HISTORY OF CHRISTIANITY IN CANARA

VOL. II

SEVERINE SILVA

J 72
Si 38 AR

PUBLICATIONS OF THE HINDI SANSKRITISANGAM

SERIES:

INDIAN CULTURE AND FOLKLORE

No. 3

Hindi Sanskriti Sangam,

20, Mayo Road,

FORT, BOMBAY 1

HISTORY OF CHRISTIANITY

IN

CANARA

VOL. II



HR

SEVERINE SILVA

J72
SL38

Rs. 2-50

Printed at

St. Aloysius' College, Mangalore-3

and Published by S. SILVA, Hillside, Karwar—500

1961

IMPRIMATUR:

MICHAEL J. RODRIGUES, D. D.

Bishop of Belgaum,

Belgaum, dated 13th February, 1957.

CONTENTS

	Page
Preface	vi
Papal Blessings	vii
Appendices 9 to 74	1-94
Appendix 75—The Four Castes	95
Appendix 76—Junta	99
Zon	104
Appendix 77—Brahmavar Dissenters	106
Appendix 78—The North Canara Missions	109
Bibliography	118



PREFACE

A few important documents have been published in the first volume. Many rare documents were available with me and it was felt for various reasons that they may not be secured by future scholars. Some of the originals of these have already left India, possibly never to return. So the copies of all the documents which were with me are incorporated in this volume. Besides, some other important topics have also been discussed. I do not think the discussion of these topics is final. Some more material is still required to make them more authoritative. I have only touched a few points. I am sure modern research scholars would finalise each topic and also bring out an up-to-date history of the ancient Christianity of Canara.

A Bibliography has also been added as promised. It contains some rare old authorities, some of which I had occasion to refer in various parts of India. Many are not found in India and I had to trace them through my friends throughout Europe. There are still others which I could not trace, and I wish my successors do it.

I am grateful to Mr. Gilbert Mascarenhas, Retired District Forest Officer, Mysore State, for presenting me a purse as an aid to publish this volume. It is a substantial purse and I thank all the contributors to it.

Finally I have to thank the St. Aloysius' College for bringing out this neat little book.

Hillside, Karwar,
New Year's Day, 1961.

S. SILVA.

PAPAL BLESSING

SEGRETERIA DI SANTO
DI SUA SANTITA

Dal Vaticano, li May 18, 1959.

No. 14849

Very Reverend and dear Father D'Souza,

His Holiness has given me the honoured charge of sending you this acknowledgment for your devoted letter of April 14, whereby you presented to Him a specially bound copy of Mr. Severine Silva's book "History of Christianity in Canara."

The Holy Father bids me say that it gave Him much pleasure to receive this volume, and He directs me to express His cordial gratitude to you and to the learned author, as well as His appreciation of the sentiments of filial devotion and attachment which prompted the presentation.

As a mark of His thankfulness and benevolence, the Pontiff cordially imparts to you, to Mr. Silva and his family and all his dear ones, His Paternal Apostolic Blessing.

With sentiments of high esteem and cordial regard, I remain,

Yours sincerely in Christ,

† **Archbishop Angelo dell'Acqua,**
Substitute.

The Very Rev. Jerome D'Souza, S. J.,
Assistant General,
Curia, Generalizia, Roma.

APPENDIX No. 9

1. Solavea tea xecdeant
   Christaumpon suru zalem Chornichea gavant
   Bandun copel saud Saibinichea manac
   Bavart melunc lana voddanc.

   Chorus; Monn adlea fidalcanchem
   Bencao Donia Devachem.

2. Chearsim chalis vorsam xalim
   Idalcao uchambhol zalo barim
   Santa Cruz cott bandtock militarinim
   Polapol kadli dusmananim.

3. Iec ozar soicim 42 vea orsa
   Numbro chodlo Christavacho disachea disa
   Bandli Igroz manac sam Bartholomeuchea
   Banduc satt orsam laglim tea tempa

4. Tis vodlen botti bair sorot sodam
   Fidalgo empregadanc vorun Panelim Goeam
   Portun etalet char horar sanjecheam
   Toiar assot chamereant chamerandam.[1]

APPENDIX No. 10

Letter of Friar Jordan, 1323, about the Thana Martyrs

To the most reverend Fathers Dominicans and the Franciscans residing in the convents of Tabriz, Diagorgan and Maregha, the humble Friar Jordan of the Order of St. Dominic, kissing their feet and recommending himself with tears to their prayers.

1. This is an old Konkani hymn in honour of St. Bartholomew in Goa. It is from the village of Chorao which place, tradition says, the saint is said to have visited. Similar other hymns can be found in other villages.

Know, Reverend Fathers, that I am all alone, abandoned in India where after the glorious death of my companions the Franciscan Friars, Thomas, James, Peter and Demetrius the blessed martyrs, I remain quite alone. God be blessed, for all happens according to His will.

After their martyrdom which took place on Thursday before Palm Sunday, I went to Baroda where I had the happiness of baptising more than 90 heathens, and I have my hands full with giving religious instructions and have since baptized 25 more besides 35 others whom I have admitted to Holy Baptism at Surat and at Thana. May God creator of the universe be praised.

If I had a companion I would remain a longer time at Baroda but I am now busy in building a Church at Thana for the missionaries who will come to establish themselves here after me, to whom I shall leave all my belongings, as well as those of my martyred brethren, and all the books I possess, for I have the intention of returning to Europe. But just at present the welfare of our holy religion requires that I should stay here some time longer.

To return to the glorious martyrs, scarcely had I come back to Thana, I took care to give them burial; after which I have remained in that place for 2½ years, now in town, now in the country, always going from place to place not having been worthy of sharing their crown, I continue their work.

And I live here abandoned, a pilgrim in this land of errors, as in the solitude of our immense desert. Cursed be the hour when I left my companions, ignorant of the glorious crown which awaited them.

And how can I tell all I had to suffer since. I have been captured by pirates at sea, imprisoned by the Mahomedans, accused, maledicted, insulted, despoiled of the holy habit of my Order, so that I have only a tattered shirt to hide my nakedness. I have suffered hunger, thirst, cold, heat, insults and maledictions, infirmities of the body, poverty, persecution, the treachery of false Christians, the inclemency of the weather and every sort of evil, while my brethren are rejoicing in the glory of Heaven.

Who will give me torrents of tears to weep over my solitude and desolation ?

But what I say: O my God! no. I am ready to suffer still greater evils and death itself for the love of my sweet Jesus, so that at the end of my earthly life, He may deign to unite me in everlasting joy with my Blessed companions of the Order of St. Francis.

Nevertheless I cannot hide from you that besides all these tribulations, I am suffering from extreme pains and misery in my body; now in the head now in the chest and stomach. I am tortured with pains in every limb and am alone, abandoned with nobody to go for counsel. And now a schism has broken out among these people on my account, and they give me much trouble.

In spite of all this however I have baptised in these last days more than 130 heathens, and many could be baptised if more missionaries could come to this country with hearts prepared for patience and martyrdom.

It is for that I am writing to you, my beloved brethren, beseeching you to come here and console this poor exile, abandoned by his companions. Come, come here, those among you that you may preserve the fruits which I am gathering, that the chosen grain be saved from ruin, and gathered in the granaries of the Lord.

As for the granary I assure you it is an easy one, and one can reach here at very little expense, and it is really a glorious field for the propagation of our holy Faith.

Farewell, very dear Fathers; and remember in your prayers the poor lonely pilgrim. Yes, pray for the pilgrim of Christ and pray for my Indian Neophytes.

Thana in India, the town where my companions have won the crown of martyrdom.

February 1323.

Jordan Catalani de Severoc.[1]

1. This is one of the earliest letters preserved in the Vatican Archives. It is printed in Mgr. Zaleski's book "Martyrs of India."

APPENDIX No. 11

1631

Treaty between the Viceroy of Goa and the usurper Virappa Naik (King was Virbhadra) on 7th March 1631 at Barcelore where the Viceroy Conde de Linhares had gone with Vithal Sinay. The Bishop of Athojia (?) D. Juao de Roche and many others were present. Tirmalia was the ambassador of Virappa Naik.

1. The aforesaid on his own behalf and on behalf of his successors will always be loyal and faithfnl friend of this state of India (Goa) and friend of his friends and enemy of his enemies. Similarly Goa will be bound to give the same help for the king Virappa Naik.

2. The aforesaid king grants for good the dominion and possession of the island of Cambolim to His Majesty. The people that live in the aforesaid island will not be disturbed in the practices of their own religion and customs. The Portuguese could build fortresses and walls in the island.

3. The King Virappa should allow to cut trees in the whole kingdom wherever the best wood needed by the Viceroy will be found and will be taken to the shores of His Majesty without paying any tax nor interest. The watchmen of Ikkeri will watch over the wood and the Viceroy to pay for the watchmen.

4. King Virappa Naik and his successors will not allow . . . . . in their harbours nor any other ship of Malvanus which would not be furnished with a charter or permit of this state (Goa) and he will not allow that the aforesaid Malvarese would take seamen or victuals from his harbours and lands.

5, The Taurine (?) of Onor will be free as has always been so.

6. The 500 sack full of rice of the tribute will be punctually paid both the future ones and those which are actually due; about the . . . . . of upper Barcellore the old contract is to be kept.

7. The dues 8 years since on the kings that will be sold to or brought from the Portuguese will be abolished. Similarly, the dues on the ships coming from Muscate will be no more.

8. Since King Virappa Naique has instantly demanded through the aforesaid ambassadors that the lands and palm groves existing next to the fort of Barcelore and within its limits which possessed by the

married people and inhabitants of the said Barcelore should be given to him and that instead of them and with great advantage many other possessions and lands will be given in the island of Cambolim, the aforesaid Viceroy consulted the whole affair with the captain of Barcelore fortress and with some of those who are married and all determined that they agreed to this exchange if it was with evident advantage and according to the law the Viceroy agreed to this clause.

9. All the pepper of Gercopia (Gersoppa) and other kingdoms possessed by king Virappa and his successors will be sold freely and without difficulties put to the buyers; and the Viceroy will not be bound to buy pepper from the king Virappa nor his successors will be obliged to sell it. But supposing that Goa would like to buy it, if the king or his successors would sell it, the price will be that to which both parties freely agree; in case they would not come to an agreement as regards price neither Virappa nor his successors will on account of that alter the prices of the same and the things and victuals; but on the contrary they will allow that they would be sold at the same usual price and in the same way (without altering the price) pepper will be sold to particulars.

10. Virappa on his own behalf and on behalf of his successors is satisfied in acknowledging the Viceroy as the competent Judge who might judge and solve all doubtful cases and differences that Virappa as king of Kelady may have with other kings who are allies with Goa. The decision of the Viceroy will be punctually accepted by Virappa for he (the latter) trusts that Christian spirit and noble blood (of the Viceroy) that he will decide with justice for the sake of his honour, credit and income, according to the customs and statutes drawn between the same king and the house of Keladi and for this the Viceroy will take all the necessary and true information (referring to the facts in question). And the aforesaid ambassadors bind themselves under obligation that their king will swear this clause and others that are included in the contract of peace and friendship and the aforesaid Viceroy bind himself to the following clauses.—

1. The Viceroy and the successors will be friends with Virappa and his successors and if the allied kings would not accept the decision of the Viceroy as regards the doubts existing between them and Virappa, the viceroy will declare himself as the enemy of those who would not accept his decision, and as the friends of those who would accept it.

2. The Viceroy to favour the king Virappa permits that every year while this peace will last they might buy iron from the city of Goa and besides 10 riding horses without paying any tax. This can be taken only with a permit.

3. The Viceroy gives two ships that may be taken at once and that they would be anchored at Cambolim. These were captured from Virbhadra Naique.

4. Either party that breaks these clauses will pay the sum of 10,000 pagodas that make 35,000 xeraphins in Goa currency. If the contract is broken, it cannot be renewed without paying the above sum of 10,000 pagodas.[1]

APPENDIX No. 12

1633

Treaty between Virbhadra Naique and the Portuguese

After the death of Virappa, the effect of the treaty of 1631 was lost. The viceroy Conde de Linhares represented Goa and Vittal Sinay, the ambassador of Keladi represented Virbhadra in the present treaty.

1. There will be no change as regards the island of Cambolim, and the fort of Barcelore.

2. There will be external friendship between both states, being friends of friends and enemies of those who are not friends. That Virbhadra will not tolerate any pirate or Malabar in any of the harbours that are under his jurisdiction.

3. That Virbhadra give up all the rice and other victuals of his country and harbours to this city and other fortresses of Goa, as it was always customary, and will order his Tannadar of upper Barcelore to give back the sackfuls of rice that were there taken from the vessels of His Majesty on account of the rights over them.

---

1. Pazes e tratadas no. 2 ano de 1715/1716, Fol. 69.

When Pietro della Valle visited Canara in 1623, Barcelore was divided into higher Barcelore and lower Barcelore. Venktappa held the former and the Portuguese the latter. Cambolim was somewhere there only. Married people referred to in Cl. 8 refers to those who do not belong to the Alya Santana Kattu.

4. That Virbhadra will be bound to pay 500 sackfuls of rice as tribute every year. It will be paid by the Chatries (Kshatryas) of Barcelore.

5. In case ships come from the Portuguese, Virbhadra should give 352 candies of pepper for each ship at 22 pagodas for each candy. In case more is to be purchased the price will be settled between two merchants.

6. That the state of Goa should give to the Keladi king in perpetuity 12 horses a year. They should pass free without tax.

7. That the viceroys and governors of Goa will give three charters of navigation (permits) to Virbhadra and his successors for three ships that would go to the Strait of Mecca to Muscat and to catch magnad according to the old custom.

8. That Virbhadra will allow us to cut all wood of his kingdom that would be required for the fleet of his Majesty without asking for any price whatsoever for which he will give all possible help.

9. That Virbhadra will be bound to order his boatmen who live under his jurisdiction not to take more boats than those allowed according to the old custom during the life of his grandfather when he began to reign.

10. That the viceroy will give Virbhadra two ships that are next to the island of Cambolim in present state.[1]

APPENDIX No. 13

Papers concerning Bishop Thomas de Castro

(*a*) 1674

The Bishop of Chrysopolis says that the Catholics of the Dioceses of Malacca, Meliapore and Cochin are scattered and are without priests because the Portuguese and the foreign missionaries have run away through the fear of their enemies, the Dutch. These same Catholics sent deputies to your Eminence to ask for an indigenous prelate (Preluto natarele), but all these were killed along the route save one.

1. Pazes and Tratadas No 1 anus de 157 fol 17-19

This one was obliged to quit Rome as a result of threats, recommending his business to the advocate (oratore) that he should supply the need.

Rescript

Let a Vicar Apoostlic be chosen with the title of Bishop, and afterwards let it be decided about the execution and the places to be assigned.[1]

(*b*) 1674

The Bishop of Chrysopolis thanks your Eminence for having destined Fr. Thomas de Castro, Theatine, to be the Vicar Apostolic of East Indies for the relief of those unhappy Christians. He begs you to complete a work so holy and so much desired by those people who are looking forward to an indigenous prelate. The Secretary states that the Portuguese Resident, in the name of his King, has sent a memorial which he has passed on to the Secretary in which he asks that the said Vicar Apostolic should not be sent as it would be prejudicial to the interests of the crown of Portugal and that he will mention this point in the first audience he has with his Holiness.

The places assigned to the Vicar Apostolic are Malacca, Meliapore and Cochin, Church disputed by the King of Portugal.

The Portuguese Resident is urging that he should be shown the memorial submitted by the said Theatine together with the decree of the congregation.[2]

(*c*) 1675

The Bishop of Chrysopolis also having urged in the name of the Catholics of the Dioceses of Malacca, Meliapore and Cochin who were without priests and who were moreover begging for an Indian Bishop, Fr. Thomas De Castro, Theatine, was elected Vicar Apostolic with the title of Bishop *in partibus*, in the congregation of 27 November 1674 and it was decreed that he should be sent. But as the decree has not yet been carried out the same Bishop of Chrysopolis renews his request for his despatch declaring that Portugal cannot prevent his setting out

1. Rome: Vatican archives: Arch della S. C. di Prop Fide, Acta a. 1674, Vol. 44, f. 36 r v. Congrego. Generalis, 27 November 1674. Translated for me by Rev. A. Saldanha of St Aloysius' College, Mangalore.

2. Rome: Vatican Archives: Arch. della S C. di Prop Fide Acta a 1674. Vol. 44, Congrego. Generalis die 8 December 1674. Translated for me by Rev. A. Saldanha, S. J., Rector, St. Aloysius' College, Mangalore.

because the said places are not under her jurisdiction and the above mentioned Father has been nominated a Vicar Apostolic and not a Bishop.

He says moreover that the same Fr. Castro was asked by his Superior to leave Rome, and he requests Fr. General to keep him back in the convent of Monte Cavallo, where he is a member till the above mentioned despatches are made.

The Secretary says that besides the few good reports that have come on this subject at different times even from his own superiors the Portuguese Resident begs that no account should be taken both because of his incompetence and because he is diffident about the King as the Ambassador Extraordinary will represent matters more fully and earnestly urges to wait before taking any steps in this regard which might be prejudicial to the *Jus nominandi* to which Portugal lays claims in these dioceses [1]

(*d*)

Your Eminences,

Having to propose in the next general congregation the despatch to the Vicariate of Cape Comorin in the East Indies in the person of Fr. D. Thomas de Castro Theatino elected in the congregation held in November of the previous year and because he was asked by his superiors to set out of Rome he humbly begs your Eminences to issue orders to the Father General and other superiors that he may be kept back at S. Silvestro a Monte Cavello, of which convent he is a subject, till such a time as the despatch is terminated.[2]

(*e*) 1674

Letter of the Poruguese Ambassador

Your Eminence,

Your letter of the 29th instant gives me a good occasion to express to you my grief at the resolution passed in this sacred congregation to send the aforesaid missionary to Portuguese India. Although you

1. Rome : Vatican Archives : Arch della S. C. di Prop Fide. Acta, a 1675. Vol. 45 f. 197, Congrego Generalis 30 July 1675. Translated for me by Rev A. Saldanha S. J., Rector, St Aloysius' College, Mangalore.

2. Rome : Vatican Archives : Arch. Della S. C. di Prop. Fide scritt ri. f, nelle Congr. Generalis a 1675 Vol. 453, f. 251 r et v. Translated for me by Rev. A. Saldanha, S J. Rector, St. Aloysius' College, Mangalore.

declare now that he is not going to Malacca nor has been assigned to any particular place, still this does not assuage the grief, nor remove the offence caused to my Prince and Master, whether he (the said missionary) goes to Malacca or Cochin, or the Fishery Coast or to China or Japan. These territories belong to His Royal Highness by right of conquest and belong to his jurisdiction as granted to him by Sovereign Pontiffs in virtue of whose Bulls the Kings of Portugal are truly and worthily Monarchs and Lords of Ethiopia, Arabia, Persia and India; these have all been consigned to them and conceded and freshly declared by the Bull of Alexander VI, the more so as in these parts, by Apostolic Indults, they erected Patriarchates, and Bishoprics nominating always the pastors who were subsequently confirmed by the Holy See. Recently His Royal Highness has nominated some and proposed them to His Holiness and some have already been preconized and would have entered into the possession of their churches if this congregation had not opposed their despatch. Therefore, my Prince, justly relying on legitimate reasons, hopes from the rectitude and love of His Holiness that he (prince) will not be deprived of his right and possession sanctioned by so many years of prescription. I must therefore say that His Royal Highness will never permit the said Bishop to pass into India without first placing his reasons before the Holy See so that after mature consideration, which such an important affair deserves, it may decide what is according to justice. It is certain, moreover, that the faith will never be propagated in these regions as an ignorant person has been created a Bishop, unlettered and without nobility of birth and such a one that the Theatine Fathers of Goa felt they had lost credit in allowing him to enter their congregation in Rome and in your Secretariate. There are writings which speak very plainly about his qualities and perhaps with not too much modesty. I cannot refrain from observing that he is the nephew of Don Mathew who was punished in this court for being ill disposed towards the interests of Portugal and was driven away from those States as an unreliable person and a fomenter of revolt. While the whole story is well known to your Eminence, I request you to make it equally well known to the other Cardinals so that they may listen favourably to all the reasons I shall present them, from whose uprightness and sense of justice I expect a fair hearing. The singular obedience of my prince towards the Holy See richly deserves this fair treatment as you, more than anybody else, can bear witness, the more so as this Royal Highness has always been most eager to please the

Holy See on all occasions, and I, on my part, will help him to the best of my person.

Your Eminence's devoted servant,

G. de Abrende Fr.[1]

Rome 30 November 1674.

(*f*)

Letter from the Resident of Portugal

Your Eminence,

In a recent session of the Sacred Congregation for the Propagation of the Faith a decree has been issued in favour of D. Thomas de Castro a Theatine concerning his Apostolic Mission to the East Indies. The Resident of Portugal had recourse to His Holiness with a memorial and also requests you to give him a copy of the resolution taken as it is highly prejudicial to the right of his king and against all the privileges granted to the crown of Portugal by the Supreme Pontiffs. And because such just protests submitted to Mgr. Ramira, Secretary, have been without avail so far the petitioner desiring to obtain fuller information, has arranged to have an advice with His Holiness and your Eminence next Tuesday when the said congregation will hold a session. It is possible that in this meeting there may take place fresh discussions and fresh resolutions prejudicial to this Royal Highness whose just claims should first be listened to. To do otherwise would be an unheard of novelty contrary to the interests of a Catholic prince who has deserved so well of the Apostolic See, above all not doing otherwise than to prove his claim solidly founded on Bulls, Briefs and Pontifical Indults and the possession for centuries and asking nothing more than that justice which might be done to him. The petitioner requests your Eminence as the Prefect of the above mentioned congregation to order Mgr. Ravizza, considering the shortness of the time, that he should innovate nothing without having given him the opportunity to reply and without giving him a patient hearing for which grace.....[2]

---

1 Rome: Vatican Archives: S C Prop Fide, Scritt. ri f. nelle, Congr. Generali a 1675, Vol. 453 f, 253 r et v. Translated for me by Rev. A. Saldanha, S.J., Rector, St Aloysius' College, Mangalore,

2. Ibid ad Vol. 453, S. R. C. Generali. Translated for me by Rev. A. Saldanha, S. J., Rector, St Aloysius' College, Mangalore.

(*g*) 1687

Account given by H. G. Cardinal Casanate

According to his nephew Don Joseph de Castro, Mgr. Fulsivelence after a short illness of 28 days, died at Mangalore on 16 July 1685, fortified by all the rites of the Church. He disposed everything with care, asked pardon of your Eminence for his faulty errors, negligences, exhorted the missionaries to vigilance in their office and to peace and concord among themselves. Knowing that he was in danger of death he appointed as Vicar General Don Antonio Falcone, one of his companions, but as this man declined to accept the burden, he was forced to appoint the above mentioned Don Joseph de Castro, his own nephew, till the mission was provided for with another person by your Eminences. Hardly was the Bishop dead when controversies arose about this election and the funeral was getting postponed in consequence. In order to carry out the funeral without further contention the vicar was obliged to promise not to exercise his office before the decision of the learned persons of Goa concerning the validity of the election.

For this purpose some of the priests who were the authors of this controversy set out for Goa; but the judgment of God overtook them as the ship in which they were travelling was captured and they were carried off as slaves. The Vicar was thus able to exercise his office without further opposition and he received much valuable help from a French priest named Antonio Aubert who defended him with great piety and zeal for the Catholic faith.

As for the condition of that mission he says that in the 10 years during which the late Bishop Fulsivalence ruled there he fixed his episcopal seat at Mangalore, built at his own expense a church dedicated to our Lady of Miracles; the Queen also who favoured him gave him some help as also the chiefs of the kingdom whom he kept well disposed towards himself by occasional gifts and in this way he had opened a free passage for the Propagation of the Faith. He mentions how the Prelate worked untiringly for the conversion of these people to the true Faith and how he never failed to say mass or to recite the divine office to promote the cult of the True God.

Frequently and with great solicitude he administered the sacraments both in the church and in the houses by himself and through his companions not so much to help the sick as to succour the

poor and the distant who could not easily attend the church according to the rites of the church not only at Easter but also at all the principal solemn feasts in the year. During his time he ordained 22 priests *titulo missionis*, although some of them failed to keep their word since they went to Goa under various pretexts and never returned.

From here he passes on to show your Eminence how it is impossible to keep up the mission so happily started without a new Pastor and this is confirmed by another missionary Don Antonio Falco for the following reasons: 1. The labourers are few and vacillating nor can they be preserved or increased and it is necessary to raise to sacred orders the indigenous without the actual presence and help of the Pastor. 2. It is necessary to have the presence of a Prelate near the King or his Ministers who must be won over by frequent gifts. 3. To resist the Archbishop of Goa and other royal Ministers who are trying only to destroy what depends on your Eminences. Taking for granted the necessity of a Vicar Apostolic without the title of a Bishop he adds that it is most important that he should be endowed with the following qualities: that he should know Latin, an Indian Language and Portuguese; he should be well off, be a friend of the ministers at Goa; learned, well affected towards and obedient to the Holy See.

He concludes finally by saying that he knows no one more fit to take the post that Don Emmanuel a Casta Bragmano (Brahmin), a student of this college who being one of this nation will have great facility to capture and to retain the friendship of these pagan princes the more so as his father is a major official of the Royal Throne, and having as his intimate friends all the officials of Goa he will be more disposed to protect his son and the Church his spouse together with all the missionaries. Nor will he be lacking in any resources on account of the wealth of his father and his relations.

They beg your Eminences, moreover, that if the said Emmanuel is in the college that you will be pleased to send him duly consecrated Bishop or at least the Bulls so that he can be consecrated *in partibus* when we shall have left. He left the previous year

Rescript

Better information should be obtained.[1]

1. Rome: Vatican Archives: Arch. della S. C. di Prop. Fide, Acta, a 1687, Vol. 57, f, 77 r — 80 v, Congrego, Generalis 21 April 1687. Translated for me by Rev. A. Saldanha, S. J., Rector, St. Aloysius College, Mangalore.

APPENDIX No. 14

A Sannad of Keladi Basvappa Naik, Raja of Bednore written to Sheeva Poday, Ammuldar of Mangalore

1713-1724 A. D.

Whereas Thimmaya the son of Nellikya Bistiya having come to the Hazoor and offered to give a nuzzer to the circar for the proprietory right and title of and to an estate now cultivated by Coomba Timma but to which estate there is no landlord (Mooligar) lying and being in Cawoor village of Jup district in Codial Magany of Mangalore Hobly and he also agreeing to pay the annual shist which may be fixed thereon—be it known that the sum of 5 pagodas has been received from the aforesaid Timmaya by the circar and that the proprietory right of and in the aforesaid land in Cawoor village has been given accordingly to him on condition of his paying the following shist which is fixed thereon.

According to the account of Mangalore Karnik..	4—1—0
Additions thereto of late	0—4—0
Former remission granted on account of loss to this shist this year	0—5—0
Total pagodas ..	5—0—0

He is therefore sent to you with this sanad granting the proprietory right of the aforesaid estate to him to be enjoyed by him and his heirs for ever on the before mentioned condition of paying the annual shist therefore according to which you will make over the said land to and till collect the said shist from him allowing no balances to remain outstanding and having caused the Shanbogue to take a leapy of this sanad you will give the original to the aforesaid Thimmaya. Visayur year Pushpah 5th (1713/14).[1]

APPENDIX No. 15

Treaty between the Portuguese and the Naik of Ikkeri

1714

The contracting parties agreed that any disputes arising among Christians or between Christians and Hindus shall be settled by the

1. This is one of the exhibits appended to the letter of Ravenshaw dated 19th July 1801. It was in Kannada and the above is the translation by Ravenshaw.

Portuguese Factor and the Vicar, and where recourse to the factor was not possible by the priests who may be found at the ports or in the districts of the Rajah of Kanara. Any appeal from their decisions was to lie to the Government of Goa ; and under no circumstances were the local governors or Thanadars to take cognizance of these matters in case of alleged injustice. Any Christian woman known to lead an immoral life was to be surrendered to the Factor for deportation to Goa, there to undergo due punishment. No trafficking in the Christians was to be permitted either on the part of the Rajah or on that of his subjects. Christians were to be exempt for imprisonment for debts. The Rajah of Kanara was not to suffer any Christian either from Goa or from other Portuguese dominions to cohabit with Hindu women and should permit the Parish Priests whenever such a case occurred to seize the culprit and deport him to Goa without themselves being liable to molestation from the local authorities. In the factory and the town of Mangalore and wherever there might be Christians the Portuguese were to be allowed to build churches. Priests were empowered to punish laxity in, or hostility to religion, according to their own law, for which the Rajah was expected to render every assistance ; and whenever any of them happened to pass through Kanara to take their abode there or in another country they were to be free from all molestation by the local Thanadars and governors as also exempt from tax in respect of any luggage they carried save on goods for sale.[1]

APPENDIX No. 16

Firman of Hyder to the English Company

1763

Article 1. The Hon'ble English Company have free liberty to build a commodious factory and warehouse at Onore : by the waterside or any place they may pitch upon ; and they may enclose their compound with a wall of stone and mud without any guns. The ground allotted to them shall be rent free. Whilst the English have a factory at Onore, no other European nation shall have leave to settle there.

Article 2. The English have the sole liberty granted them of purchasing all the pepper produced between Mirjee and Batcole, both these places included ; nor shall any European or other nation besides

1. Braganza Pereira : Arquivo Portuguese Orientale III Pt. II pp 98-99. The Naik of Ikkeri who signed this treaty was Somashekhara Naik (1713—1739).

them have leave to purchase pepper within these districts. The price shall be adjusted every year between the Resident and four principal merchants of Onore.

Article 3. The Hon'ble English Company have free liberty to export annually from Mangalore 300 Corge of rice for the service of Tellichery exempt from the duty called adlamy; of if they choose to carry this rice to Bombay, it is exempt from the same duty. Any private English merchants who purchase rice must be liable to the same customs as other merchants.

Article 4. Whereas several Onore merchants are largely indebted to the Hon'ble Company the Killadar etc. officers must assist the English in recovering their just demands; and provided any merchants in future should be indebted to the English and make any disputes about paying, they have free liberty to confine such merchants in their factory till they clear their debts.

Article 5. All goods that the English import either at Onore or Mirjee shall pay 1½ per cent customs on the scales; except horse, wet and dry dates, sugar, kismishes, cocoanuts, copra, tobacco, munchustry, opium, cotton, salt, brimstones, and camphor; these fourteen articles are to pay the same customs as other merchants pay. Any goods they cannot sell they have leave to re-export without paying any customs on them, on showing them to the Custom Master. Gold and silver are to pay no customs, nor any necessaries that the English may import for their own use.

Article 6. If any ships or vessels, belonging to the English, should be cast away upon any part of the coast in the Bednore dominions, the Nawabs, Killadars etc. officers and people shall assist in saving the goods, stores etc. which shall all be returned to the English.

Article 7. The English have free liberty to cut timber stones, hay and wood to build their factory. But if they want masts for their vessels, they must apply for leave to cut them.

Article 8. No grabs, gallivate or armed boats, belonging to the English, shall pay anchorage, but have free liberty to go and come.

Article 9. The English will not assist the enemies of the Nawab; nor, on the other hand, shall the Nawab afford any assistance to the enemies of the English.

Article 10. The Killadars and officers of the Nawab shall always show the English and their servants a due respect, everywhere and at all times, be ready to assist them.

Bednore the 10th of Mojee or the 27th May Anno Domini 1763.

Signed by the Nawab.[1]

APPENDIX No. 17

A decree of Fr. Jeochim Machado, Vicar General of Kanara

(1765 ?)

"From today onwards in order to maintain the peace and tranquillity of this Christian realm and avoid hatreds and litigation in cases already decided before the said parish priests and Vicar Varas whenever they may have to appeal on the same matter in case the decision has been unjust they shall do it within the time limit of 30 days before the Superior of the Mission and in his absence before the said Vicars Vara and after the lapse of this period no case shall be admitted a second time to judgment so that in this way justice may be observed and perpetual litigation prevented and the said parish priests who may accept for decision suits already settled before by their predecessors in office and their referees I hereby declare suspended and the respective parties condemned, whether the suit be one for money or for anything valuable, to pay one third of the value of the subject matter which will be devoted to the use of the Fabrica (Revenue destined for the repairs and maintenance of a Church) being at the same time deprived of any further right of appeal.[2]

APPENDIX No. 18

May 21, 1769

Firman of Hyder Ali to the Governor of Mangalore

"To the Hon. Sheik Ali of Mangalore Governor of Codial. I do inform that between the State of Goa and my Sarcar peace has been established and therefore by this I determine the following : (To) give

1. Aitchison, a collection of Treaties Vol. IX pp 194—195.
2. Mitras I, 29.

them (Goa) permission to build their factory in that part as they had it before. Contribute to them rice of Parias in the usual form.

Allow them to recover lagimas (taxes) according to their style.

Release all Christaos who are imprisoned.

Pay them what is due on account of the remaining ammunition lead and other things which were brought from the State of Goa through in the past.

Make Mamo Behari to pay them what is justly due on account of 400 temples (Hindu it is said) which he owes out of the rent of lagimas (taxes). At least be so informed.

Written on the 14th of Moharum Mahomedan era of 1183 (May 21, 1769).

Signature of Nawab.[1]

APPENDIX No. 19

1769, July 4

Letter of Vencappaya Pradhan, Prime Minister of Hyder Ali Khan, and President of the Kingdom of Canara to the Secretary of State of (P) India.

To the illustrious and generous friend Henrique Juse de Mendanha Benerides Cime noble Doctor—Secretary of State—be eternal your friendship.

I Vencappaya Pradhan with due courtesy of salaams am writing this in the enjoyment of good health till today, 29th of the month of Safar (July 4, 1769) and hope to hear from you good news of your health. I wish you excellent health.

On the pretension of your affair for which is come here the Sadashiva Camotim, I took your proposal to my Lord and from whom I obtained an order to the esteemed Sheik Ali Governor of Codial (in which is situated Mangalore) allowing you to re-establish your factory in the same form as you had it before. Along with his letter I am sending you the order and the four pieces of cloth sent to you by my Lord. You will see by yourself the contents of the order and accordingly I hope our friendship will increase day after day. I have

1. G. Moraes, Mangalore p. 78.

explained the matter in detail to the honest Sadashiva Camotim, translator of the language of the State who will explain to you everything.

I am sending you a draft of the treaty herewith which must be enforced ; and according to that I hope you will inform me.

In regard to your friendship I have done all that I could in this Sarcar. Neither in the future I will be missing these good offices and on your part also nothing will be omitted. Keep me in your affection.[1]

APPENDIX No. 20

Letter of the Governor of Goa

1770, February 8

He informs the Court that he has given the administration of the Factory of Mangalore and all its rights to the Vicar Forane of that place till the manager already appointed reaches that place.[2]

APPENDIX No. 21

Treaty between Hyder and Portuguese

1771

Translation of a document attached to a letter in Mahratti signed and sealed by Nawab Haidar Ali Khan in which he says the following :

Record of what he gives in writing to the Viceroy of Goa according to the surrender as follows and in terms agreed upon by Sadashiv Kamat Vag Ambassador of Goa.

1. That the State may continue its factory at the port of Mangalore in the manner it had and possessed it before collecting the *lagimas* and the rice of the *Pareas* as per its former hold. The terms of this will be observed without infringement.

---

1. Translated from the Portuguese original in G. Moraes's Mangalore, pp. 80—81.

2. Pissurlencar : Antegualhas Fasciculo II.

2. That all the sandalwood, pepper, rice and other spices grown in the dominions of the Sarcar shall be given by the said dominions to those of the State of Goa receiving their just price. For the observance of this orders shall be issued that rice and pepper may be bought and taken willingly from the dominions of the Sarcar.

3. That the Parish Priests shall have all their former freedom and shall be allowed to use their jurisdiction in the administration of justice among the Christians; all in the manner as they did before. This shall be observed accordingly.

4. That no obstacle shall be placed on the part of the Sarcar to any Hindu person willing to convert himself to Christianity. As to this point, the person desiring to convert of his own free will, the Sarcar shall raise no objection.

5. That the State shall fulfil its obligations rendering aid with its Armada as per the terms of the former treaty made with the Kingdom of Bednore and that neither party may be ignorant of its due observance, the Secretary of the State shall send to the Secretariat of the Sarcar. a copy signed by the Secretary of the State and sealed, of the former surrender treaty made between the State and the Kingdom of Bednore, as that it may be observed by either party without infringement. In connection with this, a copy which formerly was given in writing by the said Kingdom, should be sent so that the Sarcar may give one in writing, as per its terms.

6. That as to the pretension of the Sarcar that it might be given back by right of its possessing the dominions of the Kingdom of Sunda, the fortress of Cabo De Rama and the jurisdiction over Canacona, which, although belonging to the said Dominions, are in the possession of the State, and this latter alleging, with very strong reasons, the right which it has as per former treaty terms with the Kingdom of Sunda when its King possessed them, and as per mortgage for a certain sum of money, the terms of which include not only the said jurisdiction over Canacona, but also the entire province called Ankola Panchmahal, it is agreed to leave this matter undecided and to take it up a later date so that in the friendship there might not be the least obstacle. In this connection the fortress of Cabo de Rama and the other lands that are in the possession of the State, I shall submit them to the said State, the latter always rendering aid to the Sarcar.

7. In all this contains seven articles.

Written this 27th day of the month of Safar of the Era of the Royal Acclamation 1185 and year called Khar on the 15th day of the waning Moon of the month of zesto (13th June 1771).[1]

APPENDIX No. 22

Letter of the Governor of Goa to the Secretary of State

1772

"If they in Goa had some sense of economy of public revenues they would not have spent 15000 Xeraphins on a mere assistant to Government Interpreter who was sent to Bednore along with a numerous retinue."

The expenses of this delegation were as necessary and essential as the Christians residing in the Dominions and lands of Hyder Alli Khan were important to the Royal Exchequer of the State and to all its inhabitants. The English had attacked and taken Mangalore and being cruel insolent and haughty by nature and by force of victory, had emptied the Factory which the State has in that port, after having sacrilegeously and with violence and by force of arms pulled down the Portuguese flag hoisted on that factory; and after having outraged the factor and the said factory together with many other offences against private rights which the State had in it; against the rights of the people who defended it against the effects of victory; against good faith; against alliance; and against the marriage treaty by which Bombay was ceded to them; and as Sheik Ali Governor of that Fort at the time when the English conquered it insisted that the said factor would resist the English and help him in the defence of it, threatening that he would arrest him and scale the factory; as the said factor excused himself against these requests and threats on account of the express reasons of the alliance with the English. As this ungrateful and faithless nation had committed the abovesaid attack and did not want to restore possession of what it had deprived or despoiled us violently; nor responded as it ought to have done to the protests made to it, we were deprived of the maintenance of the factory and its interests; the treaty or relationship with Hyder Ali Khan was disturbed or broken; the parish priests residing in his land were arrested and the Christians in general became anxious; the sheep wandering without

1 Pissurlencar: Antigualhas Fasciculo II.

their shepherd and without their spiritual food and the Inhabitants of the interior of the State with the southern doors closed for the provisions of rice that came from those lands.

.. ..

In order to judge the need and importance of that mission it would be enough to consider that rice is the principal food of the people of Goa; that the supply of this article comes from the lands of the Mahratta and from the ports of Hyder Ali; that if the said potentates should refuse the said article, Goa will not be able to live; and to show that I had no particular interest in choosing the man that I sent on the mission it will be enough if one reads in the budget of expenses the economy with which I charged the Royal Exchequer, the presents which the Nawab gave to the said Sadashiv and his nephew. God be with you.

Goa 23—2—1772.[1]

APPENDIX No. 23

Parvana issued by Hyder Ali

1776

It granted 2440 Fanams yearly to the Catholic Church of Calicut and also the property belonging to it and to the Church of Parappanangadi. It recognized the jurisdiction of the clergy over Christian delinquents. Every one of the Christians that may commit any guilt or crime, the justice thereof belongs to the Padre and the Factor.[2]

APPENDIX No. 24

Letter from Cha. Crommelin to Lewis

5 February 1784

"On the 3rd I had the pleasure to receive your favour of the 24th ultimo with those from the Rajah of your place enclosed in a bag and forwarded to me by Saor Padre Estifique from Kittoor with a letter from himself."[3]

1. Pissarlencar: Antigualhas Fasciculo II p. 202.
2. Logan: a collection of Treaties pp. 70-71.
3. Political and secret documents Vol. 30 p. 257.

APPENDIX No. 25

Letter to Baigadier General Norman Macleod

27 February 1784

Sir,

By the capitulation of Mangalore and surrender of that fortress into the hands of that Nabab, our instructions to you of the 9th Inst. become no longer necessary, except as far as they relate to one, it being now our intentions if you find Col. Gordon has not been able to revictual that place to withdraw the garrison if you can procure the like favourable terms or even on the best conditions you can obtain from them as we can see no considerable advantage that will accrue to the public service for maintaining this post at the risk of losing the garrison at last now that Mangalore is lost.

Col. Gordon refers us to Col. Campbell and himself for his motives for the surrender of Mangalore. We have that affiance in Col. Campbell as to suppose the measure became inevitable and are happy he has been able to obtain such favourable and honourable terms and till more that the Nabab has allowed them to be carried into effect.

There will be shipped on board the Chesterfield five chests of treasure containing 50,000 Bombay rupees which we wish may be entrust will be appropriated solely to the payment and relief of the late garrison of Mangalore whose distress must be very pressing and you may depend upon a more effectual supply for the army under your command, as soon as it is in our power to raise the money of which however we have no immediate prospect.

In the meantime you will do your utmost endeavours to retrench every expense in your power the present situation of this presidency require the strictest economy no other service is now of so much importance.

As the Biby of Cannanore has promised to pay Rs. 150,000 for the expenses of the war and to indemnify the Company for the charges of the expedition against her. We recommend to you to immediately exact the payment of this sum either in money or in pepper at a reasonable stipulated price.

If you are to receive it in pepper you will acquaint the chief and Doctors at Tellichery who are now desired to send a member of their Board to assist you in collecting the pepper and when sent to Tellichery to receive it in the Honourable Company's warehouses there.

We need not point out to you the necessity of proceeding immediately on the recovery of this sum as the complete restoration of the Biby may be one of the articles of or consequences on the conclusion of the expected treaty now negotiating when it might be very difficult to effect, what may be now easily obtained while we hold the possession of the country.

If the peace is concluded on, it is our intention to return to the Fort St. George the detachment of his Majesty's troops which came round under the command of Col. Andrew Gordon and the Hanoverians. The admiral will call at Tellichery with the squadron in his way round to take them on board, by which means they will be furnished with a safe and a speedy passage and you will accordingly order them to be embarked on board of the fleet. Remains of the 42 and 100 regiments we desire may be sent to the Presidency by such vessels as may be then at Tellichery as well as all the sepoy's[1] except such as are to be left as a garrison for that settlement of which we shall write to you more particularly as soon as we can well judge how the capitulation of Mangalore has operated on the negotiations, or what decisive resolutions the commissioners may have come into in consequence.

As all the boats employed to the southward on the service of the army are at an enormous expense we particularly recommend to you to shorten their stay on the coast by every means in your power and if peace is made they may be immediately returned with such part of the troops as they can conveniently accommodate and at all events none of them be allowed to continue on the coast long enough to hazard their passage to Bombay before the rains set in.

As the season now advances apace we request you will advise us of every material occurance by every opportunity which may occasionally offer as well as by boats despatched on purpose that we may be enabled to take speediest resolutions on the event whether peace being actually concluded or hostilities renewed.

Wishing you health and success

Rowson Hart Boddam & Committee.[2]

Bombay Castle, 27 February 1784.

1. There were Christians among them.
2. Bombay Records Vol. 30, p. 272

APPENDIX No. 26

Accounts of the Captivity from various sources

a) Letter to the Secretary of State Martinho de Mello e Castro

1784, May 9

I have already informed you that after the death of Nawab Hyder Ali Khan I had congratulated his son Tipu Sultan and rendered him favours which times (chance) permitted, such as that of not allowing in the lands of the State the permanence of Hayat Saheb who had been the governor of the kingdom of Canara and who surrendered it to the English, these bringing him to this city in order that he might remain here. Tipu Sultan was grateful because I did not allow the said Hayat Saheb to remain here in Goa and because I ordered certain things which he had asked for to be sent to him; since he had made peace with the English, however, he has acted as an enemy, causing much vexation and oppression to the Christians who number about twenty thousand souls more or less who lived in the said kingdom of the ghats and below, ordering the arrest of the parish priests, and compelling the said Christians to go to live in the lands beyond the Ghats, imputing to them (alleging) that they had been the cause for the English to conquer the said kingdom, teaching and guiding them along the paths and places by which to enter. And although I wrote to him requesting him to release the parish priests and let the Christians live peacefully as his father Nawab Hyder Ali Khan had done, he replied to me on another matter without saying anything about this matter. He has passed orders that the ships of the State should not be provided with rice from his lands and villages.

The distrust of this untrustworthy neighbour has increased because not only he has ordered the forts that lie on the frontiers of the province of Canacona to be garrisoned with an excessive number of troops, but also it is reported that he intends to conquer Goa as he informed Mahomad Sofi, Mahomedan, son of Mahomad Aurazan Saheb Surio (?) of a ship who has been to that kingdom, as can be seen from a copy attached to the letter, which he wrote to me. The said Mahomad Sofi had settled here with a house and business. His father had been a governor of one of the lands of Nawab Hyder Ali Khan and thus having become acquainted with the said Tipu Sultan, the latter

invited him promising to appoint him Governor of Mangalore, so that he might transfer himself from the state to his lands. Thinking that this man at Mangalore could be useful to trade and the interests of the State, I advised him to go and accept the offer, made to him by the Nawab, and be useful to the trade and navigation of the subjects of Her Majesty; and it was for this reason that he gave me the said information. I take all precautions against the invasion of this untrustworthy neighbour, about which there is no more news at present because he has gone from the kingdom of Canara to Seringapatama.

As regards Bonsulo. the Armistice is still maintained, and the terms of peace have not been agreed upon for waiting for the resolution of Her Majesty by the frigate St. Anne which has not arrived yet and is thought to have touched at Mozambique, although the said Bonsulo continues to make some insults by arresting the ships of the State and other hostilities.

Goa, 9th May, 1784.[1]

b) Tippu's Version

"The Portuguese Nazarenes established themselves about three hundred years ago in a factory near the seashore and on the banks of a large river. This place they obtained of the Rajah of Sonda under the pretext of trading (with his subjects), and here awaiting themselves of the opportunities, they acquired possession of a territory yielding a yearly revenue of three or four lakhs of rupees throughout which they equally prohibited fasts and prayers among the Mussalman inhabitants and the worship of idols among Hindus; finally expelling from thence all who refused to embrace their religion, which the Hindus were required to do within three days, under pain, if they remained in the country after that time, of being forcibly converted to it: some of the people alarmed at this proceeding abandoned their property and homes, and took refuge in other countries but the greater part, considering the danger as improbable and not possessing means of removing their effects, preferred remaining: whereupon these infidel Nazarenes, at the end of the appointed time, obliged them all to embrace their false religion. Some time after this, by means of gifts and presents distributed among the Rajahs and Amils of that quarter, they were

1. Pissurlencar: Antegualhas: Fascisulo II LXXVII, p 303 The surio that is mentioned in the letter is a Mopla, which community was specially favoured by Tippu.

suffered to erect from eighty to hundred idol temples in the countries of Nagger, Sunda and Kurial—Bunder in each of which they placed a Padre or two whose religion in fact was that of the Guebres (the ancient Parsis or worshippers of fire); and by whose means they prevailed, partly by artifice and partly by tempting the avarice (of the poor classes) on vast numbers of the inhabitants to adopt their faith. Such was the state of things here, when, by the divine favour, and through the aid of the Asylum of Prophecy and with the help of the conquering Lion of God, the port of Kurial fell into our hands: on which occasion the odious proceedings of these accused padres becoming fully known to us, and causing our zeal for the faith to boil over, we instantly directed the Dewan of the Hazur Kutchery to prepare a list of houses occupied by these Christians, taking care not to omit a single habitation. The officers of the Kutchery, accordingly, employing the Matusuddis of Sonda, Naggar, Kurial etc. for this purpose soon prepared and delivered to us a detailed report on the subject. After this we caused an officer and soldiers to be stationed in every place inhabited by the Christians, signifying to them that, at the end of a certain time, they should receive further orders, which they were then to carry into full effect. These men and officers being all arrived at their respective posts, the following orders were transmitted to them viz. 'on such a day of the week and month and at the hour of the morning prayer let all the Christians be made prisoners and despatched to our presence: and on the sealed cover or superscription, of each of these despatches was specified the day of the week and month on which it was to be opened and read. Accordingly our orders were everywhere opened at the same moment and at the same hour (namely that of morning prayer) were the whole of the Christians male and female without the exception of a single individual to the number of sixty thousand made prisoners and despatched to our presence from whence we caused them, after furnishing them duly with provisions to be conveyed under proper guards to Seringapatam to the Talukdars of which place we sent orders, directing that the said Christians should be divided into Risalas or coops of five hundred men and a person of reputed and upright character placed as Risaldar at the head of each. Of these Risalas four (together with their women and children) were directed to be stationed at each of the following places..... where they were duly fed and clothed and ultimately admitted to the honour of Islamism; and the appellation of Ahmedy was bestowed on the collective body."[1]

1. Kirkpatrick: Select papers p. 59. This is apparently a letter of Tipu written after the whole event.

c) Account of James Scurry

"Now followed the fate of the poor Malabar Christians, of which I shall consider myself the innocent cause, in reading what was written by General Mathews, as stated in the preceding note. Their country was invested by Tippu's army, and they were driven men, women and children to the number of 30000 to Sirangapatam where all who were fit to carry arms were circumcised and forwarded into four battallions. The sufferings of these poor creatures were most excruciating: one circumstance which came under my immediate notice, I will attempt to describe: when recovered they were armed and drilled, and ordered to Mysore, nine miles from the capital, but for what purpose we could not learn. Their daughters were many of them beautiful girls; and Tippu was determined to have them for his seraglio: but this they refused; and Mysore was invested by his orders, and the four battalions were disarmed and brought prisoners to Sirangapatam. This being done, the officers tied their hand behind them. The Chumbars or Sandal-makers were then sent for and their noses ears and upper lips were cut off. They were then mounted on asses, their faces towards the tail and led through Patan, with a wretch before them proclaiming their crime. One fell from his beast and expired on the spot through loss of blood. Such a mangled and bloody scene excited the compassion of numbers and our hearts were ready to burst at the inhuman sight. It was reported that Tippu relented in this case, and I rather think it true, as he never gave any further orders respecting their women. The twenty-six that survived were sent to his different arsenals where after the lapse of a few years I saw several of them lingering out a most miserable existence.

Note: No doubt many of them survived the downfall of Tippu and I should have been proud to hear that the company had done something for those brave unfortunate men, and particularly so as all their miseries originated from an English general. The prison from whence the Malabar Christians were brought to have their noses and ears cut off for refusing their daughters when Tippu demanded them for his seraglio was a horrid dismal hole which we named the Ball, as there was a image, considerably larger than life, of that animal, on the building, which was originally designed for an Hindoo place of worship, but by Tippu converted into a dungeon. This prison we frequently passed and expected sooner or later to occupy some part of it. Very few who were so unfortunate as to be confined here, escaped with less punishment than the loss of their nose and ears. The Chumbars by

whom the operation was performed are held in abhorrence by the Mahomedans, and, on that account they were consigned to this office; and such was their brutality that they frequently cut (or sawed rather) the upper lip off with the nose leaving the poor unfortunate wretch, a pitiable object, to spin out a most miserable existence, being always sent to Tippu's arsenals to hard labour on a scanty allowance."[1]

d) Bristow's account

"When we returned to Sirangapatam we were transferred from the Chaylaho to the Malabar Roman Catholic Christians consisting originally of about forty thousand unfortunate wretches men women and children forced away from Bednore and Mangalore countries in 1784 and compelled to embrace Mahometism, not however without exhibiting several martyrs in support of doctrine with which they had no further acquaintance than what consisted in counting a row of beads and performing genuflections before a crucified image. The corps or battalion of these wretches to which I had been posted was soon afterwards sent to Mysore where it remained five months and then returned. The marches had nothing in view but to keep the unfortunate enslaved soldiers (a name which they however did not deserve) in employ and to break any combination which might have been formed".[2]

e) Account of Wilks

"Among the memorable events of this wonderful year was the making Mussalmans of the Nazarene Christians. Now Christian in the language of the Franks is applied to designate a new convert to the religion of Jesus (on whose race be benediction and peace) and as a compound word it is synonymous with Eesovian (persons of the religion of Jesus) for in the language of the Franks Christ—is a name of the Lord Jesus; but to proceed with our subject. The Portuguese Nazarenes who for a long period have possessed factories on the sea coast, obtained about 300 years ago an establishment of this nature, on pretence of trade on the coast of Soonda at a place situated midway in the course of a large river and estuary, and in process of time, watching their opportunity, obtained from the Rajah a country yielding

1. Scurry: captivity p. 102—106. This account corroborates to some extent the account given in the Barkoor manuscript.

2. Bristow: a narrative.

a revenue of three or four lakhs of rupees. They then proceeded to prohibit the Mahammadan worship within these limits and to expel its votaries. To the Brahmins and other Hindus they proclaimed a notice of three days within which time they were at liberty to depart, and in failure to be enrolled in the new religion. Some alarmed at the proposition abandoned their property and possessions; other deeming the whole to be an empty threat ventured to remain; and on the appointed day the Nazarenes enrolled them in their own foolish religion. In process of time and by means of rare presents and flattery and pecuniary offerings they prevailed on the senseless rajas of Nuggar, Coorial and Sonda to tolerate their further proceedings and began gradually to erect shrines and chapels (Kelusha-ecclesia) and in each of these idol temples established one or two padres, that is to say monks who deluding the weak and pliant populace by a fluency of tongue alternately soothing and severe, and by liberal and munificent gifts led the way to their abolished religion; and in this manner made a multitude of Christians and continued to that day the same practices. When his Majesty the shadow of God was informed of these circumstances, the rage of Islam began to boil in his breast; He first gave orders that a special enumeration and description should be made and transmitted of the houses of the Christians in each district; detachments under trusty officers were then distributed in the proper places with sealed orders to be opened and executed on one and the same day after the first devotions of the morning; and in conformity to these instructions 60,000 persons great and small of both sexes were seized and carried to the resplendent presence; whence, being placed under proper guardians and provided with everything needful, they were despatched to the royal capital and being formed into battallions of five hundred each under the command of officers well instructed in the faith they were honoured with the distinction of Islam. They were finally distributed to the principal garrisons with orders for a daily provision of food apparel and other requisites; and in the year of their reception into the pole of Islam is designated in the following district, each hemistic of which contains the date. The firmament is enlightened by the sect of Ahmad—God is the protector of the religion of Ahmad; and as a distinctive appellation for this race, they were thenceforth called Ahmady." A proceeding of this horrible nature recorded in his own words and sung by the laureate of the court as one of the exploits of his reign gives an authentic impress of his mind which no professed deleneation of character is capable of conveying;

the true numbers were about 30,000. The murderous consequences of this wantonly driving off the peaceful and unoffending inhabitants of his own country into captivity and agony were not so fatal as in some subsequent cases when the captives were exclusively from the sea coast; but as far as could be ascertained from conjecture one-third of the number did not survive the first year."[1]

f) Imperial Gazetteer

"When in 1784, Tippu succeeded in driving the British out of Kanara, he was determined on both political and religious grounds to convert the native Christians of Kanara to Islam. After taking a secret census he despatched troops who arrested 60,000, or according to other accounts 30,000 out of 80,000 Christians found. The churches were dismantled and every trace of the Christian religion disappeared. Except infirm women and children, the prisoners were marched under a strong military escort to Seringpatam, then the capital of Mysore. The men were circumcised, the unmarried girls were carried as concubines and many of the married women were badly treated."[2]

g) Sir Thomas Munro

"It may be said that this change was brought about by the invasion of Hyder, by the four wars which happened since that event, by Tippoo himself destroying many of the towns upon the coast and forcing its inhabitants to remove to Jamalabad and other unhealthy situations near the hills; by his seizing in one night all the Christian men, women and children and sending them to the number of 60,000 into captivity to Maisur, for not one-tenth of them ever returned."[3]

h) Dr. Francis Buchanan

"Tippu threw the priests into dungeons, forcibly converted to Islamism the laity and destroyed all the churches."[4]

---

1. Wilks: Mysore Vol. II pp. 100-101. This is more or less a translation of Tipu's letter reproduced by Kirkpatrick.

2. Imperial Gazetteer of India, Vol. XIV p. 346

3. Letter of Munro dated 31 May 1800,

4. Buchanan, Journey Vol. II, p. 219. This is the only crisp description by Buchanan of the whole captivity though he was in Kanara in 1800.

i) Asiatic Register

"Since Tippu assumed the Government, the revenues have diminished greatly, in consequence of his having adopted a different policy from his father. He removed from the hamaldaries all the Brahmins and others of the Hindu caste who were well versed in country business, and put Mussalman in their places. He forbade the sale of arrak and ganja throughout his dominions, which had produced a very considerable revenue to the sircar. He removed from the Bednore and Sonda countries about 70,000 Christian inhabitants who were the cultivators of the ground by which the revenues of these countries sustained a great loss. The Bednore yielded to Hyder a net revenue of eighteen lakhs of pagodas. . . . . ."[1]

j) Extract from Fre. Paulinus of St. Bartholomew

"It would be long and tedious to relate all the things done by the most ferocious ruler Tippu Sultan too horrible to describe the torments and persecutions which he inflicted on the Christians of the Kingdom of Mysore. Canara and Malabar. He destroyed the Catholic churches and many he razed to the ground; he banished the priests and ordered the Christians bound in chains and tied to the feet of elephants to be rolled naked along the ground; others he subjected to circumcision. And many he attached to his army for perpetual service; and all this for the sole reason that some Mahomedans had brought an accusation to this Prince against some Canarine priests under the obedience of the Archbishop of Goa saying that these priests in the last war fought with the English; supplied them with rice and showed them the way. This indeed has some grain of truth for I myself saw one document belonging to the English Lord, Sartorus, in which he confessed that these unwary priests gave to the English some helps during the time of war. Afterwards when the French had made an urgent request in order that he might allow the white men or the Europeans to come into his country he showed himself not so hostile towards these Hence, since this prince is an ally of the French, these missions are to be restored through them, or some priests experienced in the art of medicine or in astronomy are to be sent who will have an easy access not only to his own country but even to the Prince himself. I have no hopes in the efforts of the Portuguese to restore these lost missions for they have

1. Asiatic Register 1799 Characters p. 2.

many ambitions and plot a lot. Yet they achieve nothing for the sake of religion. About this one should read the account given by Rev. Fr. Pavone.[1]

APPENDIX No. 27

Financial Help given by the Christians to General Mathews

"One Smith, a deserter from the Company's service, was sent for one morning to read what was written on the bottoms of pewter plates or dishes; but not pleasing the Killadare in deciphering the words, he was sent away, and another, who could read better, ordered to be brought to the durbar, or place of Justice. I was selected; and approaching with fear, I made my salam with as much reverence as I could to one of the greatest men in his kingdom. He ordered the buxer, or paymaster, to give me one of the dishes. It was very legible and I read it to his satisfaction, interpreted by a youth who was taken with the general; the other three were put into my hands successively and I read them all. The purport was that he knew he was poisoned, and by order of Tippoo; that his time was short; that he must submit to his fate; that he had borrowed 330,000 Rupees from the Malabar Christians, for the support of his army, since he left Bombay; closing with a sincere request, that those who read what was written (or engraven rather, for it appeared to have been done with a fort or a nail) and should be so fortunate as to reach any of the presidencies, should make it known to the governor and council, when they would be amply rewarded—when the passage relative to the money was first mentioned, the Killedare appeared quite sanguine, under an idea that it was attainable; but when he understood the meaning of it, he, with the most sovereign contempt, and in the most indignant manner, cried, "Ah! Bannchut!" the meaning of which I cannot, with decency, explain; those who know the moorish language will understand it. One of the general's servants suffered with him. The other, George Madan, was with us some years after; he was not removed till the general was taken away by night; where

1. Pavone, Franciscus Xavier, S. J. was a missionary in Mysore as is clear from the letter of Fr. Lichetta S. J. in Bertrand: the Madura Mission t. IV p. 457.

he was buried, we never could learn, but, no doubt, in some dirty hole."[1]

APPENDIX No. 28

To Castro

1785

The conquests which Tippu Sultan has recently made in the dominions of the Mahrattas of the fortress of Nargunda and of the whole district of Kittur has put him in a position to blockade this state to a distance of 5 days of marching from the eastern side to the south south-east where his dominions bound the state, and of preventing the entry of his goods and supplies easily as since last year have shown difficulties absolute prohibition of exporting goods from his port to that of Goa the same time his lands abound in supplies which are allowed to export to the ports of Tellicherry, Mahe and Rajapur and others. This hostile conduct practised by some chieftains even of those that show lesser aversion than Tippu Sultan to the European establishments in Asia would easily show his projects as regards the port of Goa which has been since he ascended the throne one of the objects on which he has shown great interest as it has been assured to me by some persons of his own kingdom. He has put me into a strong suspicion that this tyrant who has all the bad qualities of his father in excess without having any of his good qualities has the same hostile intentions against this Government as without any motive which he has shown against his other neighbours. The unfaithful character of this potentate, duplicity, his powerful army and above all his nearness (to Goa) compel me to take all precautions for the proper defence of this state in case it is attacked as it is constantly rumoured. If that happens all the ardent desire I have in serving your Majesty and give you glory and success to the arms of Portugal, I will do it to the utmost; thus you can assure yourself to His Majesty. But I would be failing essentially in my duties if I were to omit to bring to the notice of His Majesty two important failings of Government..... ..

Dated 7—12—1785.[2]

---

1. Scurry: The captivity pp 99-100 (note). This shows that General Mathews wrote on the plates after he was poisoned and before his death. It was intended that General Mathews should die by poison administered in milk; but as it did not operate, in their view sufficiently expeditious, his guards closed his existence with the buts of their firelocks (Scurry)

2. Pissurlencar: Antegualhas, Fasciculo II No. 85.

APPENDIX No. 29

Letter of Fr. Pavone to the Cardinal Prefect of Propaganda

1788

Your Eminence,

I feel bound to thank Your Eminence most sincerely for the great kindness You showed me in joining and supporting my brother's humble petition for obtaining the payment of my pension. I trust that the same kindness will get for me the continuation of the same favour, which I most humbly beg of Your Eminence. From December 1761 to February 1784 I devoted my small ability to the spiritual care of the Mysoreans. Having been imprisoned by the usurper of this Kingdom, and having been robbed of whatever I had (except a few trifles for the journey), I, together with the other missionaries, was expelled, after we had witnessed with great pain and sorrow, the churches destroyed and the Christians persecuted. May God forgive the Canarin Priests who were the cause of this, by adhering to the English in the war which the latter waged against Mysore. This roused a terrible hatred in the heart of the tyrant against our holy religion. I reached Pondicheri, but I did not stop there. With infinite trouble, running along the coast of Coromandel, the Fishery and Travancore, I came to Malabar, from which, being nearer, I could more easily be of some help to those poor Christians who were deprived of their Pastors. In fact I could do so for three years, living in a Church of Syrian rite, where I could administer the Sacraments to those who could not come. But a fierce storm stirred up by Syrians, threw me out of that church and of the boundaries of the Mission. As soon as these people came to know of the death of Mgr. Cariati, which took place in Goa on the 9th September 1786, they thought it was violent and not natural. Convinced of this, they worked themselves into a fury and complained bitterly to the King of Travancore, crying for vengeance against the European Priests, whom they believed guilty. To this accusation they added many others, and did all they could to get them expelled. The circumstances were favourable, for the King was angered, and with reason, against the Bishop of Cochin.

Meanwhile came on the scene the new Governador of the Archbishopric (of Angamale), P. Thomas Perimakel, the companion of the late Archbishop. He, being swayed by the same excessive nationalism

and by ambition, fostered the same project in his heart, and aimed with all his might at obtaining the episcopal dignity. On the day in which he took possession of the see, he convened all his people in the church of Angamale. There he described to them the death of Mgr. Cariati in a way so captious and deceiving that, though he did not assert that he had been killed, he made them understand it had been so. Further he read a paper, which he affirmed to be a letter written by the Theresian Fathers to the Nuncio in Portugal (and which even the Gentiles judged to be false) where they asked that Archbishop Cariati should not be sent out to India. He said that in order to get a Malayalee Bishop it was not necessary to wait for the Bulls from Rome. He could be consecrated out here, as is done by some European Princes, and then they could ask the Pope's approval.

By these and other similar cavils, he fanned their fury to such a pitch that, without thinking what they were doing, they put together a written document, where after giving a long string of facts, some entirely false, others wrongly interpreted, about European Bishops and missionaries, they declared their refusal to be any longer under them, and their determination to govern themselves under a Bishop of their own nation. This was very ungrateful of them, for the Europeans had laboured and spent much to bring them back to the Catholic Faith. Besides, will they be able to govern themselves? If, with all the care bestowed on them by the European Missionaries, they are so ill behaved, so recalcitrant, so little religious, what will they be without them? This document, signed under oath by all the Syrian Christians, was published throughout Malabar, so that there was no man or woman, no grown up or child, no catholic or heretic, who did not come to know it, with great discredit of religion and of the priesthood. And I, while staying in one of their churches, could hear it read and re-read from my room. And they were saying with derision and contempt: "What wonder that a Bishop should be killed by those who have massacred Kings and Popes?" And it was not possible to contradict them without rousing their indignation. And one of my servants, who dared deny the truth of their assertions, ran the risk of being severely beaten. Now, how could I remain among people who looked with such disfavour upon European Missionaries? So at the beginning of winter, when there was no danger from the Mysoreans, I came to Cettiate, a Latin Church of the Apostolic Vicariate, where I still remain. Meanwhile the war, which at the beginning was waged against all Europeans, left the Portuguese alone, and turned against the

Theresian Fathers. Thus they hoped that the Portuguese would help them to get their candidate consecrated Archbishop of Cranganore. And in fact the Bishop of Cochin has promised (I know not with what prudence, whether sincerely or not, for the matter does not depend on him, nor is it proper in any way) he has promised to get them the nomination from Goa, and later on the Roman Bull, by way of Portugal. And this as a reward for having withdrawn from the rule of a Vicar Apostolic, and as an inducement to get them to reconcile themselves with the Padroado.

All this was done, after having confirmed the said written promises by another letter, which was sent to the King's Minister. Was peace obtained thereby ? Not quite, for it cost the Bishop a good deal of money; further he had to yield to all their pretensions, which is far from honorable; again, he subjects himself entirely to the King. The King on the other hand, has accepted only in appearance and will not long abide by his promises. Surely such peace is bound to fail, considering the Bishop's character, proud grasping, impulsive, turbulence. He wants only Canarin Priests in his Diocese, and does his best to get rid of the Franciscans. It would be excusable to expel the guilty, if there are any, but why expel them all ?

Meanwhile the Theresian Fathers, seeing themselves attacked by such horrible calumnies, and considering that silence on their part would condemn them before the world with great detriment to their good name, thought it proper to take up their own defence, and justify themselves before the Courts of the Kings of Travancore and Cochin. In this they were so lucky as to be cleared of all accusations except one, namely that a Cattenar had died in prison, without their knowledge. This made them appear negligent in the care of the prisoner.

They were obliged however to give up the Syrian Churches, keeping only the Latin ones, which really was the best in the circumstances. But this victory cost dear to the Syrians, who were obliged to pay a very big sum of money to the two Kings, part because they had promised, part because they lost the case. And here the scene began to change. The necessity of paying such a large amount, which in their fury seemed light at first, began to appear in all its weight, when they grew calmer. They were touched to the quick and finally opened their eyes, which had been blinded by their fanaticism. They began to understand that they had played into the hands of their Rajas, and they realized by experience that the rule of a national Prelate is not

better than that of a foreigner. The hope to have a Bishop from their own gradually faded away. They saw themselves deprived of the help which they used to get from the Europeans. These reflections were followed by the conscience that they had blundered, and had been deluded. Finally they repented. And already many Churches contemplate their return under the Vicar Apostolic, putting aside the document wherein they had promised never to return.

It is certain that their present condition cannot last. Dissension will soon begin among them. And so God Almighty, by His terrible justice, has made use of their own devices to humble their pride, which had indeed become intolerable. Since the circumstances have changed, I too will change; and I am thinking of returning to the boundaries of the Mission, in order to be able, as far as possible, to bring some help to those deserted souls; with the intention, however, if God grants me life, to come back here to pass the winter. But my help can never suffice. It is necessary to find some way of inducing the tyrant to readmit the missionaries into his dominions. Perhaps through France, with which he is allied, and where he has just sent an embassy. But who will be the missionaries to go there, if there is none to go to Madura, where the door is open for those who wish to enter, and the Christians are very numerous, and their need, if not extreme now, will be so in a short time? There are no recruits from Portugal. Goa has no men fit for the purpose. The Canarin Priests if formally ill adapted for such a holy ministry, have now made themselves totally unworthy. Who could believe it? Not a few of them, joined together with many laymen of their nation, plotted to kill all the Portuguese, either by the sword, or by putting poison in their bread.

Thus they hoped to become absolute masters of that dominion. The leaders were three: a certain Vittorino, who is still in Portugal, and two others who returned in April 1786—by name Cajetan Cotto and J. A. Gonzalvez. The last managed to run away and found shelter among the Gentiles. All the others are now strictly guarded in prison. It is true that the conspiracy was discovered in time, but let us hope that Goa may not perish through the tyrant of Mysore, with whom it is held for certain that the conspirators had secret dealings.

Nothing else remains but that this Sacred Congregation should find a remedy, either taking charge of the two missions mentioned above, or dealing efficiently with France and Portugal in order that they should send good labourers, furnished with all the needful, and

France should deal with the Ruler of Mysore in order that he should readmit them into his Kingdom.

And since without the faculties, usually given *ad vicennium*, to dispense in the second degree of consanguinity and affinity the faithful cannot be kept, and many will be lost, I in their name, beg of Your Eminence to obtain them from His Holiness, and to send them as soon as possible. And in particular I ask the dispensation for one, who, after the missionaries had been exiled from Mysore, since he could not find a suitable wife of his own caste, married his niece, namely his own sister's daughter. The reason why I beg for a dispensation is that he has children and now they cannot be separated. I see very well that by making this request, which does not concern me, I usurp somebody else's office. But I dare do it (and if there is any fault, I ask pardon), because he who up to now governed the Archbishopric did not do it; and he who governs now has little experience, and I doubt whether he will do it.

And now, kissing the hem of the sacred purple, I humbly sign myself.

Francesco Saverio Pavone.

Seettiate in Malabar, 4th February 1788.

APPENDIX No. 30

Letter from the Resident of Poona C. W. Malet to Bombay,

25th July 1789.

I learn from my correspondent that a deputation from Tippu to Goa is unprecedented and the foundation of much speculation, particularly as Col—D'Esa was sent by the Goa Government on an Embassy to Haidar on his entering the Karnatik last war imprudently engaged his Government to supply that chief a detachment of 300 Europeans which he excused to his superiors (who highly disapproved his conduct) on the plea of necessity as the only mode of procuring leave to return. On the conclusion of the war with the Company Tippu complained that this engagement had not been executed and had since frequently threatened the Portuguese in the most insolent manner with the effects of his resentment.[1]

1. Secret and Political Department Diary Vol. 39 p. 356.

APPENDIX No. 31

Letter to the Secretary of State Castro

1792

In the letter which I addressed to your Excellency on 20th April regarding the acquisition of Pir and the facts that happened till that time I have to say that the coming of the monsoon would give me the opportunity to keep the affairs of the State as they are till I receive in the next season definite orders of his Majesty and the necessary help for the execution of those orders. However as the allied armies were disbanded with great haste Tippu had the opportunity to take possession through his officers of the territories that have come into his possession and thus on the 14th of this month officer Sheik Ismail appeared to the south of the river Madali and he after having taken possession of the whole coast of the kingdom of Canara addressed Let. Col. Ayela Commandant of the Pir a letter asking him the return of the fortress. As it was therefore necessary to have mature deliberations in proper time on this grave matter, I framed a proposal in order to have the opinion in the matter from two councellors of State (a) Cabral (b) Chancellor Dantas G. Mendonca who I have been consulting in the past and who unanimously expressed the opinion that Government should not be exposed to a war with Tippu, being bound by a promise made to Cabral the Killedar of the place, that the Government should receive it in deposit as it is evident from document No. 24 attached to the letter which I have addressed to your Excellency 18th April of last year No. EMP No. 22, the opinion expressed in No. 3 appear to be an agreement with my prior views which I had when due occurance of certain circumstances I was compelled to take possession of Pir in order to attach it to the State in the same as I had attached the province of Pernem without the intention of provoking the above named Nawab and of exciting hostilities against the State, which would have been surely very expensive and perhaps risky, if His Majesty did not want to employ the Home troops (of Portugal) chiefly when these troops are disbanded as on various occasions I have represented to His Majesty, without the royal income will be able to make up this loss not even in the time of peace, much more in time of war in which receipts decrease and expenses increase. In the meantime I am trying to take best advantage in favour of Government for the restitution of the above fort, and of the adjacent lands.

Letter from Francisco Minezes, dated Goa 17th May 1792.[1]

1. Pisurlencar: Antegualhas, Fasciculo II No. 102.

APPENDIX No. 32

Letter from Governor Marshal Cabral 1792

Your Excellency is aware of the fact that the resolution taken by Government to render assistance to Sunda and particularly to acquire the fortress of Pir was not founded on solid grounds. This resolution was based only on probabilities which only the result of the present war could bring out. When this resolution was taken up all circumstances assured that the English would succeed in completely ruining Tippu as in anticipation of this war necessary preparations were made with such a lot of troops, such a lot of arms and ammunition with so many allies. It was seen however that all of a sudden and when least expected that while the English were about to give Tippu a great attack by taking his capital they hurriedly made a peace with far less advantages than were expected, for since Tippu was obliged to give 33 millions in cash and half of his lands to be divided among allies his army remained intact and without much loss to the treasury. As among the lands which remained in the possession of Tippu are included the whole of the Kingdom of Canara and that Sunda because Nana Fadnavis specially advised Haripant that they should not include in the portion of his government the fortress of Pir and the lands belonging to government, to the south of the river of Madaly. It appears an officer of Tippu called Sheik Ismail who after having taken possession on behalf of his sovereign of the lands of Canara occupied by Mahrattas wrote immediately to Lt. Col. Manuel Anton Ayala the Commander of the fortress asking him for the transfer of that fortress and of the lands belonging to Government. For this it will be necessary to take a mature deliberation on this grave matter, according to the military strength of Government and the financial status of the State, the justice of this acquisition and the military strength of Tippu, I put up the following suggestion: Whether it will be decent and convenient under the present circumstances to hand over to Tippu the fortress of Pir and the provinces of Sivessar and Kadra in the way in which it was promised, attempting to enter into a friendly treaty and a free commerce with his ports and leaving to him those places which are rice producing which is the chief means of subsistence of these people; or whether we should defend at all costs of State the above fortress and lands.

Dated Goa 20th May 1792. **Francisco Minezes.** [2]

1. Ibid. No. 101

APPENDIX No. 33

Translation of a Letter of Nawab Mahmad Rosa of Ankola to the Governor-General of Goa

1792

Wishing you good health, after giving my best respect to you. I hope that you will give me good news of your health. Being instructed by my sovereign of the Payen Ghat in which is included the fortress of Piro which is at present well fortified by your Excellency. I have come over to this place with troops and it will be convenient that this fortress is given up in the same friendly way in which it was taken, for, I having sent persons to Ximpi to look after that place they found an impediment and immediately communicated the matter to the Captain, your subordinate from whom I have received tokens of friendship through the same persons whom I again sent to speak to him till at last one person came from the same Captain with a letter which I highly appreciated. However as he is awaiting the formal orders of your Excellency I therefore hope that your Excellency in consideration of our old friendship will expedite orders to the competent officers to hand over the above fortress to the persons that I shall depute and enable the troops of my sovereign to enter. This will be greatly conducive to the betterment of our friendship for which purpose I am sending the couriers who may be sent back without the least delay and in order that there may not be any trouble by land or by sea they may be provided with the necessary passports.

Dated 17th November 1792.[1]

APPENDIX No. 34

Sri Rudra

1792.

The Kaul Sagvali chit granted by Haleri Virarajendra Wodeyar to the Rev. Fr. John de Costa is as follows:—

"Of the Christians who, owing to your influence, came to this country to till the soil, to trade and to form a pettah and to carry on

1. Ibid. No. 104

business therein, to those who are willing to undertake cultivation will be granted land on which to build houses for their abode, and land for cultivation and grain both for seed and food. Those who wish to live by trade will be provided for in Virarajendrapet, the place which has now been selected for a petta at Betoli close to Heggala in Yedenalknad Taluc and shops will be built and given to them. Whatever help lies in its power the palace will give them. A loan will be granted to those who require it. All the sums payable as tolls etc. by the traders, and the assessment etc. payable by the ryots, will be remitted for three years. In this petta a church will be built for your use and the cost of keeping a lamp alight in that church will be borne by the Palace. After the expiry of three years these people will be treated in the same manner as the other ryots in this country in respect of assessment etc. Recollecting what is here promised you may send for the ryots and cause them to settle here.

As commanded this was written by Private Secretary Kanu on the 10th day[1] of the dark fortnight in the month of Asvija in Paridari, 4894th year of the Kaliyuga.[2]

APPENDIX No. 35

1793.

"Order given by Haleri Virarajendra Wodeyar on the 8th day[3] of the dark fortnight of the month of Falguna of the year Paridavi to the Amila of Virarajendrapet of the Aramane Shime Taluc:—

Whereas it has been ordered that a daily allowance shall be given from the Palace as an alms to the Reverend Father John de Costa to maintain the seven souls (including himself) who live in his house, you are hereby directed to give him once in each month a quantity of rice calculated at seven pukka seers per diem at one seer per head, obtaining a receipt from the Reverend Father John de Costa for each payment. At the end of twelve months you shall bring with you twelve such receipts when you come with the Palace accounts. The payments made by you will then be entered in the accounts and deducted from the amounts due by you. It has been ordered that as

1. Wednesday 10th October 1792.
2. Coorg Church Archives.
3. Tuesday 5th March 1793.

long as the Reverend Father John de Costa remains in this country this allowance shall be paid to him without any impediment, and accordingly you must see that it is paid to him regularly. A copy of this Nirupa shall be kept in the records of the Mutsaddy of the Taluc, the original being handed over to the grantee.

This Nirupa was written on Tuesday by Palaka Munshi Somashekara according to order." [1]

APPENDIX No. 36

Bill of sale by Mahomed Ally Cawn Jalul Amaldar of Barcoor to Vattapacha Kistniah.

5th Mangasur year Vishwavasu

Whereas I have received orders from the Hazoor to sell all jack lands as have been cultivated by the Christians together with all garden grounds and the trees growing thereon and to deposit the amounts arising from such sales in the circar treasury, I do hereby in pursuance of the said order make over into Vottapacha Kistniah the three sanads hereinafter mentioned viz (1) a bill of sale for a cocoanut garden given by Devup Chitty to Banboo Christian, 2nd a bill of sale for a piece of ground for planting cocoanut trees for some Gudgeny ground and paddy land given by Porni Shetty to the aforesaid Christian, 3rd a bill of sale for some cocoanut trees given by But Shetty to the said Christian. The whole garden ground and wet lands and cocoanut trees mentioned in the aforesaid three sannads having been cultivated and made into one estate or garden called Pudduenthura by the before named Christians. The three plots of wet lands lying on the eastward of the garden and whole being bound west by a river on the east by the lands of Barlaya and Venkya north by a Nalla and south by the garden of Leroor Shunnay the aforesaid garden and ground containing 25 cocoanut trees bearing fruit, 16 not yet in bearing 151 in a declining state plants 261, and 8 past bearing total 461 cocoanut trees and the quantity within the said boundary (exclusive of that part appropriated to garden grounds) as much as one more 1/8th of attain of grain will sow also lying within the aforesaid boundary and bordering on Bup Shett's Chinnyales lands 4 cocoanut trees in full bearing 6 in a declining state total 10 cocoanut

1. Coorg Church Archives.

trees. The whole of which together with those mentioned as being within the aforesaid boundary having been valued by the inhabitants of this village and bazaar as follows:—

Cocoanut trees	Pagodas
1st sort—29	14— 5—0
2nd sort—16	4— 0—0
3rd sort—157	39— 2—8
4th sort— 8	1— 0—0
Plants —261	16— 3—2
	75—10—0
3 pieces of paddy land—	15— 0—0
Grand total—	90—10—0

which sum I do acknowledge to have received from you for the circar and in consideration thereof do make over and sell the aforesaid three sannads of the said Banboos to you together with all right and title to the before mentioned garden and paddy ground with the trees and growing and being thereon you will accordingly take possession thereof and cause the same to flourish. The amount of shist you have to pay to the circar therefor being 2 pagodas 1 fanam and 14 annas according to the Shanbhogue's account and in the same proportions as the other inhabitants pay theirs. You will hold the same lands enjoy and safety on these conditions and neither allow any balance to be outstanding or the cultivation thereof to diminish.[1]

APPENDIX No. 37

Abbe Dubois—Reade Correspondence

Abbe Dubois' letter to Reade, Collector of Baramahl

1797

"Black priests have arrived from the Malabar Coast in this country, without my permission without even preventing (?) me in my several churches. Amazed at the boldness and impoliteness of such a conduct I asked the cause of it, when I was answered that they came to

1. Madras Record Office: Proceedings of the Board of Revenue, 1801, pp. 8945-9014. It was a Kannada document. The above is the English translation which was appended by Ravenshaw to his letter of 19th July 1801.

take this (country) from me, and to take possession of all the Christian churches in Baramahl and Salem countries, saying that I was nothing else but an usurper, and that if I should oppose any difficulty to their undertaking they were bearers of orders from the Rt. Hon'ble the Governor of Madras to compel me to leave without delay this country and that the orders of which they are bearers, are of so compelling a nature that they leave no choice nor alternative etc. Their bold and determined discourses filled with surprise and care, all their speeches as well as their behaviour were .. .. for me. What reasons I asked (them) have the English Government to expel me from a country in which I ever trade it my principal study to evince my unfeigned gratitude for the protection and other benefits I am receiving from agents ? What crime have I perpetrated to be exposed to such a disgrace and ignominy ? Has my pacific conduct in this country given rise to any distrust on my probity and purity of my intentions ? If it is the case how comes it that such an order was not communicated to me either through the gentleman who is entrusted with the charge of the affairs in this department or through any of his assistants ? How comes it that a Government every where famed and conspicuous by its spirit of justice, moderation and impartiality without any apparent subject without hearing the reasons I may produce in the support of my cause, without my knowledge, deprives me of the peaceful possession of this mission, to give it to those adventurers ? Such an arbitrary step, said I, might frequently seem in the despotic courts of a neighbour prince, but among a nation which occupies the first rank in the civilized world it is not possible."

"In the meanwhile, the intruders who came to ravish my heritage are carrying on their undertakings with the greatest success; the calumnies they have spread every where against me among this ignorant and credulous people, by saying that I am a French priest, and that all the Frenchmen have since the Revolution fallen into heresy and have been without exception excommunicated by the Pope, that the doctrine of the Roman Catholic Church (is heresy) that the English Government sensible of all those motives, has entrusted them with the charge of all the missions in this country; these and a thousand other absurd discourses, and above all, their likeness by colour manners and morals with the people of this country have won them the affection and confidence of all and they are received and triumphing in all my churches; whilst, despised by all, I am obliged to fly from one cottage to another, and I hardly meet with persons compassionate enough to give me a shelter in their houses."

" In this dreadful situation, I have only left one resource, and it lies in your kind protection you have promised me, Sir, to favour me whenever I could stand in need of it. Therefore permit me in this truly trying circumstances to call upon you by all the motives which may inspire you with any concern of my helpless condition—I call upon you, Sir, for your protection and justice as a man persecuted without cause and whose last resource is to you—I call upon you as representing that generous nation which in these times of universal disaster and desolation has manifested so tender a commiseration to my brethren clergymen who stood in the same desolate state as this in which I am now standing. I call upon you for your justice because no other help no other resource is left to me, and if I am compelled to leave this country, I have no other way of living left, besides beggary and the compassion that my helpless condition may inspire to sensible hearts. Yet however hard my actual state may appear God forbid that I should endeavour to move in your mind a false compassion and to bias your judgment to my cause by this plain account of my real state; I only entreat you to attend the reasons on which my claim to this mission are grounded and after having examined them and compared with the claim of my opponents (they are running over both Dharmapuri and Salem) to judge according to what your wisdom and justice might suggest to you "

No reply to this letter for two weeks. The Abbe was desperate and wrote again :—

" My situation is such that if you bestow not on me the particular favour of your support and protection against the insults threats and insolent undertakings of my opponents I can no more live safe in this country."

Reade in his reply said :

" All religions being tolerated and every sect permitted to follow its own tenets throughout the British possessions I have hitherto considered it as not falling within my province to interfere in such disputes as the idolators of this country frequently have among themselves, unless when it becomes necessary as Civil Magistrates to preserve the peace when I only refrain them from committing violence on one another leaving their several authorities their rights and pretensions to be settled among themselves in the best way they can."

" There appears no reason for my acting differently in respect to whatever sects of Christians may appear in these districts. I wish

therefore that you wanted compound with the black priests that you mention as having arrived from the Malabar coast in such manner that you may not interrupt one another in the exercise of your religious functions."

APPENDIX No. 37

Extract from Genealogical Table of the leading Catholic families of Canara by the late Mr. Marian Saldanha.

1. Belegal Mascarenhas of Mangalore is a Prabhu.
2. Paul Mascarenhas was born in the village of Pachanadi of Bondel gram of Mangalore Taluk.
3. He owned many lands.
4. When they were taken to Pattana, the very lands passed over to Aibel.
5. This person was taken to Pattana along with the family when young.
6. In 1799 when the Christians who were taken to Pattana were released, Paul Mascarenhas, his sisters Annibai and Raben Bai returned and lived in the house built by him.
7. While so living he married Kerebettu Basthu Prabhu's daughter Mariabai.[1]

APPENDIX No. 38

From the general Revenue statement of Kanara and Sunda for Fasli 1209 or from 12th July 1799 to 11th July 1800 Church Benefices are as follows :—

	Star Pagodas
Mangalore .. .	42—10—23
Bekul	89—22— 9
Vittal	Nil
Poottoor	872— 0— 0
Kurrup	Nil
Bantwal .. .	Nil
Karkal	123—10—23

1, Translated from the Kannada found in the M. A. Thesis on Haidar Ali and Tippu Sultan by W. X. Mascarenhas Appendix No. 302 page 501 preserved in the St Xavier's College Historical Research Institute.

	Star Pagodas
Mulki	Nil
Bilsawar	1020—20—45
Barkoor	400— 0— 1
Cundapur	Nil
Honaver	Nil
Ankola	286—30—60
Supah	Nil
Soondah	Nil
Banwasi	659—27—61
Billigi	Nil
Total ..	3404—14—11

The figures are amounts in star Pagodas. This statement is an extract from a larger statement showing the income to Government from various sources for the year mentioned above submitted to Government by Sir Thomas Munro. The same statement shows that Hindu Mutts paid 398 star pagodas. There is only one instance of a Mosque paying the revenue and that in Bekul and the amount is 89—22—9.[1]

APPENDIX No. 39

Major Munro's three orders respecting the estates of Christians

I—26th November 1799

Whereas the Christians have represented that in the time of Tippu Sultan his officers made over some of their lands for nazzers sold other and gave away some without receiving any acknowledgement and also that various other individuals have seized on the lands, the following orders are written for your guidance viz. in order that it may be well known by whom and how much lands have been taken possession of what money such persons may have paid to Government therefor also that the Hootwally (or surplus remaining to the landlord of the rent he received from the undertenants after paying the Government rent of such lands) may be known and written, I have appointed and sent for this purpose a Muthsuddy named Vencappah

1. Selections from the Records of the Collector of Kanara page 64

and with him I have sent Saly Purvoe Dur Shetty and other Christians who will inform you of the circumstances attending the respective estates and in order that the before mentioned particulars may be fully made known to them you will call on the persons now holding possession of such estates to give every information on the subject and all accounts relative thereto and having reported the same to the Huzur you will receive orders accordingly the Muthsuddy (Vencappah) is only sent to enquire into the before mentioned circumstances. In some cases the people may be paid a nuzzer to Government for the land they hold. In such you will desire them to bring their sannad and inquire into the matter yourself for the current year the person holding such lands you will continue possession thereof.

II—24th July 1960

To

The Tahshildar .. ..

1. The Christians having been to the Huzur to represent their circumstances the following orders are sent to you for your guidance—with respect to such estates as were taken by people who paid a nuzzer to Government therefor after the Christians were sent to Seringapatam when the accounts thereof have been brought in thief (?) will be personally inquired into at the Huzur and orders given accordingly.

2. With respect to such estates and gardens as were on the Christians being sent to Seringapatam or at any time theretofore taken possession of by people who paid no nuzzer to Government therefor also in respect to such Christians Mooligarny lands of lands held by them as tenants for ever as by agreements made with the former landlords at a fixed rent and also in respect to such lands as have been held by them as Mooligarneys or tenants for ever and for which lands a greater rent being now paid the people holding them have disputed the right of the Christians to repossess such lands at the old rent formerly paid by them and refuse to allow them to cultivate the same unless they pay the present rent assessed thereon by the landlord—In any such cases the Christians will come and relate their circumstances to you and you will inquire to the same, and referring the cases to a Punchayat according to the custom of the place let them be decided according to the ancient and established usages of the country in such matters.

3. And whereas when the Christians were banished to Seringapatam many of them delivered all the goods and chattels to the charge

DHARMARAM COLLEGE LIBRARY, BANGALORE. 24908

of the people of the same place they inhabited and those people being now asked for the same have alledged that they were all taken away from them by the circar. On inquiring into such cases if you find people have any documents from the circar to prove their having delivered up such goods it is sufficient; but in case no such document can be produced whatever goods or chattels it may be clearly proved in inquiry were delivered to any such persons you will cause to be restored to the Christian complainants.

4. You will not allow any persons who may have got possession of a Christian's estate or any persons who are likely to take their part against the Christians to be a member of the Punchayat.

III—26th October 1800

1. In the case of Christians having voluntarily sold their estates, no further inquiry is necessary. Let the person or persons to whom it may have been sold remain in secure possession thereof.

2. Whereas the officers of the late Government did in a most violent and forcible way banish the Christian inhabitants to Seringapatam and taking a nuzzer for their lands make them over to other persons. In cases of lands being their given away you will diligently inquire and learn the Hootwally (thereof) or *balance of collections for the undertenants after deducting the rent payable to the circar* and carry it to account to the debit of the person holding the land and giving him credit for the amount nuzzer he paid to Government therefor for any outstanding balances on such lands which he may have paid and for any expense he may have been at in improvements to the said land you will make an account of the whole and reckon interest at the customery rate of the place on the following sums viz. amount nuzzer paid to government and amounts paid on account of outstanding balances on money laid out in the improvement of said lands. The amount thereof is to be entered in the accounts as before mentioned and a total of the above these heads being made you will deduct the amount Hootwally therefrom and causing the balance outstanding on said lands to be paid by the Christians to the person who took the same (from the late government's officers) you will make over such lands to them. If on settling any account of this sort the amounts received from such lands by the person who took them of Government should exceed the sums paid by such person therefor then and in that case such excess is not demanded from him but the land is merely to be

made over to the Christians together with all sannads or other title deeds such person may have to the estate. You are to get there (?) accounts enquired into and settle by Punchayat by the end of Pholgoon or Marsry or 10th March 1801 so that the land in question may be made to the Christian by Chetteny of Durmathy or end of April 1801. Should it be proved that from the month of November the present holders of such estates should (from self interested causes) have cut down or otherwise destroyed any trees of any of the said Christians estates you will report the same to the Punchayat Cast and direct them to give credits in the account therefor.

You will state the cause of your not having settled the causes respecting land for which no nuzzer was paid as directed by a former order and if you delay in causing the cases herebefore mentioned to be settled beyond the time prescribed, you will be heavily fined for such neglect.[1]

APPENDIX No. 40

Final Settlement of the Properties of the Christians

"A claim given in by 141 Christians landlords has already furnished me with more examples of this kind. These men were carried into captivity by Tippu in 1784; they returned last year, and as they are composed of all descriptions, from the highest to the lowest, they give a correct average of their own estate. These estates were confiscated by the Sultan and divided among other castes. The Christians have claimed them again. It appears from a statement acknowledged to be correct by both parties that these lands are now cultivated by no less than 235 undertenants who pay yearly to the proprietors Bahaduri Pagodas 2532."[2]

---

1. Madras Record Office: Proceedings of the Board of Revenue, 1801, pp. 8945-9014. These three orders were originally in Kannada. An English translation was appended to the letter of Ravenshaw dated 19th July 1801.

2. Extract from a letter of Munro in 1800, from "Selections from the Records of the Collector of S. Kanara" (Mangalore 1879). This whole statement was alleged to be printed in Gleig's Life of Munro Vol. I at p 292. As the book was not available in India. I wrote to the British Museum in London. It was not found there also.

APPENDIX No. 41

Extract from the Letter of Sir Thomas Munro

1800

"6. Among the numerous causes of rent which have come before me, the landlord's rent was much oftener above than below 50 per cent of the net produce; in many instances it was 60, 70 and 80 per cent. The most productive lands it may be said are the most liable to become the subject of litigation and cannot therefore be taken as a standard for the average of the whole. It does not appear to me however that they ought to be regarded as a selection or that they might not form a fair average, for they comprehend every description of land, those of the poorest as well as of the most substantial land-holders—a cause in which most of the native Christians were concerned—has furnished me with a great number of examples the result of which was still more in favour of the landlords. In 1784 when they were carried into captivity by Tippu, their lands were confiscated and either given away or sold to men of other castes for a price far below their value. They have now claimed their restoration and in order to determine what their present holders may be entitled to a statement No. 1 has been drawn up by the parties themselves and as both have agreed to abide by it there can be no doubt of its being pretty correct. The only difference is about the price of rice, the one party reckoning the three mooras to the pagoda and the other four. The Hindus assent that the Christians are most industrious of all castes and that therefore they have more rent than any other—the Christians deny this. They say they have got the name of industrious from selling vegetables in Mangalore and engaging in various occupations, but that the Hindu landlords from confining themselves entirely to the cultivation of their lands render them fully as productive as theirs are; that the Hindus though they have more bad land, have also more good; and that the average rent of Hindu landlords is not in any one of the five contained in the statement so low as 50 per cent of the net produce. It was my intention to have procured from every Christian landlord an account of the produce of every estate which bordered on his own. This would probably have furnished me with the detail of a thousand estates, the average of which without any material error might have taken as that of the districts to which they respectively belonged."[1]

1 Extract from a letter "On reductions of Rent" to W. Petrie, President of the Board of Revenue by Munro, Collector of Kanara dated .. .. .. 1800.

APPENDIX No. 42

Tagavi Loans

"The inhabitants of Cundapur, Honnawar and other towns who were driven from their habitations by Tippu Sultan on account of their connection with the European Factories have also been with me for the same purpose. It will be necessary to make them an advance of 5 or 6 thousand pagodas as Tuckavi to be repaid within one year. Such advances were always authorised by Government in the Baramahal as far as 4 or 5 per cent of the revenue."[1]

APPENDIX No. 43

Memorial of the Christians of Kanara to the Archbishop of Goa

1800

"It is notoriously known in all Asia and all other parts of the globe of the oppression and sufferings experienced by the Christians of the Dominion of the King of Kanara during the usurpation of that country by Tippu Sultan from an implacable hatred he had against them who professed Christianity and it was carried to that extent as to deprive them of all their property and finally causing them and their families to be transported to the Sultan's own territories.

"At the time of their captivity they have had the misfortune to see their families sold by order of Tippu Sultan, some to the Christians, others to the pagans; but since Providence through his infinite mercy has been pleased that his Brittannic Government should revenge the jisarit and your Memorialists to be released, truly from slavery, so as to enable them to return back to their country. But as our wretched salvation is such deprived of every means of subsistance, permit us to lay our distressed situation before your Excellency and to implore you to come forward and recommend our holy cause to H. E. the Right Hon'ble the Governor-in-Council of Madras and to request their benevolent hand to attend to it and to implore for an order to deliver

1. Letter of Sir Thomas Munro 6th January 1800.

soon the landed property they formerly possessed, after a fair investigation and proof obtained that they were the original proprietors and bound to pay the taxes as hitherto paid by others to Tippu Sultan or as much as His Rictami Epvend may think reasonable from the proceeds of the lands."[1]

APPENDIX No. 44

Letter of the Archbishop of Goa to the Governor of Madras

As a Prelate and Pastor of Religion I am not only bound to administer my function and entrust the flock (which the divine Providence has entrusted to my care in the Doctrine and the Principles of the Sacred Gospel) but likewise to protect them from every oppression which they may experience and as such I am led to lay their distresses before that power under which consists the means of their relief; under this circumstance I take the liberty to enclose for the attention of your Excellency-in-Council (a copy) of a memorial that the Christians residing in the southern provinces of Canara has transmitted to me.

As the justice of the case so represented by them depends much on the humanity, piety and goodness of your Excellency-in-Council (animated with confidence that your Excellency will protect these poor Christians) to lay their mournful situation to the attention of your Excellency and to represent that they were totally deprived of their property and effects by the Tyrant Tipoo Sultan, by the hatred which he entertained against the Christian religion and who are now destitude of every means of subsistence, being deprived of returning themselves to their former situation; But as now the British arms by the blessing of Providence has been the means of redeeming these poor Christians from the (sorrows) of captivity and to enduce them to return to their own home, I most humbly implore your Excellency-in-Council that their representation may be taken in consideration and afford them such relief as the merits of the cause requires—and in (the meantime) I will at all times in my prayers implore Heaven that happiness and every blessing may (be bestowed) in your Excellency.[2]

1, G. Moraes: Mangalore pp. 87-88.
2. G. Moraes: Mangalore pp. 88-89.

APPENDIX No. 45

Account of Buchanan

1801

"As the Christian religion does not prevent the readmission into the church of such delinquents these involuntary Mussalmans have in general reconciled themselves with the clergy, who now of course are at liberty and 15000 have already returned to Mangalore and its vicinity; 10000 have made their escape to Malabar, from whence they are returning home as quickly as their poverty will admit. The clergy are now busy with their flocks, whose poverty however has hitherto prevented them from rebuilding any of their churches. During the Government of Hyder these Christians were possessed of considerable estates in land, all of which were confiscated by Tippu, and immediately bestowed on persons of other castes from whom it would be difficult to resume them: These poor people have none of the vices usually attributed to the native Portuguese and their superior industry is readily acknowledged by the neighbouring Hindus than avowed by themselves."[1]

APPENDIX No. 46

Board's Letter to the Collector Ravenshaw

30th July 1801

Sir,

I am directed to acknowledge the receipt of your letter of the 19th instant reporting on the petition preferred by the Christian inhabitants of Kanara to the Governor General.

2. The Board observe that the subject of their claims has been under the consideration of the late Collector and that several of the Christians have been put again into the possession of their estates.

3. The Board desire that you will furnish a list of those who have been so put in possession according to the enclosed form and distinguishing them under the different heads according to the nature of their claims on those who were possessed of this property on their being removed to Seringapatam and as dictated in the 13th para of your letter.

Fort St. George, 30th July 1801. *Sd.* George Gurraw.[2]

---

1. Buchanan: Journey II 219

2. Madras Record Office: Proceedings of the Board of Revenue, 1801, pp 8945-9014.

APPENDIX No. 47

Letter of Ravenshaw to George Garrow Ag. Secretary to Board of Revenue, Madras

22nd August 1801

Sir,

The information and the accounts required in your letter of 20th ultimo shall be furnished as soon as possible; but I have little hope of their being ready for some weeks. The Board may naturally ask why the particulars were not ascertained previous to the Christians being put in possession of their estates, it becomes me therefore to state the reasons thereof.

2. Major Munro's orders for settling the accounts of all the Christian's lands so as that each respective estate might be made over to them on the 10th of March last were issued to all Tahsildars on 26th October 1800. But when I arrived in Kanara not one was settled. On inquiry into the cause of this, I found that the persons holding the estates had been absenting themselves on various pretexts in the vain hope of avoiding an investigation and thereby keeping the lands, and that others who were obliged to submit their case to a Panchayat had given in most erroneous accounts of the produce of the land, as well as of the money they had expected thereon in order to render the amount payable from the Christians for redemption more than it would be worth their while or indeed than they could give. The Christians had few if any friends to support their cause and stood little chance of fair play against a set of people determined to make every prevarication and misrepresentation in their power to impede a final settlement. I was too fully occupied in the settlement of the country and in my preparing my Jammabundy and other statements till the end of April to be able to investigate the accounts myself. Having ascertained therefore that the object of the late holders was to cause a delay till after the month of May when the cultivation begins and in which they thought themselves sure of another year profit I determined at least to disappoint them if I could not bring them to a settlement. I therefore repeated the orders to the Tahshildars and further directed them to make known to the holders of the Christians' estates that I was convinced a fair settlement of their accounts would only be avoided by them and that as it would be injustice to keep the

Christians out of possession of their lands merely on account of their prevarications that I had resolved whether the accounts are settled or not to allow the Christians to cultivate this year according to Major Munro's orders and that such persons as did not come forward and make a settlement before that time must wait till after the season for cultivation was over.

3. These orders caused an investigation of most of the accounts in the different talooqs: on looking into which at the end of May I found so many inadmissible charges in all that I would not sanction them and as the cultivation had already begun I was obliged to defer what I resolved on an investigation of them myself till it was over and the parties could conveniently attend me. I nevertheless put all the Christians in possession of their lands in their binding themselves to abide by my decision I might afterwards make as to the amount they were to pay for redemption. The former holders could not complain of this for they could not deny but there were exceptionable charges on their accounts and which had obliged me to postpone a final settlement.

4. The cultivation of the first crop being now over I have begun on the accounts and when the whole are gone through they shall be submitted to the Board.

Mangalore, 22nd August 1801. *Sd.* **John G. Ravenshaw.**[1]

APPENDIX No. 48

Letter from the Board of Revenue, Madras to the Governor of Madras, Edward Lord Clive

16th September 1801

My Lord,

On receipt of your Lordship's orders under dated the 22nd June last we furnished the Collectors of Kanara with copies of the papers which accompanied and directed them to report on the hardship which the Christians of Kanara set forth in their representation to the Governor General in Council to explain their past and present situation and also to afford them such temporary relief distressed might require.

1. Madras Record Office: Proceedings of the Board of Revenue 1801, 31st August, pp. 10568-78.

2. We also desired the Collectors to inform us how their estates have been appropriated and whether it were possible with justice to reinstate them in their possession and if not whether waste lands might not be given to them upon favourable terms.

3. We have since received Messrs. Read's and Ravenshaw's reports on this subject. The latter gentleman in whose division the great portion of Christians reside and who hold their estates in the southern parts of Kanara has gone very fully into the subject. It appears that the petition presented to H. E. Governor General was the fabrication of a Roman Catholic priest who counterfeited the signatures of various Christians and gave it all the appearance of an original and authentic document.

4. The improper deception of the priest is not so much a matter of discussion as the case of the Christians for whom he became an advocate and although the artifice can scarcely be warranted by the circumstances of the case yet it has brought the condition of the Christians to an ultimate consideration much earlier than otherwise would have happened, not that the subject has been thus for the first time discussed, for it appears that Major Munro had taken their case into consideration and passed several orders in their favour, although owing to his removal from Kanara they had not been fully carried into effect.

5. Without entering into a discussion of the reasoning of Mr. Ravenshaw either as to the seizure and transfer of their estates or as to the right or equity of the proceeding, we shall bring the subject to one point, viz., the relief that is to be afforded to the Christians in Kanara and how is it to be afforded without detriment to those who are and have been since in possession.

6. The principle therefore must be adopted to the mode in which the present possessors obtained the estates of the Christians. Some of them held deeds of tenure from the late Government for the estates and paid considerations at the same time to it for the proprietor's right. Others took possession by paying a nazzerana and some were seized and are now held without any document whatever. Those of this last description we think should reveal to the Christian proprietors upon their making good what has been laid out on the improvement which is made to appear agreeably to the custom of Kanara. Those of the second description should be made over to the Christians upon their paying the amount of the nazzerana and for such visible improvements as have been made.

But in regard to the first description who hold regular deeds from the former Government we do not think it expedient that they should be dispossessed unless they are willing to relinquish in favour of the original proprietors and in the contrary case that waste lands be given to the Christians with advances of Taccavy to enable them to make improvements and that the lands so granted to them be free of assessment for the first year, to be assessed at the rate of 1/12th of the full rent for the three following years and progressively to rise to the full rent in the 3 next. This indulgence might be granted to all the Christians who may not obtain possession of their lands.

7. From the readiness with which the free holders of the Christian estates in the northern division surrendering them to the original proprietors as is shown by Mr. Read's report where their claims have been fully and satisfactorily arranged by the parties themselves, we hope that Mr. Ravenshaw will meet no difficulty in carrying into effect. Whatever may be your Lordship's resolutions on this subject, but as it may not be in the power of the Christians to pay the amount of the nazzerana and improvement to the present possessors, we recommend that a discretion be allowed to the Collector to advance the amount where necessary as taccavy repayable in 3 years ⅓rd annually.

8. .. ..

Fort St. George, 16th September 1801. *Sd.* **William Petric.**[1]

APPENDIX No. 49

Extract from a Letter of Government to William Petric

17th October 1801

1. .. ..

2. We are satisfied from your explanations and the facility with which the Collector of the Northern Division of Kanara has adjusted the claims of the Christians that an accommodation between the present occupiers of their estates and the ejected

1 Madras Record Office: Proceedings of the Board of Revenue, 1801, 5th November pp 13104-7. The matter in the letter from para 8 onwards deals with other districts.

Christians will be equally practicable in the Southern Division when the Collector shall have been furnished with your proposed arrangement. We therefore direct that he may be instructed to conform to them in proceeding to reinstate in their hereditary property.

3. .. ..

Fort St George, 17th October 1801. *Sd.* **Clive.**
Stuart etc.[1]

APPENDIX No. 50

Board's Letter to Ravenshaw

2nd November 1801

Sir,

I am directed to acknowledge the receipt of your letter of the 19th July explaining the case of the Christians in Kanara brought forward in a petition to the Governor General.

2. From the facility with which the Collector of the Northern Division has adjusted the claims of those people His Lordship in Council is of opinion that it will be equally practicable in your division. The principle therefore by which you are to be regulated must be adopted to the mode in which the present possessor obtained the estates of the Christians.

3. Those who hold deeds of tenure from the late government for the estates and who paid considerations at the same time for the proprietory right it will not be expedient to dispossess unless they are willing to relinquish in favour of the original proprietors or their full indemnifying them, which, as it is not likely, the Board desire that you give them waste lands making advance of taccavy to enable them to make improvements and to render their property valuable. The lands so granted are to be free of assessment the first year, to be taxed at the rate of 1/12th of the full rent for the three following years and then to rise progressively to the full rent in the three next.

4. The lands of those who obtained possession by paying a Nazzarana only the Board direct may revert to the former Christian proprietor upon his making good the Nazzarana and what has been

1. Madras Record Office: Proceedings of the Government of St. George in the Public Department, 1801.

laid out in improvement of the estate provided that improvement shall be made to appear agreeably to the custom of Kanara. But with regard to those which were seized on and held without any account and such as were left in trust, these are to be restored upon the same principle with the foregoing that is, paying for the visible improvements that have been made. But in every instance when Christians may not regain possession of their estates the same indulgence is to be extended to them as has been directed for those of the first description.

5. It will no doubt be impracticable for many of the Christians to redeem the estates upon the foregoing principles; but as it is not the intention of the government that their restorations should prove a virtual deprivation you will advance the amount to them as taccavy, when it is not excessive, repayed in three years ⅓rd annually or at such periods as you from the nature of the Christians may deem reasonable. You will however as early as you can form an estimate and report the probable amount.

Fort St. George, 2nd November 1801. *Sd.* **George Garron.**

APPENDIX No. 51

Letter of Ravenshaw to the Board

20th September 1803

The past and present situation and circumstances of the Christians in this province has been already detailed to your Board. They are truly sensible of and sincerely grateful for the indulgence granted them by Government in allowing me to lend them money for the purchase of their confiscated estates. Notwithstanding however I am sorry to say not more than ⅓rd of the present holders have been induced to restore them. Of the amount authorised by your secretary's letter of the 25th May 1802 viz., star pagodas 7222-33-30 only star pagodas 2300-12-67 have been advanced for that purpose. The remainder I trust your Board will allow me to lend them on security repayable in 3 years with a view to enable them to cultivate waste lands should I be able to persuade them to undertake it.

The misfortunes of these people further induces me to request your Board will intercede with Government to grant me permission to

make them a present towards enabling them to build a chapel which they are greatly in want of but have not the means within themselves of erecting. The expenses of a permanent building of this nature is estimated at 2000 Bahadury pagodas, the half of which equal to star pagodas 1142-38-45$\frac{5}{7}$ is the sum I could wish to offer them on the part of Government.

Mangalore, 20th September 1803. *Sd.* **Ravenshaw.**

The Board are informed by the foregoing letter that the Collector has been unable to prevail on any great proportion of the present occupants to restore to the Christians their confiscated estates and that consequently of the sum authorised to be advanced for this purpose there remains an unappropriated balance of star pagodas 4922-20-47. This amount Mr. Ravenshaw proposes to be lent to the Christians on security and repayable in 3 years to afford them the means of bringing waste lands into cultivation which being a measure of greater public advantage than the purchase of their former estates it is AGREED to recommend to Government to sanction.

In consideration of the difficulties which the Christians labour under from the conduct of the former government towards them, Mr. Ravenshaw further recommends that one-half of the estimated expense of erecting a chapel at Mangalore being star pagodas 1142-38-45 be defrayed by the circar on the subject, it is AGREED to request the determination of Government.[1]

APPENDIX No. 52

Letter of Collector Ravenshaw to the Board of Revenue, Madras

23rd March 1803

Sir,

I have received your letter of 9th November.

The Christian inhabitants of my district wished to enlarge a chapel they have had erected near Mangalore ever since their residence

1. Madras Record Office: Proceedings of the Board of Revenue, 1803, pp. 11697.

in the province. That spot can only be objectionable in military point of view in the event of the fort ever being rebuilt, which for various reasons I suppose can never take place. The spot however is objectionable from its being too confined. I desired them therefore to fix on others which they have done at the distance of more than a mile from Mangalore and far without the limits of the cantonment which I suppose will render any communication with the commanding officer on the subject unnecessary.

Camp—

Greenoor,
23rd March 1803.

I am,
Sir,
Your obedient servant,
John G. Ravenshaw.

Minute thereon :

In obedience to the orders of the Governor in Council under date 15th October last the Collector was directed to choose in communication with the officer commanding at Mangalore a more favourable spot of ground on which to erect a chapel than the one first applied for by the Christians. By the letter now received from Ravenshaw it appears that they propose building at a considerable distance from the fort and so removed from the cantonment as in a military point of view to obviate all objections. AGREED to request the orders of His Lordship in Council on this subject.[1]

APPENDIX No. 53

Extracts from Board's Letter to the Governor

6th October 1803

Para 8. Under dates the 16th September 1801 and the 29th April 1802, the Board fully explained to Government the situations of the Christians of Kanara and recommended that a sum of 6319—9—0 Bahaduri or 7222—33—34 star pagodas should be advanced to them payable in three years to enable them to repurchase their estates which had been confiscated and sold during the Mahomedan Government of Maisur. This proposition was sanctioned under date the 8th May 1802.

1. Madras Record Office : Proceedings of the Board of Revenue, 1803, pp. 13605-7.

Para 9. By the enclosed letter from Mr. Ravenshaw your Lordship will observe that he has been able to prevail on a small number only of the present occupiers of the estates to restore them to their original Christians possessors and that he has disbursed only star pagodas 2300-12-67 leaving unappropriated star pagodas 4922-20 47 of the sum authorised. This amount the Collector proposes to lend them on security payable in 3 years to afford them the means of bringing waste lands under cultivation, a measure of much greater public advantage than the purchase of their estates and which therefore we beg leave to recommend for sanction.

Para 10. In consideration of the difficulties which the Christians labour under from the conduct of the former government towards them the Collector also recommends that one-half of the expense of erecting a chapel at Mangalore estimated at star pagodas 1142-38-45 be defrayed by the circar. On this subject we request your Lordship's recommendation.[1]

Fort St George, 6th October 1803.

APPENDIX No. 54

Extract from a Letter of the Governor of Madras to the Board of Revenue

15th October 1803

.. ..

Para 9. We entirely concur in the sentiments which you have expressed regarding the advantages to be derived from directing the industry of the Christians of Kanara to the cultivation of waste lands and as the reluctance of the present possessors to relinquish the lands which were formerly in the hands of that class of people has caused but a small portion of the fund which was authorised by Government to be appropriated to the purpose of enabling them to regain by purchase the possession of their lands we desire that the remainder may be advanced to them in the way proposed by the Collector for the purpose of affording to them the means of bringing waste lands into cultivation.

1. Madras Record Office: Proceedings of the Board of Revenue 1803, p. 11697.

Para 10. As we have reason to believe that the situation which has been proposed by the Christian inhabitants of Kanara for the construction of a chapel is objectionable in a military point of view we desire that the Collector may be instructed to choose in communication with the commanding officer of Mangalore a more favourable spot for that purpose and when the allotment of a space of ground shall have been fixed for the site of the chapel we authorise the sum of pagodas 1142—38—45 to be disbursed by the Collector in the execution of that work.[1]

.. ..

Fort St. George, 15th October 1803.

APPENDIX No. 55

Board's Letter to Ravenshaw

9th November 1803

The Board direct me to acnowledge the receipt of your letter of the 20th September and to inform you that as the reluctance of the present possessors to relinquish the lands of the Christians has caused but a small portion of the fund which was authorised by Government to be disbursed His Lordship in Council has been pleased to consent that the remainder be advanced to them in the way proposed by you for the purpose of affording to them the means of bringing waste lands into cultivation.

There being reason to believe that the situation which the Christian inhabitants of your district have proposed for the construction of a chapel is objectionable in a military point of view the Board direct me to desire that you choose in communication with the commanding officer of Mangalore a more favourable spot for that purpose and when the allotment of a proper space of ground shall have been fixed for the site of the chapel His Lordship in Council has been pleased to authorise the sum of star pagodas 1142—38—45 to be disbursed by you for the purpose of assisting in the execution of that work.[2]

Fort St. George, 9th November 1803.

---

1. Madras Record Office: Proceedings of the Board of Revenue 1803, pp. 12518-19.

2. Madras Record Office: Proceedings of the Board of Revenue, 1803, pp. 12840-41. This was the Government grant given for the rebuilding of the Cathedral (Rosario Church).

APPENDIX No. 56

Memorial of the Christians to the Bishop of Mylapore

1803

Reverend Sir,

It is well known in the whole of Asia and in some parts of the globe that the Roman Catholics suffered great oppression and hardships in the times of the tyrannical dominion of Tippu Sultan in the Kingdom of Canara on account of the unparalleled hatred he had conceived against them on account of their religion; he went so far as to deprive them of all their property and finally by the effects of the tyranny he transported all of them with their families to the Pattana.

At the time of this captivity which they acknowledge as a punishment from God for their sins, all their estates were sold, some to Christians and others to Hindus; but God through his infinite mercy having compassion on their miserable state restored them to their country by the help of the powerful British Government.

They being in extreme poverty in consequence of their having been deprived of their property appeal most humbly to your Lordship who is their Pastor and Prelate to obtain the same properties from His Excellency the Governor and President in Council of Madras on condition that they will prove their right over them and pay the same amount as was paid by the present owners to the then reigning Tipu Sultan, besides another sum for the improvement of the same properties according to the opinion of expert agriculturists."[1]

(Translation from the Portuguese)

APPENDIX No. 57

Forwarding Letter of the Bishop of Mylapore to the Governor of Madras

"As a Prelate and Pastor of religion I am bound by my divine office not only to teach the doctrine and the precepts of the gospel to the people whom Divine Providence has entrusted to my care, but

1. Archives of the Diocese of Mylapore, no. 1972.

likewise to protect them from every oppression they may undergo owing to the tyranny of their superiors before the higher authorities who are empowered to defend them. Hence I am led to place before the respectable presence of your Excellency the memorial of the Christians of the South residing in the kingdom of Canara which has been remitted through their procurators.

The justice of the case and especially the kindness piety and rectitude of your Excellency and your Honourable Council encourage me to appear as the intercessor of these miserable Christians who have been tyrannically despoiled of their properties through the hatred of Christian religion and who are at present destitute of every means to recuperate them, except through the powerful authority of your Excellency. I hope they will obtain from your Excellency their old properties which will be the compliment of their liberty since they through God's infinite bounty were freed from captivity and taken back to their country by the potent arm of the British nation.

For this grace so worthy of the greatness of your Excellency I shall always pray that God may bestow upon you those gifts that are the main objects of man's happiness.[1]

(Translated from the Portuguese)

APPENDIX No. 58

Rosario Church

1803, July 26

Proceedings of the General Meeting of the community for erection of the Rosario Church at Mangalore.

On 26th July 1803, at a meeting to which the Vicar of Vara, President, Procurator, Escrevao, Treasurer, other officers belonging to the Confraternity of Our Lady of the Rosary, Fabricars, Gurkars and others attended and with the unanimous consent of each one in particular, of their own accord and free will and not having been compelled, it is resolved to build a Church in honour of Our Lady under the most singular title of the Lady of the Rosary and to erect the same *de novo* after the acquisition of the Kanara Kingdom by the English Honourable Company in consequence of the happy victory

1. Ibid.

obtained at Seringapatam. The Church was demolished from the foundation during the time of the cruel and tyrannical persecution under Tippu Sultan son of Hyder Khan, the Nawab. As the funds of both the Fabrica and confraternity are insufficient to erect the said Church, some devout benefactors have come forward with funds for the erection, on condition the Fabrica of this Church gives five candles to each of the Benefactors; in their absence to their heirs i. e. not to all the sons of each of the above named benefactors, but to the eldest of them (whether they live in union or separately) on the five principal feasts i. e. on the Pasch (Resurrection), Natal (Christmas), Nativity of Our Lady, Assumption of Our Lady, and on the principal feast of Our Lady of the Rosary. Besides the burial fees should be without the Fabrica fees to every one of the Benefactors, but not to their heirs. Those who pay 20 pagodas to be given a candle weighing ¼th lb. those who pay 10 pagodas be given a candle weighing 3 ounces, those who pay 5 pagodas be given a candle weighing 2½ ounces. To the devout benefactors of 20 pagodas burial in Capellamor to be given, to those of 10 pagodas in Cruseiro, and to those of 5 pagodas in Corpo of the Church. The giving of the candles will remain in force till the sun and the moon exist. As we unanimously agree to this we hereby give our consent and herein we have signed ourselves. The devout benefactors of 20 pagodas and above are fifteen as enumerated below:—Caithan Coelho, Codialbail, and Juao Saldanha, Bolar Rs. 200/- each. Salvador Pinto, Gurkar of Codialbail, Pedru Noronha, Gurkar of Bolar, Caithan Souza, Bolar; Diogo Pais, Bellur; Mathew Rego, Derebail; Lucas D'Souza, Pedru D'Souza, and Thomas D'Souza of Cullur; Francis Thomas Fernandes, non-parishioner; Antonio Baptist, Urwa; Mathes Monteiro, Cavur; Basil Coelho and Pascal Gonsalves of Falnir in Milagres Rs. 80/- each.

Benefactors with 10 pagodas—Jeocquim Saldanha and Ignatia Britto, Bolar; Pedru D'Souza, Jeppu; Diogo D'Souza and Maria Abreo, of Kaddaly (Kadri); Pascal D'Souza and Lucas D'Souza, Jeppu; Francis Coelho, Mathew D'Souza and Magdalena Pinto of Christaunkeri and Domingo Fernandes, non-parishioner Rs. 40/- each.

Moreover it is agreed that this number of 15 devout benefactors will take upon themselves the erection of the Church and work till its end paying all the expenses as far as it lies in the power of each.

The Very Rev. Vicar of Vara Minguel Juse Louis Mendes Rs. 400.

At the full meeting of 26th July 1803.

Sd. Minguel Juse Louis Mendes, Vicar of Vara.
,, Antonio Martinho Coelho, President.
,, Salvador Pinto, Procurador.
,, Constantino de Noronha, Secretary.
,, Caetano D'Souza, Treasurer.[1]

APPENDIX No. 59

Kingdom of Coorg—Maharaja Virarajendra Wodeyar

1805

The Takid Nirupa issued to Francisco Xavier, Carmelite, Missionary Apostolic, Vakil of the Right Reverend Doctor Don Pedro de Alcantara, Bishop and Vicar Apostolic of Bombay, is as follows:—

Whereas you approached us and stated that with the consent of your High Priest, the Bishop of Bombay, the Rev. Fr. John da Costa has been stationed in our country to preach to the Christians there in accordance with their religious dogmas, and whereas you solicited permission to the priests of the community of the aforesaid Bishop of Bombay to come to our country and continue their ministrations after the close of the term of office of the present priest, it is hereby ordered as follows :—

It is true that the Reverend Father John da Costa has come to our country and has been instructing the Christians in their religious tenets and is a priest of their Church. This is agreeable to us, and be it known for certain that it pleases us and we approve that even after the retirement of the present priest, your High Priest, the Bishop of Bombay, shall continue to send his priests to our dominions to dwell in the church, teaching the Christians their religious precepts.

This Takid Nirupa was written according to order on the 7th day[2] of the month of Phalguna in Raktaksh; the 4906th year of the Kaliyuga.[3]

---

1. Panjim Archives.

Dumgerob. an ancestor Rev. A. P. Souza of Maria Ashram was one of the contractors. It is to build this Church that the contribution of star pagodas 1142 and odd were promised by Government. This contribution is not mentioned in this meeting. I have not come across any letter in the Madras Records of the payment made of this amount.

2. Wednesday 6th February 1805.
3. Coorg Church Archives.

APPENDIX No. 60

Regulation by Fr. Francis Xavier of St. Ann for the Christians of Coorg

(1805)

1. With regard to the profession of Faith.

Since some years, the word "Veghelli" has been inserted in the formula of the art. of Faith in Konkani, to indicate the distinction of the Divine persons. Well, this word must absolutely be removed, taken away and suppressed as it is very dangerous, especially for the less instructed idolaters. For, the meaning, which is commonly given to that word, does not indicate "distinction" but "separation," a thing which in no way can be said of the Divine Persons without harm for the Faith.

2. With regard to the acts of the theological virtues and the act of contrition.

The formulas of these acts, which the Christians have to repeat very often, must be easy, clear and as short as possible, so that all, even those who are less instructed, can easily learn them by heart. But the new formula of those acts, especially the one of the act of Faith, is rather long, moreover it mentions several (dogmas) truths of our Faith, whose explicite profession is not necessary for all, especially for the less-instructed. The Parish Priest will then endeavour but in a prudent way, to substitute a formula, which is shorter, already known and used in other centers of Christians, chiefly where the tribunal of the holy Inquisition is working against the heresy.

3. With regard to the administration of the Sacraments.

In the solemn administration of the Sacrament of Baptism, one should act as follows: in pouring the water on the head of the one who is to be baptised, one must make use of a shell, or of a spoon or of something similar and convenient, but one will abstain pouring it with the hand. The same rule is to be observed also, as far as possible, in the baptisms which are conferred, on account of necessity, not in the church. With regard to the to the unctions (anointings) made with the Holy Oil or the holy Chrism, during the solemn administration of baptism or during the anointing of the sick, we

forbid to make use of small brushes or of something similar, but the anointing must be done, as prescribed in the Roman Ritual, with the thumb.

4. With regard to the precept of the annual confession.

As there is only one Father in the Mission to hear the confessions, it may happen that some of the faithful, be it out of want of confidence or for any other motive, do not consent to make their confession to him; in order to prevent the abuses which could come from that, we authorise every Christian to make his annual confession in another Parish even in another diocese.

5. With regard to the Days of Feast and Fasting.

All and only the Feast days, which are of precept for the whole Church, will be announced to the people, and they will be announced on their proper days i. e. according to the Roman calendar. The same will be observed with regard to the days of fasting i. e. the days of fasting will be announced but only those which are obliging the whole church.

6. With regard to the Mass of the Parish.

With regard to the application of the Mass "Pro Populo," the Parish Priest will follow the Apostolic constitutions. And according to those constitutions he is obliged to say the Mass "Pro Populo" not only on Sundays but also on all the Feast days, on which the people is obliged to hear mass.

7. With regard to rendering account of the state of the Mission.

The Parish Priest must every year, about Easter or at the most convenient time, send to the Vicar Apostolic a very accurate account of the Mission, so that the Vicar Apostolic may know the real state of it, and then order and regulate what may be most convenient to the glory of God and the welfare of the souls.

We order that all, whom these prescriptions concern, observe them faithfully.

APPENDIX No. 61

Petition by

Francis Fernandes, Anton Rebel, Diogo Apos, Duming Souza, Pedru Andrade, Salvadore Quadro and others

to the Principal Collector Henry

dated 1 November 1819

We have suffered much under Tippu and now enjoy peace under the rule of the Company Sircar. (We) have been supporting our church according to our means and have now made some properties for our church. Then we together with other Christians petitioned the Magi Collector the Honourable Thomas Munro for the remission of assessment of Church properties; and he referred it to the Honourable Governor and he granted our request. Now there is a saving of about 50 Varas. But two Muktesars Jaki Naik and Pedru Luis with the connivance of about 31 people appropriate to themselves this money and refuse to render account. They must therefore be forced to give an account of income and expenditure.[1]

APPENDIX No. 62

English translation of a Government Circular to the Tahshildars of Canara

A translation of the same is found in the archives of the Milagres Church, Kalyanpur written in Kannada Characters

Revenue No. 9

To

Ijatal Sar .. .. ..

Tahshildar of .. .. Taluka.

The Christians who had purchased lands to meet the usual expenses in their churches petitioned that the assessment on the lands be stopped and the lands be treated as Inam. Their petition was

1. Kalyanpur Milagris Church Archives.

forwarded with recommendations for the grant of their prayer and orders have been received from Government dated 10th August 1821 and from the Revenue Board dated 16th idem to the effect that the collection of the assessment on the lands situated in the said Taluk be stopped from Fasli 1231 and the lands be treated as Inam to the churches.

Here follows the description of land. The lands have been exempted as Inam. The Magane Shanbogue and the Patail should be duly ordered not to collect the assessment but merely show it in the accounts of the zamabandi. As the said vary lands are being cultivated now, if the assessment be increased hereafter, it should not be understood that only the zamabandi assessment has been ordered not to be collected and the balance to be collected but it should be understood that the lands bearing the whole assessment on Inam lands and the collection of the zamabandi assessment is prohibited; and the priests of the churches and the Christians who look to the welfare of the churches should be informed that the lands have been left as Inam with the whole of the produce thereof. It has been directed in the orders of the Government and the Board of Revenue that if the Christians purchase hereafter any more lands for the churches, the assessment thereof shall not be remitted. It is therefore ordered that if the Christians purchase any more lands for the Churches in future, the lands left as Inam above should only be entered and their assessment should not be collected, but the assessment on lands which may be purchased in future will be collected without the least hesitation and that an account showing that the produce of the lands has been spent for the purpose of the churches, signed by the priest and four or five moktesars at the end of every Fasli should be placed in your record. The assessment on the said Inam lands collected last year should be refunded from the zamabandi collection of the current year.

Camp—Mangalore.
8th September 1231, Fasli.

Sd. **Thomas Harris,**
Principal Collector.

APPENDIX No. 63

Letter of Abbe Dubois to A. H. Cole, British Resident in Mysore

28th September 1819

To The Honourable A. H. Cole, British Resident in Mysore

Honourable Sir,

1. There are between twelve and thirteen hundred families of native Christians, making in all a population of more than six thousand souls; living in the dominions of His Highness the Rajah of Mysore. Of this number nearly a half are Pariahs, and the other half is composed of distressed Sudras of several castes (sic) addicted to the labours of agriculture. These Christians resort for their religious concerns to three principal Chapels erected, the one at Bangalore, the other at Palhully talook of Ashtagram, and the third at Settahully, talook of Hassan.

2. Having a few days ago convoked an assembly of the heads of the congregations, I took this opportunity to represent to them that my increasing infirmities and wants would no more allow me to spare, as I had done hitherto a share of my very moderate revenues for the repairs of the chapels, and the indispensable expenses of the religious worship; and that the congregations ought in future to take the whole charge of the same to which they answered that I was well acquainted with the distressed circumstances of the congregations, and the difficulty (sic) of providing for those objects if they were left without assistance for the purpose. They at the same time earnestly requested me to lay their case under your consideration, and solicit through your kind medium some assistance from Government.

3. As I know that their reluctance to take upon themselves the whole charge of the expenses (sic) attending the repairs of the chapels, and the religious worship, proceeds indeed rather from poverty than unwillingness, I beg to be excused if in compliance with their request I take the liberty to represent their case to you, and solicit through your channel such an assistance as Government may judge reasonable for the three above mentioned principal chapels. Without such a help I have every reason to apprehend that after my death, which likely is not very distant, those places of religious worship which I caused

to be erected with very considerable troubles and expenses (sic), will soon fall into ruins. A sum of a hundred rupees for each one, making in all three hundred rupees p. annum would be sufficient to keep them in repairs, and cover the indispensable expenses (sic) of the religious worship.

4. Should Government agree to the request of the Christians, it would be necessary to give to the Resident of Mysore a right of interfering on the subject by requiring a yearly account of the manner in which the bounty of Government has been spent, in order to be assured that the allowances are *bona fide* employed to the repairs of the chapels, and the necessary expenses (sic) of the religious worship and not diverted to other subjects.

I have the honour to be
Honourable Sir,
Your most obedient servant,
Sd. J. A. Dubois, *Missionary.*

Chapel at Settahully in Mysore, 28th September 1819.[1]

APPENDIX No. 64

Letter of Abbe Dubois to A. H. Cole

dated 7th November 1820

Dear and Honourable Sir,

I have the pleasure of sending you an account of the manner in which the allowances granted by Government for the chapels in Mysore have been expended. I hope that it will meet with your approbation.

In the meanwhile if you would have the goodness to order the allowances for the current year 1820-21 to be paid to me, I am ready to receive them and give a Receipt for the same.

I have the honour to be,
Dear and Honourable Sir,
Your most obedient servant,
Sd. J. A. Dubois, *Missionary.*

Mysore, 7th November 1820.

1. Mysore Residency Records August to December 1819, p. 1013. The letter is in the Abbe's own hand.

CATHOLIC CHAPELS IN MYSORE

Receipt

On the 5th November 1819 received from the Honourable A. H. Cole, British Resident in Mysore, the allowances granted by Government for the chapels in Mysore, being Rupees three hundred (300) per annum.

Expenses (sic)

For the repairs of the Chapel of Bangalore, Rs. sixty	(60)
For the repairs of the Chapel of Sringapatam, Rs. thirty-two	(32)
For the repairs of the Chapel of Palhully, Rs. twenty-eight	(28)
For the repairs of the Chapel near Hassan, Rs. twenty-two	(22)
Paid to three catechists, or native religious teachers attached to the service of the chapels, Rs. a hundred fourteen	(114)
Sundry expenses (sic) for linen, oil, candles, frankincense and other articles, Rs. forty-four	(44)
Total Rs. three hundred	(300)

Mysore. 7th November 1820. *Sd.* J. A. Dubois, *Missionary.*

To

The Honourable A. Hy. Cole, British Resident in Mysore.[1]

APPENDIX No. 65

Letter from Abbe Dubois to A. H. Cole, Resident in Mysore

Dated 8th November 1819

Honourable Sir,

I have been busied (sic) during a long time in collecting authentic information on general subjects about the Hindoos, and it was my intention to arrange my materials and publish a second work as a series to my former one; but on reflexion I judged it more advisable to mould again my former work, compress within a small compass

1. Mysore Residency Records, July to December 1820, p. 999. Letter is in the Abbe's own hand.

what I had to say, insert it into it, and give a new edition of it, carefully revised, corrected and considerably enlarged.

I have now accomplished my purpose, but as my handwriting is bad, I am anxious to have two neat copies of my French original taken, the one to be presented to the Honourable the Court of Directors and the other intended as a present to the Madras Government as a very inadequate mark of my sincere gratitude for the many benefits bestowed on me by them. The only favour I ask is that Government will be pleased to procure at their own expense (sic), a French writer (sic) to be placed under your control and my inspection until (sic) the two copies are finished. I believe that a person of this description could easily be procured at Pondichery on reasonable terms, there being in that place several Portuguese, and even natives who can write the French fluently (sic) and correctly.

The principal motive for my wishing to have the writer (sic) placed under your control, and my inspection, is in order to prevent the many mistakes and inaccuracies which took place in the copy of my former work taken at Madras and sent to England for publication.

My manuscript includes about a thousand pages closely written on large foolscap, and the two copies would occupy an ordinary writer during a period of about eight months.

The new edition I have prepared with much care and trouble contains a great deal of new information and I think that two neat copies of it, the one for the Madras Government and the other for the Honourable the Court of Directors might prove useful to the former and acceptable to the latter.

I beg that you will keep my manuscript in your possession until (sic) the pleasure of Government on the subject of this application be known.

I have the honour to be
Honourable Sir
Your most obedient servant
Sd. **J. A. Dubois**, *Missionary.*

Chapel near Sringapatam, 8th November 1819.

To

The Honourable A. Hy. Cole,
British Resident in Mysore.[1]

1. Mysore Residency Records, August to December 1819, p. 1179. The letter is in the Abbe's own hand.

APPENDIX No. 66

Letter from Abbe Dubois to A. H. Cole, Resident in Mysore

Dated 3rd August 1820

Honourable Sir,

I have the pleasure to send you the first copy of my new work to be transmitted to the Government. The 2nd copy destined for Government is begun, and will, I hope be finished in six or seven months.

I beg that Government will do me the favour to send by an early opportunity this first copy together with the accompanying open letter to the Honourable the Court of Directors.

The work contains in all about fifteen hundred pages, and the writer has been seven months and a half in copying it. You will perhaps find that his progress has been slow; but I beg that you will consider the difficulties he has had to contend with, from the frequent erasures and discordances to be found in the original; from the spelling of numberless Hindoo names; from a great number of Hindoo and Latin quotations and from other circumstances. I am satisfied that he has been attentive to his duty and has not remained idle.

On the whole the copy which I have attentively (illegible) and revised is well executed in every respect. However in order to avoid the possibility of imposition, I believe that the best way should be to give him a determined sum for the 2nd copy, to be paid in proportion of his progress and I take the liberty to advise you this (illegible) as the surest of all.

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

(Sd.) **J. A. Dubois,**
Missionary.[1]

Mysore, 3rd August 1820.

1. Mysore Residency Records, July to December 1820 p. 717. The letter is in Abbe's own hands.

APPENDIX No. 67

Letter from Abbe Dubois to the Court of Directors

Dated 3rd August 1820

Honourable Sir,

Having composed a new edition of my work on the Hindoos, much more complete and comprehensive than the former one, I have made through the channel of the Resident of Mysore an application to the Government of Fort St. George, to afford me a writer, to take a neat copy of the work, to be presented to the Honourable the Court of Directors. My request having been complied with, I have the honour respectfully to present the accompanying copy to the Honourable Court, to whom I trust it will prove acceptable.

In this new edition will be found many new chapters; a number of others have been considerably increased by a new stock of authentic and (I hope) useful information; and the whole has been carefully revised, corrected and arranged.

This work is the result of assiduous and attentive observations during a period of twenty nine years entirely passed in an unrestrained and familiar intercourse with the natives of all ranks and conditions. If it is not written with ability, I indulge at least the hope that justice shall be made to the candour and simplicity with which it is executed.

It was my intention to be the bearer of the manuscript myself; but my advanced age, and increasing infirmities rendering it dubious whether I shall ever be in a condition to undertake the journey to Europe, and profit of the very liberal encouragements and assistance offered to me by the Honourable the Court of Directors in the event of my journey taking place; this consideration has induced me to request the Government of Fort St. George to forward without further delay (sic) the accompanying copy. I beg that the Honourable Court will accept it as the only and most sincere mark of gratitude it is in my power to give them for having afforded me their favourable notice.

I have the honour to be with respect
Honourable Sir,
Your most obedient humble servant,

Mysoor, 3rd Aug. 1820.[1] *Sd.* J. A. **Dubois**, *Missionary.*

1. Mysore Residency Records, July to December 1820, p. 719. The letter is in the Abbe's own hand.

APPENDIX No. 68

Letter from the Government of Madras to the Resident in Mysore

Dated 29th June 1821

Sir,

I am directed by the Hon'ble the Governor in Council to acknowledge the receipt of your letter of the 4th instant with the 2nd volume of Mr. Dubois' corrected work.

I have etc.,

(*Sd.*) x x

Fort St George, 29th June 1821.[1] *Chief Secretary.*

APPENDIX No. 69

Letter from Abbe Dubois to A. H. Cole

Dated 11th March 1819

Sir,

1st—I was favoured with your note of the 9th instant, giving enclosures to a copy of a letter from the Secretary to Government dated 22nd ultimo, and also a copy of an extract of a general letter from the Hon'ble the Court of Directors, dated 29th July 1818 authorising the Government of this country to grant me fifteen hundred rupees for my passage to Europe.

2nd—The state of my health and several business and engagements do not allow me for the present to profit of the very liberal and generous dispositions of the Honourable Court towards me. When I am in a condition to undertake the journey, I will take the liberty to acquaint through your medium, the Government with my dispositions.

I have etc.,

(*Sd.*) J. A. Dubois,

Chapel near Hassan in Mysore *Missionary.*

11th March 1819.[2]

1. Mysore Residency Records, June to December 1821, p. 635.

2. Mysore Residency Records, January to May 1819 p. 363. The letter is in the Abbe's own hand.

APPENDIX No. 70

Letter from Abbe Dubois to A. H Cole, Resident in Mysore, dated 12th July 1822

Honourable Sir,

The impossibility of procuring till now a proper Pastor to whom I could entrust the charge of my flock in this country, has been the principal cause of my long delay to profit of the very liberal offers made to me by the Honourable the Court of Directors, in authorising the Madras Government to pay me fifteen hundred (1500) Rupees for my passage to Europe, and promising to pay my pension of 200 (sic) hundred pag, per year in England.

I have at present the pleasure to acquaint you that a successor to my post, a young French missionary arrived from Europe two or three years ago, is on his way to replace me, and I expect him here about the beginning (sic) of the next month. On his arrival I shall resign my post to him, and set off for Madras, in order to get ready there to sail for the Thames.

I beg that you will have the goodness to acquaint Government with my determination, and request that the sum of 1500 hundred (sic) rupees granted by the Honourable the Court of Directors for my passage, shall be paid at Madras to Messrs. Arbuthnot & Co. who are charged to procure me an embarkation for London.

I have etc.,

(*Sd.*) J. A. Dubois,

Seringapatam 12th July 1822.[1] *Missionary.*

APPENDIX No. 71

Letter of Fr. Luis de S. Domingo, C. D., Delegate General of the Mission of Canara

July 18, 1853

To Eusebio Antonio Barracho, Superior of the Mission of Canara

Mangalore, 18th July 1853.

Rev. Sir,

Imploring God that this letter may reach your hands, and that you receive my sentiments with the same sincerity as I profess, I take

1. Mysore Residency Records May to September 1822, p 655. The letter is in the Abbe's own hand.

the liberty to send it to you, in the full hope and trust in God that it will be the beginning of a long and fraternal correspondence between us, as also of a sincere, firm and perpetual friendship between us.

In the first place I ask you frankly, forsaking in this case all distinctions of Propagandists, Goans, Venepolitans, Portuguese, Italians, etc., if we can truly and safely discuss our common cause, simply and purely as Catholics: both sons of the same church; both bound to respect the supreme pontiff; both bound to obey him, and to take care that all Catholics obey him, who desire to die as such so as not to be eternally condemned.

I am aware that in Canara, there is no one who knows better as to, what has transpired about the ecclesiastical jurisdiction between the Archbishop of Goa and the Vicars Apostolic; I do not want to allude to this matter intentionally. I shall only say that the two contending parties, upto now have professed to stick to the truth and to justice; and that both, I understand, up to now, are intent on defending the Catholic religion and to follow the will of our common Pastor, the Supreme Pontiff, who alone, is competent to decide the spiritual questions such as the present. This being the case, H. H. the present Pontiff by a Breve dated 9th May, 1853 openly declared that, in places where there are Vicars Apostolic. the jurisdiction of the Archbishop of Goa is entirely extinct, and that in these places, no priest can administer the sacraments without the permission of the same Vicars Apostolic, and that the priests who defy this order are censured. I herein enclose a copy of the said Brief, the original of which reached me from Rome bearing the signature of the Supreme Pontiff in his own handwriting. Please read it, and consider the deplorable condition of the Mission of Canara..... To err is human; to keep aloof from error, as soon as it is discovered, is proper to wise men, sapientiam est mutare concilium. St Augustine erred, many saints erred, but still they became saints, because they kept themselves aloof from error the moment they were conscious of it.

Although the Breve states clearly, in a style sufficient to persuade a disinterested man and a sincere Catholic, still theologians of note at Goa, as authors declare that the public censures of the legitimate superior, although even doubtful must be in force, and the censured should withdraw coram Deo innocentes. This is in agreement with the present case in which the Bull of the Holy Father is already public, or is about to be published in the whole of India.

I do not wish to write more now, but will conclude this letter frankly requesting you to grant me an interview; as I am ready to meet you as a sincere friend, and thus I hope, with the favour of God, to reconcile our differences and to adopt efficacious measures. Although if you are not satisfied with the Pontifical Breve, do grant me the interview, for which you will have no occasion to be sorry.

Wishing your reverence all felicities, I remain the firm hope of seeing you shortly in all sincerety of my heart I subscribe myself as your humble servant.

(*Sd.*) **Fr. Luis de S. Domingos, C. D.**

P. S. Please answer me per bearer if I may see you at Pezar and when.

THE REPLY

Rev. Sir,

I received your amiable letter of 18th of July and was delighted to learn that your reverence was in the best of health. May God preserve you in the same state with all happiness and felicity.

I am poor and humble but a loyal vassal of Portugal; I profess the Roman Catholic religion, I acknowledge His Holiness as the Chief Head, and pray to God for his preservation every day except Saturday and occasionally some other day.

After the death of Jesus Christ although St Thomas brought to India the torch of the true faith, it was, owing to his death soon after his arrival, extinguished; this darkness continued for nearly 1500 years; the Royal House of Braganza of Portugal, relit the torch by the conquest of India building churches, endowing them and by maintaining them at the cost of much money, blood and lives; and, in recognition of these sacrifices, the Supreme Pontiff by various Bulls conceded the Right of the Royal Padroado to that House; this also obtains in other kingdoms, such as Spain, France etc.

I am well aware that this right has been in force for over 300 years and has not yet been abolished; as is clearly laid down in the Bull, solemnly passed in favour of the Archbishop of Goa under date of the 5th July 1843; and now you state that the Holy Father has sent a contrary Bull, it may be so, but, for it, to be binding in conscience, on Portuguese subjects, it must bear the *Beneplacito Regio*, as is laid down

in the Article 32 of the Concordata of D. Pedro I and Article 82 of D. Joao I; still more by the law 4th February 1495; by the Decree of 10th August 1663; by the laws of 6th May 1765, and 28th August 1767, of 5th April 1768; of 12th August 1767; and by the Royal notification of October 1790.

According to various Bulls of the Popes, the right of the Padroado cannot be abolished, without the express consent of the Queen of Portugal; and if abolished in the Consistory, it is null in all its effect—Nee illi ullo tempore quacumque ratione derogari posse et si ei quoquomodo deregetur, derogationem hujusmodi cum iude seculis mullius roboris et efficaciae fore—Bull Preexcellenti of Paul IV of 4th February 1357; of Paul V of 1606; of Leo XII of 12th December 1836 and many others.

And if the Holy Father can give gold, silver and other riches without the consent of the owners to a third party, this is robbery and if not a sin, it is absurd, a false proposition quod libet licet.

The Society of the Jesuits was instituted for the conversion of the pagans; as the Protestant priests do in Canara, without interfering with the Catholics of the Royal Padroado although their nation is dominant; they never trespass into the converts of the other Bishops; as in the 17th century was done by Bishop D. Thomas de Castro and who after 6 years stay, died here; and Rome did not appoint him a successor from the belief that these Churches belonged to the Royal Padroado.

On the 15th May 1789, three Jesuit Missionaries in Bombay, Fr. Raimund, Fr. Carlos, and Fr. Pedro, promising obedience to the Archbishop of Goa, Santa Catharina and his successors, in a short time forgot their oath; although Pius VI censured their conduct, in his Bull—Jam dudum—still Goa did not denounce them as Schismatics.

The Schism among the Popes, omnium determinum, as Benedict XIV calls it, lasted for about 50 years. Urban VI is elected Pope about the same time Clement VII is elected; Urban VI dies and the vacancy is filled up by Boniface IX, the latter dies and Innocent VII becomes the Pontiff; in his turn he dies and Gregory XII occupies the chair of St. Peter.

On the other side Clement dies, and in his turn Benedict XIII is elected. The Council of Pisa is held, which deposes the last claimant, namely Gregory XII and Benedict XIII and elects Alexander V, but

in vain, because from two they increased to three, the Offeracio says—hoc unum assecuti sunt Patres Pezani, est Ecclesia, quae biceps erat, triplex fieret—dies Alexander V and John XXIII substitutes him; the Council of Constance is held and Martin V is selected either by deposition or voluntary dismissal. This terminates the disorder.

Now in the space of so many years the Catholic Kingdoms of Portugal, France, Spain, and other places were in such a purturbed state; some for one Pope and the others for the other Pope; the same difference has occurred among wise men; among universities; and even among Saints. St. Vincent Fereira belonged to one faction and St. Catharine de Siena to another—still it is certain and of our faith, that there can be only one legitimate Pope, notwithstanding this dogma, neither of the nominations of the contending sections was declared null.

A priest by himself contradicting the Pope with sound reasons does not deserve the name of Schismatic; St Cyprian Bishop of Africa was opposed to Pope St. Stephen, the Pope did not treat him as Schismatic, nor did he tell him he was infallible; neither did St. Cyprian consider the Pope as such, and today he is a Doctor of the Church.

Benedict XIV forbade any one to call a Schismatic until the Pope himself had declared him as such.

The Bull **Unigenitus** of Clement I in 1713 was not recognised. For the Council, 19 Bishops were summoned; among these Cardinal Novailes, Archbishop of Paris and more than 2000 Doctors from the universities of France.

The famous Bull **Cea** so called because it was published on Maundy Thursday, was objected to by all the kings; they would not have it; eventually Clement XIV decreed in 1770 not to publish any more.

Hence one who seeks his rights, royal rights, purchased by money, by blood, and by the sacrifices of lives does not merit the appellation schismatic; and is not disobedient to the Pope.

This is the rainy season, the road is overflowing with water and I am not well, but we shall converse here or there, after the dry weather sets in and I feel better.

Eusebio Antonio Barracho,
Vicar of S. Juse de Pezar,
and Superior of the Mission of Kanara.[1]

19th July 1853

1. Both the letters are from "Reclamacae oa Confissao de um Padre Propagandista" by J.H da Cunha Revara. The wording of the letter is queer. But it is correct.

APPENDIX No. 72

Letter of Pe. Jeochim Eleuterio Marcos da Costa to the Archbishop of Goa

1857, February, 20

Rev. Sir,

"In my letter of the 18th November I gave you an account of the attempts made by the parishioners of this Church of Quirim, who have gone over to the Propaganda and who, aided by their Bishop Fr. Miguel and his flock, some of whom are employed in the Judicial Court in Mangalore, wish to usurp this Church of the Padroado. I have now to bring to your notice, in continuation of my above referred letter the following facts, expecting from your reverence energetic measures to put an end to the disorders, insults and vexations I suffer for the preservation of this Church of the Padroado. The assaults of the Propagandists (besides others perpetrated in past years) commenced on the 28th of September, at first rather tentatively; but in November they were repeated with greater resolution impending the celebration of the Mass and other acts of the Church on Sundays, which interference continues up to this date. These wolves of the Propaganda menace my life, if I do not submit myself to Fr. Miguel, who, at present, resides at Mangalore, and if I refuse obedience, they threaten to hand over the Church to him—from that date up to now, a period of 4 months and a half, I am confined in my house; maintaining some people of my party for the security of my life which is in imminent danger, and also of the Church the doors of which are closed to prevent the invaders, who wish to depose me from this church, and to place it in the charge of the Propaganda priest Lazaro Coelho, the incumbent of the neighbouring Church of Malquim, employing the same tacticts which enabled them to capture the Church of Sirvao, meanwhile, thanks to God, I have been able to resist them. To terminate this restlessness, on the 22nd October, I wrote to the Sub-Collector of Mangalore Mr. Beny that having been in pacific possession of this Church for nearly 22 years some rebel parishioners, aided and instigated by the influential Catholics of Mangalore, were embarrassing me in the free exercise of my parochial duties. I have also asked him to put a stop to these disorders and embarassments and to punish the disturbers. Whilst the decision of this complaint was pending, my enemies accused me and my party, as the authors of

various crimes, and calumnies before the Tribunal of Justice, where, after a careful examination, the Judge dismissed the case. On the 28th December there was a riot between the parishioners of Malquim (all Propagandists, whose chief is Pe Lazaro Coelho, son of Mangalore) and those of S. Jose de Pezar, adherents of the Padroado. The row occurred at Malquim because the latter would not join them. At the instigation of the same Coelho, one of the injured of Malquim, with some other ill disposed towards me, made this attack on 7 of my parishioners and myself, and subsequently brought an action on them and myself before the Sub-Collector. The case was inquired into; witnesses examined and the suit was dismissed as false and malicious. I was compelled to appear before the Tribunal of Justice, in company with the other co-accused, and other persons of my parish, whom I took for my personal security supporting them at my cost in Mangalore till the case was decided. I spent over Rs. 500, besides the inconvenience I suffered for want of a suitable house to live in. For this shelter I was indebted to a heathen, who at least had the compassion of which these barbarous Christians of Mangalore who persecute the Goan priests are destitute. They are so callous and vindictive, that they will not give a glass of water to a thirsty man—subsequently the Sub-Collector in considering my complaint called me to his residence. He asked me a number of questions. He similarly examined the parties of the opposite faction, who, as Benefactors of the Church, demanded my removal. His decision was, to avoid future tumults, both the parties should deposit securities. I was asked to pay Rs. 50 and the other party Rs. 150. In obedience to this order both the parties deposited their respective amounts; but, in spite of this decision, the disturbances and embarassments at the conventual mass on Sundays still continue, as happened on the 15th December. Here is an account of the insults, injuries, abuses and dangers I have to contend with to secure this Church for the Padroado from the rapacity of this cruel Fr. Miguel and his satellites. I refrain from mentioning the other worries anxieties and inconveniences I have been enduring and request your reverence to send me a successor. I feel already exhausted, and cannot any longer resist alone in this fierce struggle; at the same time, I assure your Reverence I shall do all what lies in my power. I request you moreover to inform the Governor General, Visconte de Torres Novas of all what has transpired here.

Quirem, 20th February 1857. Signature.[1]

1. Relatario Episcopal, 27, Marco 1857.

APPENDIX No. 73

A sketch of the life of Pe. Eusebio A. Barracho

Born in Varca (Goa), he was appointed Missionary in Canara by the Vicar Capitular Juse Paulo da Costa Pereira de Almeida on 16th January 1833. He reached Mangalore in April of the same year and from that time began to work as coadjutor Missionary of Mangalore. He was next appointed (1835) ? Vicar of the Church of St Joseph at Pezar by the Vicar Capitular Paulo Antonio Dias (da Conceicao). By the Portario of the Archbishop dated August 12, 1847, he was appointed Vicar Forane. In 1853 (?) he was promoted as Coadjutor to the Vicar General in which post he was confirmed on June 30, 1856.

After the publication in India of the Brief Multa Praeclare, Fr. Barracho with three other Portuguese Missionaries deserted their posts and sided with the Propaganda. They even went on preaching that Don Antonio Feliciano Carvalho was an intruder in the Diocese of Goa and drew to his side all the other churches of the district except three. But soon he repented for all his errors and abandoned the party he had tried to favour, and rendered obedience with the respective parishioners to Archbishop Sylva Torres.

On account of his infidelity the Civil Government in Goa had forfeited all his property. But after his repentence with the intervention of the Archbishop Sylva Torres all the property was restored to him. But the forfeiture was retained on the property of another Missionary of Canara born in Orlin.....for the reason that he was one of the most scandalous for his disobedience and obstinacy. Though Fr. Barracho repented and returned to his original fold, the seed that was sown by him could not be uprooted by him. Though he was a fervent Padroadist, he could not bring back all the churches which he had taken away from Goa so that it could be verily said if there was a Vicar Apostolic in Mangalore it is owing to Fr. Barracho. Since his reversion, though he maintained himself very firm, he had to suffer a good many humiliations. He was twice imprisoned, once for 9 days in November 1844 and another time for 25 days in October 1845. He spent about Rs. 3000 for the defence of his church of Pezar against the

invasion of the Propagandists and for the revindication of those from Sirva. The Church of Sirva was usurped in April 1856 by the Propagandists and Fr. Juse Marie D'Costa, Vicar of Kirem was ill-treated therein. Two civil suits were filed. In the judgment of one suit delivered on January 5, 1857, the church was ordered to be restored to the legitimate possessors the priests of the jurisdiction of Padroado. In the other suit, the judgment was delivered on March 31, 1860, in which the Padroadists were restored all the ornaments of gold and images, vestments, writings and funds of the church of Sirva and even the breviaries of the vicar which had been stolen. Paul D'Cruz aggressor of Fr. D'Costa was sentenced to undergo two months' imprisonment with orders to do work in public.[1] The royal portario of April 21, 1867 praises his work and zeal for the revindication of the Church of Sirva.

In active participation with the Archbishop he founded new churches in Canara at Barkoor, Udyavar, Sirsy, Mangalore, Ullal and Fajir. A chapel at Karwar is also attributed to him. All the churches that were founded by him were provided with vicars.

The following circulars are credited to Fr. Barracho's regime— 1) that there may be uniformity in the missions regarding the sanctification of the days of obligation, he narrated those days and ordered that the paper may be framed and fixed in the sacristies of the churches. 2) Another circular ordered the missionaries to exhort the Christians to prayers for peace and public rest, for rectification of concordat regarding the missions of Padroado and for the safe arrival to India of Archbishop D Antonio Trinidade. 3) He ordered the recitation of the Collect in the Mass ne despicias to appease God and that Goa may be rid of Cholera.[2] The decree of March 1, 185.. (?) granted him the honours of the Canon of the See of Goa and on 2nd of the same month he was decorated with the Habit of Christ.

He died at Pezar on April 30, 1870. He was not given a burial for 3 days.[3]

---

1. Boletim 1856 Nos 34, 68, 69; Boletim 185 Nos 11, 19, 20, 22, 42; Boletim 1860, No. 35.

2. Parochial books of the Church of Sadashivgad 1844.

3. His official correspondence is published in Boletim 1855, Nos. 28 & 34; 1855 No. 73; 1857 Nos. 11 and 13 and 1860 No. 35.

APPENDIX No. 74

Letter dated November 22, 1904, by the grandson of a captive who returned

My dear Sister,

Though you are so old, I have not yet told you what our beloved grand-father did and what he suffered. I am now narrating to you what he told me in almost the same words. They were seven brothers and one sister. The sister died at an early age. She was buried by putting on clothes which are seen on pictures of Angels. All the brothers were much grieved at the sad loss ..... After this, a rakshasa by name Tippu Sultan seized all the Christians from Sadashivgad to Coorg and marched them to Pattana. My grand-father and all his brothers also were taken by the sepoys. Only because grand-father's father and mother were too old and weak, they were left behind. All these seven were imprisoned. For many days they were confined to different rooms separated from one another. Sometimes they were taken out. They suffered much because they were not given food. If they were given one handful of ragi flour, they were not given salt or any thing else. Even this ragi flour was given occasionally. There was nothing to dress and nothing to cover in the night. With such afflictions six brothers died. My grand-father, while he was allowed to go out for a while, used to eat leaves or pieces of leather if available, because he could not sustain the pangs of hunger. But he used to recite the rosary daily, with the rosary in hand. One day when the grand-father was brought out along with or by (illegible) he disappeared without the knowledge of any body in a bamboo bush. The sepoys had not seen him. There were thousands of people; and there were the solemnities of the Moharrum festival. Taking this opportunity, grand-father concealed himself. Then the sepoys took all the people inside and closed the gates of the town. At that time my grand-father was eight years old. If a person who had escaped was found, the punishment under the orders of Tippu was the cutting of the ears, nose, the feet, and one hand. The meting out of this punishment was seen by him; and he was much afraid that if he was caught he would be punished similarly. He began reciting the rosary and praying that he should not be a victim to such punishment, this boy of 8 years got out of the bush, and began to run. To come

home was a question of many days. He looked to and fro on the road, and very carefully too. The sight of any man even at a great distance was enough to drive him into the dense jungle to take shelter in some bush. He suffered much for want of rice. He lived on leaves and whatever he found in the jungle. While he was in this weak and lingering condition, one day he met a sepoy, who caught him, and took him with him. There was no other alternative but to follow the sepoy. While he was in this plight and walking on the road of a place known as Asthari, he was given a severe blow on the head by the sepoy. Immediately the grand-father fell down senseless. The sepoy left him there thinking he was dead, and walked away. After a long time, he recovered his senses. Yet his head was reeling and was very weak. But the fright that if caught again, he would be taken back, forced him to remain in a jungle. Days and nights he passed in jungles. One day, he met two cartmen of his acquaintance going to the houses of their relations. They recognised the grand-father, and treated him affectionately and took him to their relations and gave him food. The food consisted of *Bakri*, curry of eggs and rice. Praising the Lord he took the food which he craved for a long time. Later, by the grace of God, this boy returned to the house of the parents. Out of the seven brothers, this was the only one who returned alive. So saying the aged parents clasped him. After this, he was educated, and later he became an important man; he rendered assistance to several priests who loved him. He remained amidst them assisting them in all their needs. He was engaged to a girl in Goa. The girl belonged to a good family and was given a large dowry. Her name was Anna Maria Rodricks. The marriage was duly celebrated. There are many priests in that family. As we have not visited that place, the relationship is forgotten. In spite of this in 1895 when I had been to Sirsi, I found one priest there by name Rev. Fr. Alias Piedad who recognised me. I told him that I was out on a collection tour to gather funds for rebuilding the Gongolli Church. He was much pleased at this, and was saying that he would visit us at Gongolli. When our Leo went to him, he was received very hospitably. It was then that he confirmed the authenticity of the marriage of the grand-father and said that he had scrutinised it from the Registers. He offered Requiem Mass for the souls of our deceased, and also a dinner. Although I have not seen that priest lately, he was saying that he would be among us soon. But unfortunately he expired.

Before 1812, in the times of our grand-father, our Gongolli Church was of mud walls, with a roof of bamboos covered with hay. It was not at all beautiful. The parishioners were few. It was only at Gongolli that there were few people. In all there were about 225 people. In spite of this, Lord Archbishop Galdino appointed a Vicar at Gongolli, a person of a very high and rich family. He was a great favourite of the people and conducted the affairs of the church remarkably well. He even celebrated many marriages free of charge. At this time it struck our grand-father to pull down the old building and build a new church on a more prominent site. He worked strenuously at this idea; and God blessed his efforts. He went down to Mangalore and prepared an application and presented it to the principal Sub-Collector Harris Saheb. The contents of the application were as follows:—On account of the capture of the Christians by Tippu Sultan, the people had to endure great hardship. They were helpless and devoid of all property. While enduring all these hardships, we were praying to God that this country be ruled by the charitable Company. Now it is a fact that the charitable Company has taken over the administration. We are living peacefully under its regime. Our Church was destroyed. There are no funds to rebuild it. Therefore it is prayed that from a place near the rock of Gongolli 50000 stones be given. This application was taken after offering prayers and at an auspicious time to the bungalow of the Saheb and presented to him personally while he and his wife were chatting in the bungalow. It was immediately taken from his hand by his wife and she read it. After reading it, she prevailed upon the husband to grant the request as the people were put to great hardships in the old regime and they were living peacefully at present. The Saheb told the grand-father that he would get the orders within 15 days and asked him to be present at that time. The grand-father after meals was putting an appearance before the Saheb every day. He was praying also every day. Just at that time the Saheb wrote to the Tahsildar of Cundapur that one Louis Silva has put in an application that he was building a church and that he requires 50000 stones. He asked him to make inquiries about the man and his requirements and also to report the probable amount that would be required for the purpose. But our grand-father was not aware of this. The Tahsildar reported the bonafides of both the man and his purpose. He also reported that the cost may go up to about Rs. 8000/-. While all this was going on, our grand-father was having his daily routine of appearance before

Harris Saheb. One month passed and yet the Saheb never spoke a word to him. One day when the Saheb was going from the bungalow to the cutchery sitting on a palanquin, he caught hold of a leg of the Saheb and began to run from the bungalow to the court, and pleaded that though the order was promised to be given within 15 days, a month has passed and nothing has transpired. He begged of the Saheb to do him the favour. Seeing his spirit of tenacity and perseverance, the Saheb told him to go to his place and pull down the battery and take the stones. He said that he would give orders to the Tahsildar accordingly. The grand-father returned from Mangalore immediately. He collected all the people and encouraged them and working with them night and day, pulled down the battery and brought 8000 stones to the maidan of the church. Lawrence Coelho was the Taluk Tahshildar. He verified the quantity of stones. I shall now be brief. After this Harris Saheb was transferred, and Lowin Saheb took his place. Our grand-father returned to Mangalore again. He presented another application to Harris Saheb in which after acknowledging the services rendered by him so far, he earnestly entreated the Saheb that considering the fact that there were absolutely no funds for constructing the church, he should recommend to Government the grant of Rs. 1000. Of this Rs. 500 were not to be repaid. The remaining Rs. 500 to be recovered in yearly instalments of Rs. 50. For this, adequate security was to be taken. The grand-father remained in Mangalore till favourable orders were passed, and returned thereafter. The order was made according to the request of the applicant and communicated to the Tahshildar. On his return home, he took a rich Brahmin by name Thimmappa Gowda of Arante to Cundapur and giving his security obtained the sum of Rs. 1000. The construction of the church building was commenced thereafter. As the funds were still insufficient, he went round Mangalore and Coorg and collected from the charitable people Rs 500. Even this was not enough; at last he sold his wife's jewelry and obtained Rs. 300. With all this he completed the building. During the time of the construction, he used to go to Gongolli after night meals and reach there at about midnight. He used to rise during early hours and prepare stones and chunam for the masons. In the evenings, he used to come home, and in the night walk 4 miles to Gongolli, saying the Rosary all the while on the road One day he was in great troubles. He had gone to cut trees for the church in a big forest. He remained till the evening. While returning, he missed the road, and could not reach home. It was dark. The way was not visible. He stayed in the forest. There were

roars of tigers round about. He prayed and stuck to the place. Such and other dangers he came across often. Encountering all this, he completed the church building. He did not trouble the Bishop for funds for the building.

In Government records also there are entries to the effect that he was the Muktesar of the church. Till his death he conducted the affairs of the church well. He used to walk 4 miles and sleep in the church. When he became too old, and his eyes got dim his (son) Juse Mingel Silva looked after the affairs of the church. It was not difficult for him.....

Sd. L. R. Silva.[1]

APPENDIX No. 75

The Four Castes

BAMONS

The Bamons in the Christian Community of Canara are none else but converts from the Shenvi community. This community emigrated from Saraswat Mandal on the banks of the extinct Saraswati from about the 10th century A. D. The original name of this community was Saraswat. They extended their activities as far as Goa in the flourishing kingdom of the Kadambas. Their extreme shrewdness gave them prominence in that kingdom as both civil and military administrators.[2] They were also cultivators of the soil. The term Kamath testifies this. The settlement in Goa can be well proved. The toponomical derivation of the place name Panjim is Panja (Five) like the Punjab. There are exactly 5 rivers joining the sea near about Panjim. So this community called the place Panjim in memory of the five rivers from the confluence of which they came. Verne is a village where they settled. This can be traced to Varanwada of the Saraswat Mandal from where they came. Kushastali, Kelosi, Karambali are various words which can be traced all along from Thana to Mangalore where the members of this community settled. From Goa they spread all along the coast as far down as Cochin. In Goa some were converted to Christianity. But even then the converts retained their old surnames like Prabhu, Pai, Kamath, Naik, Shenvi etc. These names continued in Canara. For various causes like wars, inquisition &c. they emigrated to South Canara.

1. The original of this in Konkani was given to me by Mr. M M. Shanbhag, Pleader, Karwar.

2. See Thana Gazetteer.

CHARODOS

This is also an important community. The derivation of the word Charodo is somewhat complicated. But it is pure Konkani in origin. Chardo can be traced to cherdun which in Konkani means a child.[1] In Konkani Brahmin families in Goa a boy is known as *chalo* and a girl, *chali*. But in Charodos a boy is called *chedo* and a girl *chedum*. This chedo transformed itself into *cherdun* which was taken up both by Brahmins and Kshatryas. In Kadamba times in Goa children of royal or princely or soldier's families were known as Kumars. Kumar in Kannada language (which was the official language of the Kadambas of Goa) means also a boy.[2] So Kumar was a term used in Goa for warrior families known among the castes of India as Kshatriyas. So it is evident that children among the Konkani Christians who formerly belonged to a warrior community were called cherdune or cherdo in Konkani language. This is one explanation.

But Dr. Rudolf Dalgado after a pains-taking study says that it is not definitely known to what Hindu caste Charodo belongs. Scholars like Tomaz Ribeiro, Teixeira de Argao, Oliviera Mascarenhas, Lopes Mendes and a host of others tried also to explain the etymology of this word, but failed. Glossoria Luso Asiatico and the Journal Heraldo of Panjim take Chardos as *daijis* of Vanis and Mahrattas. This version is supported by documents from Panjim Archives. In Goa the Vanis call themselves Xette i. e. Chatim. The author of "*Promptuario das Diffinicoes Indicao*" (Lisbon 1713) writes "The third caste of India is *Chatims*, who are properly known as Vanis because Chatim means merchant. Although they belonged to the third caste, they were illustrious people, and *Chardo* kings mixed with them and ate with them and not with the lower castes who are inferior."

There are certain references of the word Charodo in some old documents of Goa. In a death certificate of 1729 of the village of Betim it is written "Rita known among Hindus as Mallya, caste Charodo, of 30 years of age, widow of Massano Xetty born in Anjuna."[3] In one document of 1625, it is stated in the conversion of one family

1. The Shenvis still use that word. Tuka churdvan kitlim re? (How many children have you?)

2. In Goa and Canara there is a community known as Kumar Paiks. These have immense war traditions

3. In Anjuna (Bardez) there are Vanis called Xette. So it is probable that Rita's caste was Vani

that Migel Vaz was before conversion known as Iswar Xette. In the archives there are some old documents known as Foral de Salcette. They contain documents signed by the Gauncars of different communidades (village communities) of Salcette. They date from November 1567 to March 1568. These documents refer to the surrender of their rights at the beginning of Christianity in Goa. It is well-known that to be a Gauncar, is not a question of election, or contract, but only a privilege of birth. From the nick names recorded in these documents, it can be judged to what caste the Gauncars belonged in the Hindu religion.

In Varsa (1567) the Gauncars are called Madhu Chatim, Pur Chatim, Betu Chatim. In Orlim (1568) there were Loku Chatim, Omno Chatim, Soma Chatim etc. In Chicolna (1568) Gauncars were called Mill Chatim, Mall Chatim, Cal Chatim, Vanta Chatim etc. All these are Charodos. It is possible they were Mahrattas or Vanis. In the same documents, there is one Gauncar from Arossim known as Bogona Chatim. Therefore Braganza Pereira says that in Arossim the eighth vangod was of Charodos and Xettes. To this same vangod there is one Hindu Vani family and one Christian Charodo family and they were daijis. Therefore Braganza Pereira concludes that Vanis converted became Charodos. It may be observed that the title Xette is used not only by Vanis, but by Sonars (goldsmiths) also. It is also used in Goa by Kumbhars and Kharvis. But the last two communities decided to keep aloof even after conversion. But in olden days in Goa Mahrattas and Vanis used to intermarry.

It is a historic fact that the Mahrattas of Goa after conversion belonged to the caste of Charodo. In the death register of 1725 of the village of Tivim (Bardez) it is written: "Maria, in Hindu Mannacay, chardo by caste age 70 years, widow of Narn Gaunco." In Foral de Salcette the following are mentioned: Calva—Ravlu Saunto, Sapatu Saunto etc. Varca—Made Poll, Anta Gadd, Pursu Poll etc. Carmona—Madu Gadd, Azul Porto etc. Majorda—Pursu Gadd, Deu Gadd, Vitol Gadd, etc. Velim—Dugahu Gadd. Sarzora—Gorgni Poll; Babe Poll, etc. Ambelim—Babu Gadd etc. Betalbatim—Santu Gadd etc. Chinchinim—Buzalo Gaunco, Malu Gaunco etc. Chandor—Ram Porto. Velcao—Chand Gadd etc. All these are Gauncars and are Charodos. Gaonso, Saunto, Porto, Gadd are either Mahrattas or Vanis. Poll is found only in Mahrattas. It is therefore certain that converted Mahrattas are Charodos.

About the caste of Mahrattas there are various opinions in India. Vaidya considers that they are Kshatriyas. There are others who consider them Sudras. In a judgment of Tanjore it is written "Mahrattas inclusive of Bonsles are Sudras." Grant Duff, Steele and Wilks consider them Sudras.

Therefore it may fairly be inferred that the Christian caste Charodo, is different from the Hindu Kshatriya; and that it is a broader term than Kshatriya because it includes Vanis, Kshatriyas and also Sudras.

SUDRAS

All craftsmen in Goa came under the name of Sudras. They included carpenters, washermen, etc.

GOWDIS

In Goa there is a caste known as Kunbis. This is a totemist race. A section of them in North Canara is known as Halakki Vakkals. They are also known as Gowdas. There is a possible suggestion that they came from Central India and the Kunbis of Canara would thus be the descendants of that caste of Kunbis found in Central India.[1]

It is a very respectable caste living mainly on agriculture, specially Kumri cultivation. After the abolition of Kumri cultivation in North Canara in the year 1885, this community specialised in paddy cultivation. It is generally stated that some of these Kunbis emigrated from Goa along with the Shenvis.[2] In Mangalore there are still traditions of these Kunbis and the old Kunbi songs are still remembered. In the conversion of this community in Goa, the Christian Kunbis were known as Gowdis, and those who remained Hindus are still known as Kunbis. This is the case in Salcette in Goa. The Christian Kunbis of Salcette are still in deep ignorance and live with the Hindu Gowdas in the remotest hillside villages. So it is possible that the Christian Gowdis emigrated from Goa.

But in Bardes also there is a community known as Gowdis. At present they have a very important status and are highly respected. It is a class by itself. Their ancestors in Bardes were mainly salt

1. This theory deserves to be elaborated.

2. Sheshgiri Narnappa Kamath of Ankola told me that his ancestor and the ancestor of Kompa Gowda of Belamber village emigrated to Ankola together from Goa.

makers. Some of them still own and work in salt pans and manufacture salt. Whether there is any affinity between these Gowdis of Bardes and the Gowdis of Ullal and Kuloor and of North Canara is a problem. If there were emigrants into South Canara of Bardes people it is quite probable that the Gowdis of Ullal belong to the caste of Bardes Gowdis. But the problem is not without difficulties.

As the Gowdis generally reside along river sides or sea sides, it is quite possible to surmise that they are converts from fisher folk. A study is necessary in this direction. It will be important to study their manners and customs and specially the connections which they have with the local Hindu temples.[1]

The Catholic Community does not consist of only the immigrants from Goa. There were local converts also Podval is a Jain name. In Kakke Kajekar village (now Puttoor Taluk) Christians converted from Jainism known as Podvals are found. They are now Moraes, Rodricks etc. The Alvas of Udipi are originally from Sunkeri in North Canara. They are converts from Gowd Saraswat Community. They came as Catholics to South Canara and settled in Belle. Another branch settled in Manipur (Western Manipur). The ancestor was known as Manuel Bhatta.

APPENDIX No. 76

JUNTA

From ancient times, questions of social importance were always decided by assemblies of communities. Each community had its own assembly to decide questions that affected the welfare of the community.[2]

---

1. It may be important to note here that the Ancestors of Inso Naik of Ullal had some connections with the local Hindu temple. His ancestors were not only muktessors and but even had some permanent rights over the worship of the temple

2. In the Halepaik community round about Ankola the following is the order—

Leader—Naik. He is the leader of all the Halepaiks of the seven villages round about Ankola.

Next—Metri. There are two metris for every one of the seven villages round about ankola. Next—Budvant. There is one Budvant for every village. He is generally a clerk and accountant. Next—Kolkar. His business is to call the members for assembly meetings. This is a mother right community. In the Konkan Kharvi community of Ankola the following are the officers of each village—Budvant—(Leader) Sojati; Chowgula; Metri; Kolkar; Potdar. This is a patrilineal community.

For the purpose of these assemblies, their constitution was defined. In the community, the first place was given to the leader and he was elected from among the members. To assist him there were two others who had their own duties assigned to them. In Hindu communities this custom of leaders and their assistants continues to this day.

When Christianity developed in Canara, the Christians in their turn also organised these assemblies in the same manner as when they were Hindus. But they were modified by the immigrants who came from Goa and also by the Goan priests who were in Canara. In South Canara, the officers were known as 1) Gurkar,[1] 2) Luvad[2] and 3) Chamadore.[3]

The Gurkar is evidently a pre-Christian term adopted by the Christians who were converted. This term existed before the immigrations took place and continued ever afterwards. In the mother right communities of South Canara like the Bants, Billavars, Ganigs, Kumbhars etc., every sime (tract) had his king (arasu) or Hegde, or Ballal. In every village, every caste or community had a Gurkar. There were proper rules and regulations made by these Gurkars for the social administration of the community.[4] So Gurkar is an important officer in the village and he was supreme in the social life of the community. There are magane Gurikares and gram Gurikares.[5]

The effect of immigration was that more people were necessary for assisting the Gurkars. So the Portuguese Luvad was introduced. The duties of the Gurkar were defined. In North Canara, the terms

---

1. Gurikare is a substantive Tulu term. The term is still found in the Moger, Billava and other communities. It means headman.

2. Luvados is a Portuguese term meaning honorary.

3. In Portuguese language Chamad means to call.

4. Some of them are extant to this day.

5. During the reputation of the Bungars in South Canara, there were four celebrated magane Gurikares viz., 1) Bangadi Magane Nadeda Guttu, 2) Mani-naalkoor Simeya Nal or Guttu, 3) Sajip Simeya Sajip Nadu Guttu, 4) Herekala Maganeya Herekala Guttu. These four Gurikars were made big officers by the Bungar King Viranarasinha Banga Raja (1157—1208 A. D.) and these four Guttus were made Raja Guttus. At the King's coronation, the 1st had the right to hold the hand of the king and make him sit on the throne. The 4th had the right to put the ring on his finger. The 3rd had the right to give the royal knife in his hand and the 2nd had the right to call out the royal name.

DHARMARAM COLLEGE LIBRARY, BANGALORE 24908

used were Budvant, Luvados and Chamadore. The use of this word Budvant is purely of a Goan origin. In Goa also Hindu communities have their budvants, and accordingly the Christians also have them. In North Canara the Budvant is elected in each Wada of the parish. His duty is to assist the parish priest in settling disputes among the parishioners. If a complaint comes from the parishioners the Vicar invariably consults him as he is supposed generally to have authentic information. His other duties are: to send for the priests for confessions and Extreme Unctions when the parties do not do so; to decide small disputes himself.

It was Fr. F. Philip that first instituted at Sunkeri some advisors or coadjutors of the missionary who are called in vernacular Budhivanti (pronounced as if it were written Budhvont) which means advisors. "According to the best established custom these are the leading men of the Christians and are appointed one in each village. Their office is to tell the people the orders, admonitions, and counsels of the missionary, to inform the missionary of the evils and scandals that occur in each village, to reprimand the guilty, to urge the negligent, to bring them to the church and to perform other similar offices. If this kind of catechists fulfil their office they are certainly of great help to the missionary. The Budvant can be deposed if he does not do his work properly."

In the parish, he has the first place of honour in religious functions e. g., processions etc. He is given a candle on the parish feast day. In fact he is the first parishioner of the parish. In 1819, in Honnavar there were some differences between the Budvant on the one hand and the Luvado on the other. These differences were settled by Pe. Cosmo Bernardo Camillo Cabral (Visitador) when he visited the parish on March 17, 1819. He decided that Budvant be the head and next to him in rank Luvado. But in a junta before a priest all have equal votes without any distinction.[1] In 1813 the decree of Fr. Valeriano declared the rights and privileges of Budvants.[2]

In North Canara there are Luvados who are assistants to the Budvant. The post of Chamadore[3] exists in all the churches in North Canara. His duties are to call the people for the meetings of the junta; to inform deaths. He has no work in the church. He is given an annual allowance by the people. In Halyal, Catholics give him

1. Honnavar Parish archives.

2. From the parochial book of Honnavar budvant is a term of Konkani language meaning prudent or wise. In the mission of Canara these budvants act like heads of Vadas Judges of peace and Syndics of the church (Mitras I).

3. This office represents that of the Kolkar of the Hindu community.

1½ pylies of paddy per house every year. The Budvant, Luvad and Chamadore sit together with the priest and mete out punishment. This punishment includes public penance, fine etc. The fine if recovered 1/3rd goes to the church, 1/3rd to the Budvant and others and 1/3rd to the priest. This is done in Halyal and Yellapur parishes. On May 2, 1807 when Pe. Mingel Juse Louis Mendes (the Vicar of Mangalore) had gone to Honavar for the re-building of the church, he appointed one Budvant and Louvados to supervise the construction of the church. He also defined the other work for them, namely, to settle disputes between the Christians.[1]

For misconduct these officers can be punished In a decree of the pastoral visit of Dr. Pagani (Vicar Apostolic of Mangalore) to the Sunkery church on February 6, 1884, for an insult to him and for creating disorder, he fined one budvant, but exonorated another.[2] In Goa these communal institutions like Gurkar or budvant or others did not exist among Shenvi (Bamon) or charodos (Kshatriya) castes.[3] So it is apparent that the terms Gurkar of South Canara and Budvant of North Canara are non-brahmin and non-kshatriya institutions which existed in these communities prior to their conversion and were continued by them even after conversion.

For deciding more important questions, the junta sits in the balcony of the church after mass under the presidentship of the vicar and decides all questions. In these meetings in grave cases the junta inflicts temporary civil ex-communication for 5 days, 10 days or even extending to one month. During the time of this excommunication there is no talk with the excommunicated and there is no attendance at marriages. If the excommunicated has been leading a bad life, there is no attendance even for his funeral. If any individual calls the junta he should deposit an amount varying from 8 annas to Rs. 2/- In Halyal it is Rs. 2/.[4] In some places this amount is given to the church. In others it is divided among the officers. Besides this sum, the Chamadore is paid something extra by both parties. If no decision is arrived at, at the meeting in the junta, the parties are at liberty to appeal to the Vicar General. Akin to the junta, but not the same, is the term Panch The word literally means five. It is of Hindu origin In the Hindu religion the panch were Ganapathi, Brahma, Vishnu

1. Honavar Parish Archives.
2. Sunkery church archives.
3. There are still Kshatriyas, known as Gurkars in Goa and as Konkan-mahrattas in Karwar Taluka. These have still no officers like budvants.
4 The Siddis still do it in Halyal.

and Shiva and Ganapathi was the sarpanch. The origin of the junta cannot be traced clearly. It is certainly a Hindu institution copied by the Christians.

The Franciscans who were the earliest missionaries in Canara were responsible for developing this institution in Canara. They started it first in Bardes in Goa which was the first field of their activities. After 1526 when they first evangelised Mangalore, Ullal and Feringpet they introduced the terms like Gurkar and Junta in South Canara. So apparently Gurkar was introduced from the village community in which community it existed and who were partly converted by the Franciscans.

In the history of the Christian community of Canara, the junta has played a great part. It has saved social autonomy and has preserved religious faith. But later it led to abuse. This is due to various causes. The first is the interference of the junta in the administration of the church properties. This was much encouraged by the Dutch.

In the Dutch records the following is found:—"There is another thing one must look out for, namely, that the European priests should not interfere with the money and finances of the churches. To each church there are attached some prominent persons of the community or elders who represent the community. These together with the vicar, look after the field and the gardens which belong to each church, and in a word, they are the persons who make disbursements and receive the revenue and annually render an account to the community. Now when the European priests come and visit the churches, some of them have now and then claimed the right to direct the administration of this property and it has thus happened that owing to the respect felt for them, they have been able to play the master and thus benefit themselves, and about this the administrators of the church and the Vicar hardly dared to complain. But since property of the church consists of alms and legacies from the community I have stopped the European priests meddling with it and *per abundantiam* warned the Bishop to forbid the priests to interest themselves in the accounts of the churches "[1]

Together with the Dutch influence and their own Junta, regular officers were appointed with the priest or without him to administer church properties. They were known as Muktesars.[2]

---

1. Memorandum on the administration of the coast of Malabar by Adrian Moens dated 18th April 1781.

2. In the Kalyanpur church archives this term is frequently used.

ZON

Zon is a term derived from the Kannada language. It is equivalent to Jana viz., a man. In Konkani prayers in South Canara there is a classical sentence describing the Holy Trinity: "Theg zon yek Dev." (Three persons, one God.) This term Zon is restricted to Goa,[1] and hence it must have existed there from the Kadamba times (800—1200) whose official language was Kannada. The term is an offshot of the Communidade (village community) of Goa. In medieval times, village communities flourished in Central India and this institution extended also to Goa.[2] The village communities existed in the whole of Goa during the Kadamba times.[3]

But a definite course was given to them by the Franciscans who converted Bardes. This great religious Order framed proper rules and availed themselves of this institution for the services of the Church. When the Bardes villagers were converted to Christianity, the village community that existed in the village was properly organised. The number of families that existed were registered in a book. The income of the lands that belonged to the village community was properly recovered and after deducting the expenses was divided among the families. So therefore each family got a share. This income which was derived by each family was called *zon*, and the person who got it was called *zonkar*.

In the expenses was included mainly the maintenance of the expenses of the church during the year.[4] When the Marathas invaded Bardes in 1683, the church of Colvale built by Franciscans was destroyed; but it was rebuilt by the Communidade in 1713 at the

---

1. Wilson in his classical work: "Glossary of Indian terms" does not mention this term. This book was printed in 1855 and mentions all terms which were current in India then.

2. From Goa it extended to Karwar Taluka also. Fr. Francis Xavier of St. Anne in his History of the Sunkery Mission mentions the existence of village communities in Sunkeri in 1800 and before that.

3. For a full study of the village communities of Goa read Pisurlencar's works.

4. This is done even now in some places in Goa e. g., the Lotlim Communidade in Salcette still maintains the church out of the income of the lands belonging to communidade

instance of the Franciscans. The original register book became later very important. It contained the names of those families who originally were the members of the village community. When, later, other tenants became cultivators of some of the lands of the same village community, they were not entitled to zon. Hence the one entitled to it was a very important person, with a high social status in the village.

The descendants of these zonkars shared the income among themselves according to law. Later owing to various causes, there were emigrations from Goa. These emigrants settled in various places. There are Goans in both Canaras on the coast and also in Halyal, Khanapur, Bidi, Nandgad, Kakeri, Tumericop, Alnavar and other places. Among these people there are zonkars to this day. In the villages of Kakeri, Yedoga and Gondalli of Halyal Taluks they are Bamons. They are of Saligao and Aldona, villages of Bardes. They still draw *zon* from the village communities of Saligao and Aldona. In Halyal town proper, there are Charodos. They are of Tivim and Sirsai of Bardes. They also draw zon. In the villages of Mangalwad and Kerwad there are Gowdis of Giri in Bardes. They still draw zon from these villages. While these people draw zon, others in India who could get it, have not claimed it. This is owing to distance. Therefore they have lost it by default. In Halyal town proper there is only one Bamon family of Bardes. Though he was entitled to zon, he lost it by default.

The question then is if the families from Bardes settled in South Canara time after time they were also entitled to zon. This term is perhaps least known in Mangalore. A mention of it is made in the "Gonsalves family Chronicle" and the author says that his ancestors were entitled to Zon. If so, Zon was existing even in South Canara. Most probably, during the years of the captivity, it was not claimed by anybody and after the return of the Christians, the right was totally lost. Possibly they have lost it by default, or many who claimed it had died and the survivors had no idea about it.

APPENDIX No. 77

The Brahmavar Dissenters

This alleged schism is neither coextensive with the Diocese of Mangalore, nor is it extending much beyond the boundaries of the small village of Brahmavar, near about Udipi. The fact that it is restricted to this little tract and is not extending beyond it shows that it is the result of some direct action either by a few Catholics themselves or the result of some persistent policy.

The origin of this can be traced to that Propaganda Padroado conflict of jurisdictions which prevailed in Canara practically from 1832 to 1886. In this conflict, the Kalyanpur Milagres Parish played a conspicuous part and in fact it may truly be said that that parish headed the Padroado movement in the whole district.

Though the conflict of jurisdictions was finally decided by the concordat of 1886, yet the fire that was smouldering in Kalyanpur was not extinguished entirely. There were Catholics there still after 1886, who were in favour of Padroado and who really preferred the Padroado jurisdiction. This was further augmented by some irresponsible stories that the Jesuits were not the proper missionaries to supplant the Padroado priests. To add to this, some Goan clergy who still stuck to their posts after the concordat gave vent to their old Goan prejudice against all religious orders specially Jesuits. Thus, gradually a section of Catholics were drifting away against the Jesuits for various reasons.

But the immediate spark that kindled the fire was the old dispute over the administration of church properties which was strong in Kalyanpur. The Padroado jurisdiction gave parishioners enough latitude to perpetuate quarrels in the parish. This principle of lay interference in the administration of church properties was due to the action of the Dutch who had their factories at Barkur. The Dutch insisted on lay administrators for church funds This principle was regularly followed from olden times in all Catholic churches in Canara and became predominent after the advent of the British. These latter gave them proper rules of procedure. Thus, this system though it prevailed in many parishes had a peculiar position in Kalyanpur and was the survival of the old relic. But events showed that some laymen clung to it more from selfish motives and even with a purpose to

misappropriate funds. Thus party feuds became common in this old historic parish.

Gradually these laymen posed themselves into two distinct parties.—Padroadists and Propagandists. The party that favoured Propaganda was the party that led the parish in the right direction. The other party possibly with a view to misappropriate more and more ranged themselves in the opposite camp. This latter party apparently and with their selfish motives supported the Padroado. They were backed interiorly by some of the Goan clergy who continued to serve in the district. Even exteriorly these Goan priests kept a neutral attitude.

These administrators who favoured Padroado regime openly declared their hostility and prevented both proper church administration and church services. There was much chaos created by this unusual situation. But so far it was only a faction fight among catholics themselves. The resultant future effects of these petty squablles were possibly unknown to themselves.

The early Jesuits little realised the magnitude of this peculiar situation in Kalyanpur. They had examples of Padroado Propaganda conflict in other parts of Canara also. But they possibly thought that by the concordat of 1886 all trouble was over. Brilliant as their entry was in Mangalore, they prematurely thought that the entire district supported them whole heartedly. Mangalore was jubilant, because they attained their hearts' desire viz. higher education. In fact the sting of the Padroado had not pervaded Mangalore proper. The Kalyanpur parish was the flower of Padroado and the rule of the Dutch to enforce lay administration in church affairs further strengthened their case. The Jesuits were perhaps unware of the situation. At least before they could realise the facts, the situation was out of their hands.

This state of affairs was further strengthened by a renegrade priest from Goa by name Antony Francis Xavier Alvares. And with the combined efforts of Dr. Lisboa a Pinto, editor of the excommunicated weekly "the Anglo Lusitano" of Bombay, the dissident party withstood all the force of Propagandists and continued to stay away. The keen intelligence of Alvares brought about the organisation that was much needed for the dissident party to survive, and by 1895 the schismatic church was started at Brahmavar and with the pompous title mar Julius I of Goa, India and Ceylon that was bestowed on him

by the schismatic bishop of Cochin, he ruled this congregation as supreme head baffling the Jesuits at every step. But the people were still Roman Catholic in their religious outlook. All the ceremonies of Catholic church were observed. The church itself was dedicated to the Lady of Miracles. Mass was said. Sacraments were given; all catholic festivals were celebrated. In fact the adherents of Alvares found that they were still in the Catholic church and that they opposed only the Propaganda jurisdiction of the Jesuits, against whom they had the initial grudge. They least suspected that they were led into a heresy. If at this very juncture, the Italian Jesuits had started another college or even a high school here in addition to the one in Mangalore, they would have not only dazzled the imagination of the dissenters but would have brought entire satisfaction among all sections of Catholics and would have fizzled out the whole controversy.

Instead of this, matters were taken to both civil and criminal courts. Each section is responsible for this procedure. In the result vast sums of money were wasted in law suits. Of course the original parish church which was the legitimate church from the commencement had to succeed in all the law suits. The dissenters could not hope of any success. This litigation further estranged their relations with the other party. But good and pious missionaries like Sebastian Noronha, S. J., Cajetan Gonsalves, S J and Shabas Fernandes and others have done great work to reconcile and bring back a good many of them.

Alvares had to vacate his post for some reasons. Possibly the hand of the Archbishop of Goa weighed too heavily upon him and he had to abandon his post; but before leaving he took care that he brought another renegade priest Zepherin Noronha to take his charge. Later a seminarian, Damian by name, joined them. Alvares died in Margao repenting in his last moments. Noronha died unrepentent in Brahmavar itself and Damian predeceased Noronha Possibly this dissenting party is now left without a head. But before any serious reorganisation is set in, it is right that the Milagres parish devises some means to end the rupture. It is not impossible of solution. The dissenters are still Catholics. Any serious heresy has not yet crept in among them. It is time that the Catholic authorities take the matter in hand and close this epoch by leading them back to the faith of their ancestors.

When the schism commenced about the year 1886 the number of dissenters were many. Since then a good number have been reconciled to the Church.

APPENDIX No. 78

The North Canara Missions

The coastline of North Canara specially the coast between Goa and Kumta had been a unique tract from the most ancient times. It is the only tract which is the nearest to India from Aden and other ports from the other side of the Arabian Sea. From the time of the discovery of winds by Hippalus in 45 A. D. mariners sighted this tract of India first and then proceeded elsewhere. They came also in the shortest time. This discovery revolutionised navigation and commerce. On the other side there are certain other significant features connected with this tract of the coast which deserve a study. The mackeral fish which is an annual feature comes during its season from November to March and is found on this tract of the coast and nowhere else along the coast of India. These mackerals are a purely pacific fish coming all the way from the pacific and passing Ceylon come and congregate only on this point. The boats that are engaged in the fishing of this fish have a peculiar device fixed upon them called *Ullandi* which keeps the boat steady on the seas This device *Ullandi* is found nowhere else in the coast of India and is entirely a Pacific model.

Both these above features suggest that the mariners of this part of the coast had commercial or other connections both with the Persian Gulf side and even the Pacific side. Anjedivi island has been located even from Phoenician times. From this, it is not impossible to surmise the coming of the apostle of Christ St. Bartholomew to this tract of the coast. Tradition exists of his preaching at Betalbatim in Goa. Betal is interpreted as the transformation of the word Bartholomew. Another transformation is Bedthol which is still current in Honnaver. Betalbatim is but the batt (land) of Betal. Betal is a very popular Hindu diety in Goa. The origin of this dietv deserves to be studied. This coast of North Canara was thus an important coastal strip from ancient times both for commerce and navigation. It may have been also an important Christian centre. In North Canara itself Anjedivi was the oldest commercial centre.[1]

But at present Christian history can be traced only from the Portuguese times. With the advent of the Portuguese, commercial relations grew up between them and the kings of Vijayanagar

1. There are no materials at present sufficient to illustrate any subject.

Honnaver became their earliest trade settlement. With the rise of the Bednore Empire, these commercial relations increased and both Goans and Portuguese settled in different parts of this new Empire. The Christians settled here from 1560 on account of the fears of the Inquisition.[1]

Thus in this North Canara tract, Christian communities were found in important commercial centres like Honnaver, Gulmona, Gersoppa and Chandawar. The earliest mention of the missionaries who came here were the Jesuits who were sent here by the Provincial in Goa. Fr. Rici Vincente (1576-1583)was one of them. A letter from the royal resident on March 13, 1645 recommended the Viceroy to send them a religious to instruct and preach the gospel. When Pietro della Valle visited Canara (1623-24) he found two churches in Honnaver, one dedicated to St. Catharine and the other to St. Antony (of Egypt). Fr. Joseph Vas (1681-84) also built a church here and Pe. Venconvel was Vicar Forane. Fr. Spinola S. J., the Portuguese ambassador at the Bednore Court, was residing at Honnaver.

By the treaty of 1678 with the Bednore King, permission was obtained to build a church at Chandavar. It was a great commercial centre and a large customs station. The statue of St. Francis Xavier which was at Mirjan was transferred here and the new church was dedicated to St. Francis. Gulmona and Gersoppa being also on the main commercial routes, there were Christian communities and also churches here.

On the northern tract, the Jesuits entered the tract from Anjedivi and established themselves at Ankola.[2] There was a very large Christian population here.[3] Ankola was the seat of the governor of the Bijapur kingdom and he had jurisdiction over Anjedivi also. When Hyder conquered Bednore, Ankola had a beautiful church dedicated to our Lady. These Jesuits extended their missions northward and had churches in Shiweshwar (Mudgeri). The Shiweshwar church was built in virtue of a trust between November 1703 and May 1707 between the state of Goa and the king of Sunda, who was represented by the Shenvi Appaji Pant. By the treaty of 1714 the

1 The Christians of Alvekodi in Kumta claim themselves to be Christian Kundbis of Goa who came here on account of the Inquisition.

2. Henrique Bravo Moraes mentions that in Ankola there was a church dedicated to St Francis Xavier whose vicar was a Jesuit, belonging to this mission.

3. Some estimate it at 7000 at the time of the captivity.

king of Sonda granted a licence to the missionaries of Shiweshwar to bnild houses with tiled roofs for the dwellings of the Christians and the missionaries, and gave a written document about the donation of the ground. This included also lands at Ankola. In 1722, the Dean Henrique Bravo de Moraes writes: "In the country of the king of Sonda our neighbour in the East there is a church dedicated to our Lady of Refuge in the province of Senassara whose vicar was a religious of the company." The church of our Lady of Conception at Shiweshwar was built by the Jesuits after the treaty of 4th December 1735. In 1752 Fr. Diego de Amaral S. J. was its vicar. The Carmelites settled at Sunkery in the Sonda Empire in 1709.

Thus there was a strong Christianity in North Canara during the whole period of the duration of the Bednore Empire. The principal churches were at Honnaver, Chandavar, Gulmona, Ankola and Anjediva. According to an old Portuguese record from Canocona the largest church in the district was at Honnaver and it was built in 1592 and was dedicated to Salvador do mundo (Saviour of the world). Besides these principal centres, Christianity was spread in several other places also and little chapels arose at different places also and the spiritual needs of these Christians were served from these principal centres. The Jesuits were possibly the main missionaries to organise this mission. But the suppression of this order both by Pombal and by the Pope disorganised the whole mission and the Archbishop of Goa took it in his hands. Things went on smoothly during the time of Hyder.

But Tippu exterminated Christianity and destroyed the churches at Honnaver, Gulmona, Chandavar, Ankola and at Sunkery. All the important Christian centres were destroyed. Christianity was totally exterminated in Ankola.

But slowly, Christian communities again arose in the district. The jurisdiction belonged entirely to the Archbishop of Goa. New churches were commenced to be built. The Ankola church was rebuilt in 1801. In the monsoon of 1877 its walls came down and it was rebuilt in 1892 with the help of the Catholics and a subsidy from the State. The Church at Chandavar was rebuilt in 1801, and a second time in 1874. But Christianity degenerated in this tract and on January 31, 1897 it was included in the mission of Kumta, but was again made into an independent parish on July 13, 1919. The church was practically rebuilt by the great Goan priest Pe. Sabestian D'Mello. The church of

Gulmona was also reconstructed in 1801. But the real church was commenced to be built in another place in 1890 and was completed in 1891 and was blessed on 17—1—1892. The greater part of it was rebuilt in 1912. The church at Honnaver was also rebuilt in 1801 and again in 1852. The church at Sunkery was rebuilt in 1801 by the great Carmelite Missionary Fr. Francis Xavier of St. Anne who brought back the mission to the Carmelites. This was the only exception in the jurisdiction of the Archbishop of Goa in the whole district.

This was the situation of Christianity towards the commencement of the 19th century. North Canara was practically divided into two parts: one extended from Canacona to Ankola[1] and the other, that part of North Canara to the south of Ankola. In 1824, the Canacona mission was divided into two viz. 1) from Canacona to Sadashivgad, 2) from Sadashivgad to Ankola. The first included five missions, Sadashivgad, Canacona, Galjibag, Anjediv and Ankola.

The mission of Shiveshwar was transferred to Sadashivgad in 1824. The Shiveshwar church was demolished and built at Sadashivgad, but it was kept by the same name. Later in the same year Archbishop Galdino built at Sadashivgad the church of St. Joseph, and he resided here, from 29—9—1821 to 1—4—1824.

In the conflict of jurisdictions, North Canara steadily stuck to the Padroado. Honnaver led the way in all matters.[2] From this time, many other churches also were built in various other places. The Chandawar Christianity was practically transferred to Kumta, 6 miles away. Here at Kumta a chapel was founded in 1845. Its roof and walls collapsed on June 20, 1834. The church was rebuilt in another place in 1867 and the roof was put up on 31—5—1868. It was rebuilt

1. There are various references to this southern boundary of Goa at Ankola both in Hindu and Christian religious and social services. A party of singers carrying flags known as Tharang goes to the south from Canacona only as far down as Ankola and this last place is called Tharang met. When the Archbishop of Goa goes on a pastoral visit to Ankola, he must inform the Hindu leader of the Shenvi community at Ankola and this leader should make all the arrangements of the visit. All this territory upto Ankola was considered as Konkan and to be part of Goa.

2. There are in this church valuable records dating from 1850 relating to the conflict of jurisdictions. It is time it is properly preserved in some safe place.

a second time in 1882 and was elevated as a parish church on 31-3-1897 and amplified in 1905.[1]

The church of St. Anna was built at Binge in 1846 and was placed under the jurisdiction of Ankola. It was rebuilt in 1897. The Sirsi Christians were looked after by the Ankola missionary till 1860. From 1861 to 1864, the task was entrusted to the missionary of Kumta. A church was built at Sirsi in 1870. The Church of Yellapur was founded before 1884. It was a chapel under Ankola. It was rebuilt and amplified in 1891 and was elevated as a parish on 12—10—1891 and solemnly inaugurated on 20—11—1891 and Rev. Fr. Manual D'Souza of Marmagoa took charge of it. A chapel was built at Sounshen on 27—9—1891 and completed in 1908. The foundation stone of the church at Gokern was laid in 1886. Gokern is well known as one of the celebrated all India Brahmin centres. The chapel was blessed on 16—5—1886, and was kept under Kumta.

But the real trouble of the Padroado Propaganda conflict of jurisdictions took place at Karwar. In 1862, the capital of the district was transferred from Honnaver to Karwar. Accordingly all the Government offices were also transferred to Karwar. Among the Government officers and clerks there were many Mangaloreans who were working at Honnaver. All these had to settle in Karwar. These people together with some Mangaloreans who had previously settled here for timber trade constituted a sufficiently large Mangalorean Catholic community in Karwar. Besides these there were here also many Goans who had settled both for business and other reasons.

The Goans who existed here prior to 1862 had met their religious needs privately. From 1843, mass was celebrated in the house of one L. Napolean dos Reis a merchant of Goa. Later a small church was built at his initiative and with his materials. This church was demolished in 1864 and after obtaining a plot of ground from the Municipality a new church was built in 1865 or so.

The Mangaloreans also tried to obtain a plot from the Municipality and in 1879 built their own church and brought a vicar Fr. Jacob Coelho from Mangalore.[2] This was the second church in North Canara

1. This was demolished in 1946. The foundation stone to a new church was laid on 14—10—1946 and the new church was blessed on 14—2—1950.

2. He was paid Rs 60 a month by the Mangalorean community.

that was under the Propaganda during the conflict of jurisdictions. Bishop Pagani of Mangalore paid a visit to it. The other church was the church at Sunkery which was also under Propaganda.

By the concordat of 1886, the whole district of North Canara was officially brought under the Padroado of Goa. The little Mangalorean parish at Karwar had ipso facto to go to the Padroado and also Sunkery. Some trouble was created at Karwar by the leading parishioners at the time of the transfer. But it was of no avail.

This ancient territory was now organised into a separate mission and was placed under the charge of a Vicar General,[1] directly responsible to the Archbishop of Goa. The name Sul which prior to this included both south and north Canara was now restricted only to the North Canara territory. The mission was formally inaugurated on 9—4—1887.

All the parishes were put under two Varados viz., Honnaver and Sadashivgad. The Varado of Honnaver had the parishes of Sadashivgad, Anjediva, Ankola, Karwar, Lady of Assumption) Karwar (Lady of Piety), Sirsi and Sunkery. The parish of Honnaver had under it the chapels at Fringueabatt Monky, Shirali, Bhatkal and Bailoor. Kumta had the chapels at Gokern and Mirjan; Gulmona had chapels at Sounshi, Coddappem, Nogrem; Halyal had a chapel at Edugese; Anjediva had chapels at Bhairo Bairo (in the island itself) and Bingi. Ankola had chapels at Chendye, Baleguli, and Yellapur.

The parish priests at the commencement were Pe. Jose Pedro Roque de Natividade Martins (Honnaver), Pe. Fidelis Lucas Mariano Furtado (Chandawar), Pe Feliciano Antonio das S. Chagas Martins (Gulmona), Pe. Thomas Francisco DSouza (Halyal), Pe. Jose Filippe Monteiro (Sadashivgad), Pe. Elias Piedade Dias (Sirsi), Pe. Octavio Zaperino de Souza (Sunkery), Pe. Antonio Joao de Andrade (Anjediva), Pe. Nicolas Sertorio Caetano Vas (Ankola), Pe Jeronymo Piedade de Souza (Karwar Assumption), Pe. Vicente Caetano das Chagas Misquita (Karwar Piety).

At its commencement in 1886, the new mission had a Catholic population of 10604, divided as follows:—Honnaver 2827, Gulmona 1251, Halyal 900, Sadashivgad 1182, Sirsi 500, Sunkery 769, Anjediva 300, Ankola 1078, Karwar (Assumption 455, Karwar (Piety) 1042.

1. At this same time another post was created by the Archbishop of Goa on the ghats with headquarters at Belgaum (church of Our Lady of Immaculate Conception) and a Vicar General was also appointed there. He had under him the old Padroado parishes of Belgaum, Khanapur, Bidi, Azrem etc.

The first Vicar General who was appointed to the post was Pe. Ganganelli P. Rebello. He belonged to the illustrious Bamon family of Margao and was himself a great organiser. He worked incessantly for the mission for 7 years and introduced many reforms in the mission.[1] By an irony of fate he preferred to have his residence in the old Propaganda Church (Our Lady of Assumption). For this he was ridiculed by both Propagandist and Padroado parties.[2]

Pe. P. Carvalho was next appointed as Vicar General and within three years came the appointment of Pe. Thomas Francis D'Souza of Calangute. His long service in Canara has created a record. He fully organised the whole mission and introduced several changes in administration. For his record of services for the mission, on the Golden Jubilee of his Ordination he was presented with an address and a purse by priests and laymen of the whole district. With a wrecked constitution and deaf ears (caused by a bad malaria fever at Halyal) he stood at his post unpurturbed with any trouble, many were the vissitudes he had to encounter.

On his retirement owing to illhealth about the year 1940, he was succeeded by Pe. Roncon Pereira. His unexpected death in Goa in 1952 coincided with the transfer of the mission. Hence no more Vicar General was appointed.

Since 1886, a good deal of changes have occurred. The biggest church was commenced to be constructed at Sadashivgad in 1909 and was completed and blessed on 29—1—1912. The next big church construction took place at Sirsi. It was commenced by Pe. Albert Mascarenhas in 1934 and blessed on 5—5—1936.

The church at Manki was established in 1888 and it was a chapel under Gulmona till 1891 ; it was erected as a parish on 19—2—1896. Bingi church was made into a parish in 1919. Since 30—8—1951, the church at Gokern is a parish church. The chapel at Coddonem was

1. He was then transferred as Rector of the Rachol Seminary in Goa where after a long service he died of carbuncle. His brother was a High Court Judge in Goa and another was a great officer in Brazil.

2. When he first came to Karwar, he was greeted only by an old mother and her four daughters who belonged to the Padroado parish in Karwar. The Kajubag parishioners (Propagandist) were busy sending memorials and telegrams to Rome to transfer the parish to Mangalore as before. The Kone parishioners (Padroadists) were annoyed because he took up his residence in the old Propaganda Church.

blessed on 18—5—1919 and in the same year the chapel at Olinquem was also blessed. The church at Halyal was founded in 1884. It was then under Bidi. It was raised as a parish church on 3—7—1899. The residence for the parish priest was put up by Pe. Thomas F. D'Souza in 1890. The chapel at Mulcornem was blest on 1—6—1921. The chapel at Shirali, though it exists from the time of Pe. Juse Vas (1681—1684), was represented by only a cross, but a new chapel was built and blest on 26—1 - 1926 The chapel at Halga was built in 1900 and was blest on 17—2 - 1903. It is now a parish. The chapel at Mallapur was blest on 16—5—1937.

Anjediva was practically abandoned as politically it belonged to Goa and there were a good many restrictions to pass to that territory from the customs point of view. For some time the parish priest of Binge looked after the spiritual needs of the Christians in the island. Latterly even this is given up.

Apart from the construction of churches and the introduction of various reforms the greatest debt of gratitude due to Goa is the establishment of the St. Michael's Convent at Karwar in 1926.

At present the district is divided into 20 parishes i. e., Ankola (Catholic population 948) with chapels at Amdalli and Chendya, Bingi (421), Castlerock (385), Chandavar (515), Coodonnim (800), Gokarn (456), Gulmona (732), Halga (980), Halyal (1653) with chapels at Yedoga, Vadem, Dandeli, Sambrani, Mangalwad, Kerwad, Hommolli, Gurdoli, Bagwati, Nagshetti, Murukwad, Honnaver (3600) with chapels at Mulkornem, Feringabat, Motto, Bewali, Kajubag (340), Kessarkode Lower (1328), Kone (1206), Kumta (2325), Manki (1076), Murdeshwar (1343) with chapels at Bhatkal and Shirali, Sadashivgad (1634), Siddapur (480), Sirsi (2087), Sunkeri (1550) with chapel at Kadwad, Yellapur (450 with chapel at Manchikeri. The total Catholic population at present in the district is 24414.

By the establishment of the Diocese of Belgaum, the whole district is transferred to the new diocese on 19—9—1953. The Padroado jurisdiction is now at an end.

In its long career, this padroado jurisdiction has left its deep imprints in this ancient land of Kanara. In every church and every Christian house are to be found the favourite saints of the Padroado. Pictures of St. Joseph, St. Sebastian and St. Francis Xavier are

prominently put up. With these are also found the pictures of good and bad deaths. Lady of Carmel is prominently missing every where.

In this long Padroado regime, some of the ablest Goan missionaries have worked in Canara. Apart from those whose names are practically forgotten, mention may be made of the names of Mgr. Dalgado who was the missionary in Honnaver and of Fr. Agnel D'Souza who was the missionary at Kumta (1890—1892).



Bibliography

I Manuscript Sources:

Vatican Archives, Rome—

Rome, Propaganda: Archives de la Congregation:

Acta Sacrae Congregationis de Propaganda Fide.

Letter e della Sacra Congregatione Scritture riferite nelle Congragazioni generali.

Policital and Secret Department Diary, Bombay Secretariat Record Office.

Mysore Residency Records Collection 1800—1819.

Madras Records Office, Egmore.

Memorial of the Christians of Kanara to Mgr. Bonnand in the year 1860, and other memorials.

Gonsalves Family Chronicle. Written by A. B. Gonsalves.[1]

A letter written in 1904 by a grand-son of a captive. This is written in Konkani in Kannada characters.[2]

The Barkur Mss. This is allegedly written by a captive who returned from the captivity. It was written in Kannada and an English translation of this appears in the pages of the History of the Diocese of Mangalore.

II Original Printed Material:

G. T. Mackenzie—Travancore Manual, 1906.

G. Milne—Rae—Syrian Church in India, 1892.

Antonio de Silva Rego—Documentacao para a Historia das Missoes de Padroado Portugues do Oriente. Coligida e anotada. Agencia geral das Colonias, Lisbon, 1949.

Pissurlenkar, P. S. S.—Antegualhas, Fasciculo I and II, Panjim.

Selections from the Records of the Collectors of South Canara, Collector's Press, Mangalore, 1879.

---

1. The original of this Mss. was kindly lent to me by Mr. P. S. Gonsalves, B.A., B.L., Advocate, Mangalore.

2. The original was put into my hands by Mr. M. M. Shanbhag, M.A.,LL.B., Pleader, Karwar.

Letters relating to the early Revenue Administration of Canara. Printed for Government at the London Society Press, Byculla, Bombay, 1866.

Yule : Mirabilia Descripta (The Wonders of the East) by Friar Jordanus, Hakluyt Society, London, 1863.

Pietro Della Valle : Viaggi di Pietro della Valle, Rome, 1650.

Vincenzo Maria de Santa Catharina of Sienna, O. C. D.—Viaggio all India Orientali, Rome, 1672.

Noticia typographica, civilis, politica, religiosa missionis malabaricae ad finem seculi XVIII Auctore R. P. Paulino A. S. Bartholomaeo O. C. D. nuae primum edita ac notis illustrata a. p. Fr. Ambrosio A. S. Teresia O. C. D. Romae (34), apud curiam Generalitiam, corso d'Italia 38, 1938.

Fr. Paulinus a. s. Bartholomeo O. C. D.—India Orientalis Christiana, Rome 1784.

Colleccao de Tractadas, 13 Vols.

Thesaurus Rerum Indicarum, Cologne, 1615.

Genealogical Tree of the Naik-Vas family of Mangalore, edited by George Vas in 1881, with notes. Codialbail Press, Mangalore, 1932.

Family of Paul Mascarenhas Prabhu, Belgal (Bollukal) of Falnir Mascarenhas and genealogical table with short notes by F. X. Mascarenhas, G. B. V. C.

Asquini—Vita e Viaggi del B. Odories da Udine. Udine, 1737.

P. Fr. Giuseppe di Santa Maria :

1. Prima speditione | All India | Orientali | Del P. Fr. Giuseppe di Santa Maria | Carmelitana Scalzo | Delegato Apostolico | Ne' Requi de' Malavari | Ordinata do Nostro Signore | alessandra | settimo | In Roma | Nella Stamperia di Filippo M. Mancini. M D C L XVI | Con licenza de' superiori | A spese de' Signori D. Giuseppe e Sebastiano Sebastiani | Da Caprarola, Nipoti dell' Autore.

2. Secunda Speditione | All'Indie | Orientali | di Monsignor | Sebastiani | Fr. Giuseppe di S. Maria | dell'Ordine de Carmelitani Scalji | Prima | Vescora di Hierapoli | Hoggi di Bisignano | E Barone di Santa Sofia | Ordinata da | alessandro VII | di Gloriosa Memoria | In Roma | Nella Stamperia di Filippa M. Mancini. 1672 |

Baldaeus:—A true and exact description of the most celebrated East India coasts of Malabar and Coromandel, as also of the isle of Ceylon by Philip Baldeus. Dutch Edition of Amsterdam. English translation London 1703.

Fernando de Soledade. Historia seraphica chronologica da ordem de S. Francisco na Prov. de Potugal.

P. F. Florencio del Nino Jesus: La orden de Santa Teresa, 11 Fundacion de la Propaganda Fidey las misiones carmelitanas, cor um propogo del Exc. mo Sr. Marquis de san Juan de Piedras albas de la Real acadnira de la Historia Madrid, Establacimento Tipographico Nicto y compania, 1923.[1]

Toreiro da viagem .....de.....Vascodagama em 1497. 2nd Edition, revised, Herculano and da Paira, Lisbon 1861.

La Navigazione prima.....Scritta per um gentiluomo Fiorentino .....in Romusio. Delle Navigazioni. .....[2]

Castanheda, Fernao Lopez de: Historia do descrubrimemto and conquista da India 3 Vols. Coimbra 1552.[3]

Antonio de Souza: Catalogas dos Bispos da Igreja de Funchal, 1721.

Jordao: Bullarium Patronatus Portugalliae regum in ecclesis Africae Asiae atque Oceaniae, Lisbon 1868.

De Bussiebre: Hist. de schisme Portugais dons les Indes, Paris 1854.

Edmond Gaudart: Catalogue des Manuscripts 5 Vols.

Logan W.—A collection of treaties, Engagements and other papers of importance relating to British affairs in Malabar. Edited with notes. 2nd edition Madras 1891.

1. It is a work in the Spanish language. It has 47 lines on the carmelites in Visapur, 37 on Sunkeri, 21 on Karwar, 2 pages on Bombay and so on.

2. These are the oldest and most reliable sources of the history of the voyage of discovery whose authors were participators in it. They relate to the first voyage.

3. The earliest and the best record of Albuquerque is the letter of the King dated June 1513. Epistola Pontentissimi Regis Portugalensis et Algarbiarum etc.

Annales Missionis de Caruar PP Carmelitarum Excalceatorum. Scripti per P. A. Franciscum Xaverium a S. Anna usque ad annum 1832. Edited with notes by P. F. Ambrosio A S Teresia O. C. D. Romae, apud curiam Generalitiam corso d'italia 38, 1939.[1]

Remarks and occurances of Mr. Henry Bechar, during his imprisonment of two years and a half in the Dominions of Tippu Sultan, from whence he made his escape. Corrected and revised by the author printed in Bombay, 1793.

Scurry—The captivity, sufferings and escape of James Scurry who was detained a prisoner during ten years in the dominions of Hyder Ali and Tippu Saheb. Written by himself, London, 1824.

Bristow:—A narrative of the sufferings of James Bristow, belonging to the Bengal Artillery during ten years of captivity with Hyder Ali and Tippu Saheb, London, 1794.

Avreola das Indias and Nobiliarchia Bracmana. Tratado historico, genealogico, panegyrico, politico and moral offerecido. As Excellentissimo sentor Dom Pedro Luis de Manezes, Marquez de marialva, conde de centanhede, modomo mor etc Escrito pelo Licenceiado Antonio Joam de Frias, Protonotario apostolico, notario da Bulla da Santa Cruzada, capellao da sua magestade & vigario confirmada da Igrija Parochial de S. Andre de Goa Velho Lisboa—1702.

Bombaim Livraria, P. A. Fialho, 1892.

O Bispo de Halicarnasso D. Antonio Jose de Noronha Memoria historica, Nova Goa, Imprensa nacional 1903 by M. Ismael Gracias

History of Diocese of Mangalore, Codialbail Press, Mangalore, 1905.

Adrian Launay: Histoire des Missions de L'Inde 1898, 5 Vols. Paris.

Adrian Launay: Documents relatifs a la societe des missions etrangeres, 1904.

Hierarchia Carmelitana Seu Series Illustrum Praesulum Ecclesiasti corum ex ordine Carmelitarum Discaleatorum opera et studio. P. Ambrosii A. S. Theresia O. C. D. exarata Romae (34) apud curiam Generalitiam corso d'italia 38, 1936.

1. This work has been cited in the treatise as the history of the Sunkery mission.

Pe. Casmiro C. Nazareth : Mitras Lusitanhas no Oriente.

Clero de Goa, Nova Goa, 1927.

Buchanam : "A Journey from Madras through the countries of Mysore, Canara and Malabar," two volumes, 1807.

Stewart : A descriptive catalogue of the Oriental Library of Tippu Sultan.

Selections from the Records of the Madras Government. Dutch Records No. 13. The Dutch in Malabar being a translation of selections Nos. 1 and 2 with introduction and notes by A. Galetti, I.C.S., the Rev. A. J. Van. Der Beg and the Rev. P. Groot S. S. J., Madras, printed by the Superintendent, Government Printing, 1910.

Asiatic Register 1799, 1800 and 1801.

Copious extracts of advices to and from India relative to the cause, programme and successful termination of the war with the late Tippu Sultan, chief of Mysore; the partition of his dominions in consequence thereof; and distribution of the captured property found in Seringapatam, 1800.

The history of the reign of Tippu Sultan. Being a continuation of the Neshani Hyderi written by Mir Hussein Ali Khan Kirmani. Translated from an original Persian Mss. in the Library of her most Gracious Majesty by Colonel Wiles of the Honourable East India Company's service. London. Printed for the oriental translation fund of Great Britain and Ireland. M D C C C L XIV.

Published Memorials, Foster Press, Vepery, Madras, 1874.

Keladi Nrapa Vijaya.

III General Literature

MeCrindle: Topographia Christiana of Cosmos Indicopleutes. Hakluyt Society, London, 1897.

Mahamad Husayn Nainar: Arab Geographer's knowledge of Southern India, University of Madras, 1942.

Hourani, George Fadlo: Arab Seafaring in the Indian Ocean in ancient and early medieval times, Princeton New Jersey, Princeton University Press, 1951.

Mons. Leonard Paes: Promptuario das Definicoes Indieas.

Forbes: Oriental Memoirs.

Pe. Gabriel Saldanha: Historia de Goa, 8 Vols.

Amado: Hist. da Egreja em Portugal e Colonias, 10 Vols.

Ravenstein: A Journal of the first voyage of Vascodagama. Hakluyt Society No. 69, London, 1898.

Jacques de Machault S. J.: Relations des missions das Pires de la compagnie de Jesus les Indes Orientales, Paris, 1659.

Fr. S. G. Pereira, S. J.: Life of the Venerable Father Joseph Vaz, Loyola House, Galle (Ceylon), 1953.

Abbe Dubois: Letters on the state of Christianity in India.

Histoire Des Progress et de la Chute de Lempire de Mysore sous les Regnes D'Hyder—Aly et Tippoo—Saib Par J. Michaud a Paris Chez Gigvet et C'e Imprimevrs— Libraires Ruede Grenelle – St— Honore, No. 42, 1801—9. 2 Vols.

Memoria Historico Ecclesiastica da arquidiocese de Goa.

Felitico Pereira de Andrade: Os Santos Martyres. 1894.

Faria y Souza: Oriente conquistado; Asia Portuguesa. 3 Vols.

E. Hull S. J.: Bombay Mission History with a special study of the Padroado question 1534—1858, Bombay 1927.

Pelo Clero de Goa.

M M. D. L. T.: The history of Hyder Shah alias Hyder Ali Khan Bahadur or new Memoirs concerning the East Indies with Historical notes by M. M D. L. T., London, 1848.

Rice—Mysore and Coorg, 1877, Vol. III.

Foster: English Factories in India.

G. Marciano:—Memorie historiche della congragatione dell Oratorio. 5 Vols. Naples, 1702.

Wood:—A Review of the origin progress and Result of the decisive war with the late Tippoo Sultan in Mysore: with notes by James Salmond Esqr. An appendix..... ..together with a dedication to the Right Hon Henry Dundas by M. Wood Esqr. London, 1800.

Kirkpatrik : Select letters from Tippoo Sultan to various public functioneries, including his principal military commanders, governors of forts and provinces; Deplomatic and commercial agents etc. etc. together with some addressed to the Tributary chieftains of Shanoor Kurnool and Cannanore and sundry other persons; arranged and translated by William Kirkpatrik, London, 1811.

Kirkpatrik : Biographical anecdotes of the late Tippu Sultan together with an account of his revenues, establishment of his troops etc. taken from the information of one of Tippu's officers written in the year 1790 and translated from the Persian.

Hamilton : East India Gazetteer.

Abbe Dubois : Hindu manners and customs edited by Beauchamps, Oxford Clarendon Press.

Bowring : Hyder Ali and Tippu Sultan.

Dirom (Maj) : A narrative of the campaign in India with Tippu Sultan in 1792—1793.

Honty : The Tiger of Mysore—a story of the war with Tippu Saheb, 1896.

Kirmani : Mir Hussein Alli Khan—The history of Hyder Naik translated by Col. E. Miles. Published by O. T. F. 1812.

Roy N. B. : The allies war with Tippu Sultan, 1790. Republished 1937.

Beatson : A view of the origin and conduct of the war with Tippu Sultan; comprising a narrative of the operations of the army under the command of Lieut. General George Harris and of the Siege of Seringapatam. By L. C. Alexander Beatson, London, 1800.

Authentic memoirs of Tippu Sultan including the cruel treatment of English Prisoners; account of his campaigns with Mahrattas, Rajahs, Warren Hastings Esqr., Lord Cornwalis and Lord Mornington: Plunders, captures, intrigues and secret correspondence with France as laid before the House of Commons; also description of Eastern countries hitherto unknown with a preliminary sketch of the life and character of Hyder Ally Cawn. By an officer of the East India Service, Calcutta, reprinted at the Hindustan Press by Philip Pereira, 1820.

DHARMARAM COLLEGE LIBRARY, BANGALORE 24908

Don Theodore Chesquiere—Mathew de Castro Primier Vicarie apostolique aux Indes une creation de la Propaganda a ses dibuts, Louvain, Bureaux de la reverees 40, Rue de namur 40, 1937.

K. A. Nilkanta Sastri—Foreign notices of South India, University of Madras, 1939.

J. Dahlmann, S. J.—Die Thomas—Legende und die altesten historischen Beziehungen des Christentums sum ferum, Ostem, Fribourg, 1912.

A. Vath, S. J. Der. Hl. Thomas der Apostol Indiens, Aschen, 1925.

H. Hosten, S. J.—Works 40 Vols. (Published and unpublished). They are preserved at St. Mary's College Library, Kurseong.

Tisserant, Cardinal Eugine—Eglise Syro Malabare. Dict. Theol. Catholique, 1941, t. XIV, Col. 3091.

Bernard of St. Thomas, T. O. C. D.—History of St. Thomas Christians, 2 Vols. Palai, 1916, (in Malayalam).

Catholic Encyclopedia, 15 Vols.

Atcheson, C. U. A Collection of Treaties, engagements, and sanads relating to India and neighbouring countries, compiled by C. U. Atchesan, 2 Vols. Calcutta, Superintendent, Government Printing, India, 1909.

Braganza Pereira—Arquivos Portuguese Orientale, 3 Vols.

IV—Journals and Reviews

IndianHistorical Research Institute—Silver Jubilee Commemoration Volume– The Dravidians of Iran by H. Heras, S. J.

Revue d'historie des missions, Vol. VII, 1930. A Bron, S. J.—Les origines der clerge indigenedans l'tude, pp. 46-73, Vol XII, 1934.

A. Bron, S. J.—De certains conflits entre missionaires au XVII e siede, pp. 187-202.

Clergy Monthly, Catholic Press, Ranchi—Rev. E. R. Hambye, S.J. —St. Thomas, November, 1952.

Journal of the Royal Asiatic Society—Fleet, St. Thomas and Gondophares, April 1905.

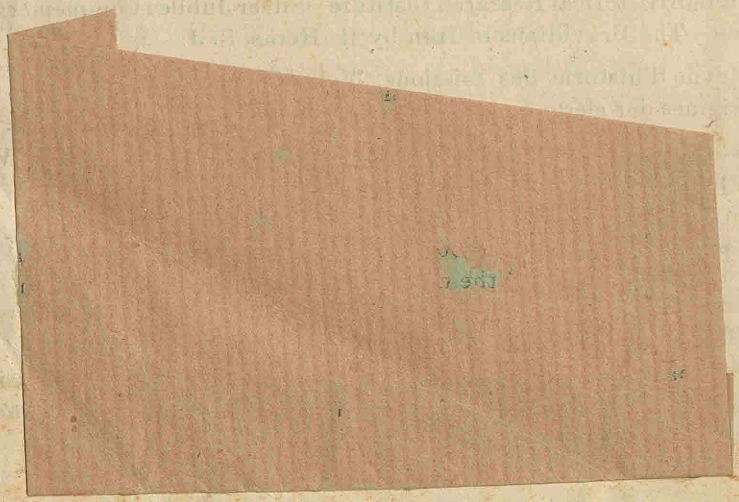
P. J. Thomas—South Indian tradition of the Apostle Thomas; supplement to the Journal of the Royal Asiatic Society, London, October 1924.

Journal of the Bombay Branch of the Royal Asiatic Society,— J. Gerson da Cunha.—The Portuguese in South Canara. Vol. XIX, 1895 97, pp. 249 262.

Annales de la Propagation de la Foi 1840—Lettre de Mgr. Francis Xavier aux membres des conseils centraux de Lyon et de Paris.

Do. 1873 No. 267—Lettre de Mgr. Maria Ephrem aux les membres des conseiles centraux de l'osuvre de la Propagation de la Foi.

Do. November 1839. Lettre da Mgr. Francis Xavier a les membres du consil central de Lyon.



This book deals with the history of Christianity in the ancient land of Canara. Ever since the publication of S. J. Saldanha's brochure on the captivity of the Christians in Seringapatam there has been a lull in the study of the subject. Here is an attempt to trace in a scientific way the story of Christianity in Canara. The vicissitudes and tribulations which the Christians had to undergo during the rule of Tippu are also narrated with the aid of authentic documents, which have been discovered only in recent years. The subsequent return of the survivors after 15 years of captivity to their homeland has also been vividly portrayed. This book is the result of long years of research. Source materials have been collected from all possible quarters—far and near. Many of the documents cited in the book have seen the light of the day for the first time.

SOME OPINIONS ON VOL. I

Mgr. J. L. D'Souza, *Vicar General of Mangalore.*

This is a veritable mine of information. Every assertion made or opinion expressed is corroborated by documentary evidence.

Clergy Monthly Supplement, *Vol. IV, No. 5, March 1959, page 193.*

"..... Mr. S. Silva's study renders a great service to the cause of Christian history in India. ..... The two most interesting chapters ....deal with the relations between these Catholics and Hyder Ali and his son Tippu Sultan. There is a very good account of the forcible exit of about 30,000 Christians at Seringapatam. For once we get an objective and informative account of the tragedy. ... The main interest of the book lies in its use of unprinted sources found both in India and abroad.

The Examiner, *February 21, 1959, page 97.*

This work, the fruit of 30 years of incessant research merits attention. It is an account of ... origins vicissitudes and development of an old and important Catholic community which has been tried by fire ..... Like a true historian he is cautious as he is also on controversial matters ..... Mr. Silva writes with detachment and objectivity ..... In fact political—religious history has been well blended throughout.

DC Archives
0002490 8
J72 SI38

The Morning Star, *Vol. 53, No. 1, Jan*

This book by Mr. Silva of Karw[illegible]al reader. It is done for specialists and [illegible] .. To the inhabitants of Canara it will come as a revelation replete with information and the rich treasures of the past.. ..... Rev. Father Stephen Fuchs who edits this series on Indian culture and folklore is to be commended for his courage and far sightedness.

The Bombay East Indian, *Vol. III, No 15, April 1 1959. page 4.*

Severine Silva proves himself no armchair historian in treating of his subject. Not only has he studied a mass of documents which no other historian had access to, but he has also personally visited historical sites long since forgotten and almost obliterated by wind and rain. Within 229 pages a great deal of epoch making history of the Catholic Church in India has been graphically written and lucidly explained.

Stvdia, Lisboa, *No. 5, Janeiro 1960.*

Este volume de 233 páginas é o Ne 3 da série *Indian Culture and folklore*, publicada pelo Hindi Sanskriti Sangam, de Bombaim. Consta de quatorze capitulos, enriquecidos com alguns apendices documentais. Estude, Como indica o titulo, a evolucao do Cristianismo no Canara.

... ...

Eis um breve resumo deste interessante livro. Bem escrito a bem concebido. O A. esforça—se por ser imparcial no apreciaçao dos acontecimentos. Consultou as melhores obras impressas em inglês e bastantes em portugues.

Eglise Vivante Louvain Belgique, *November 1960.*

.. .. Telle quelle cependant, sa chronique, très détaillée, fournira des renseignemente intéressants à l'historien.

There are many other reviews both by Indian and European Journals.