyar
M.P. Narayana Menon
K.M. Moulavi
Brahmadathan Namboothirippad
K.P. Kesava Menon
K. Madhavan Nair
APPENDIX - XIX

Mamburam Sayyid Fazal Pookoya Tangal
APPENDIX – XX