



CHRISTIAN
MUSICOLOGICAL
SOCIETY OF INDIA

NOTICIAS DO REYNO DO MALABAR

OR

INFORMATIONS
ABOUT THE KINGDOM OF MALABAR

CHRISTIAN
MUSICOLOGICAL
MAR JOSEPH KARIATTIL

(Now for the first time translated into English with an
elaborate and critical Introduction and corrective Foot-Notes)

BY

RT. REV. M. ARATTUKULAM
(RETD. BISHOP OF ALLEPPEY)



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DE
GOA E DAMAO
DAS
INDIAS ORIENTAIS
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AN APPRECIATION

It has been a pleasant task to go through the work of translation into English, prepared with great patience and scholarly care by the Rt. Rev. Dr. Michael Arattukulam, Retd. Bishop of Alleppey, of an important document - "Noticias do Reyno do Malabar" - written in Portuguese by Archbishop Joseph Kariattil. The title of the translation is "Informations about the Kingdom of Malabar".

Having attentively examined the translated text in the light of the document originally written in PORTUGUESE, I am very happy to vouch for the objective correctness and testify about the absolute fidelity of the translation with the text of the document.

Bishop Arattukulam, while taking upon himself the difficult work of presenting the Christians of India with a correct translation of "Notioias do Reyno do Malabar" of the late Archbishop J. Kariattil, has preceded it with a very enlightening Introduction accompanied with appropriate and solid foot-notes to make it easier to follow and understand the document.

As I express my personal appreciation and offer sincere congratulations to Bishop Michael Arattukulam, I share with him and with the Syrian Catholic Church in Kerala their grief and disappointment in the untimely death of the first Indian Archbishop of Cranganore, whom my predecessor of that time had hosted under his own roof with sincere fraternal affection as well as with the solemnity and honour befitting his status and the happily established Hierarchical Bond between them.

“Paco Patriarcal”, Panjim, Goa, 31st January, 1989.

Sd. Raul Nicolau Gonsalves
Archbishop of Goa and Daman
Patriarch of the East Indies
Titular Archbishop of Cranganore



INTRODUCTION

I. The condition of the Syrian Church in Malabar when Kariattil and Paremmakel went to Rome in 1778.

1. Fathers Joseph Kariattil and Thomas Paremmakel, by virtue of a Resolution of the Angamali Meeting of the Syrian Catholic Churches held in 1777, went to Rome via Lisbon with two boys to be educated at the Propaganda College, with the allegedly main purpose of obtaining the permission of the Pope for receiving the Schismatic Bishop Mar Thoma VI into the Catholic Church. Mar Thoma VI was the fifth successor of Mar Thoma I, of Coonen Cross fame.

2. Mar Thoma I was the Archdeacon under Archbishop Garcia of Cranganore, (the successor of Angamali), who was the second successor of Archbishop Roz, the first non-Chaldean Bishop of the Syrian Catholics of Malabar.

The office of Archdeacon was of Chaldean origin. In Chaldea or the East Syrian Church, only the spiritual administration of the Diocese was carried on by the Bishop, the temporal administration being left to the Archdeacon. In Malabar, on account of the constant absence of the Chaldean Bishops, who never consecrated local Bishops, the Archdeacon had also to



exercise some of the spiritual powers of the Bishop, in their absence, like the nomination of parish priests, etc. Archbishop Roz got Archdeacon George de Cruz as a legacy from Mar Abraham. In the beginning, things ran smoothly. But when Roz exercised not only the spiritual powers, but also the temporal episcopal powers when George de Cruz was not in station, the latter revolted, was reconciled and again revolted when Archbishop Roz went to Portugal for a short time; and finally published a paper containing many lies (cfr. Ferroli, *o.c.*, pp. 308-309). Archbishop Roz died in February 1624 leaving Archdeacon George de Cruz to his successor Stephen de Britto as a legacy. Archbishop Stephen de Britto delegated to George de Cruz not only the powers of temporal administration but also most of the powers of spiritual administration, so that without his permission the Bishop could not exercise those powers. With these powers, he was actually ruling the Archdiocese. Archbishop Stephen de Britto with the intervention of the Viceroy who had come to Cochin in 1636, tried to get from George de Cruz the document of his appointment. But the Archdeacon duped them by giving them only a copy, and received a new appointment with restricted powers. But, all the same he arrogated to himself the powers mentioned in the old document, of which he had the original. And he was antagonizing all the Cassanars and even the quasi religious, the Oblates, against the Archbishop, who, with the support of his newly got Coadjutor in the person of Dom Garcia, closed down the house of the Oblates. Some respite was got only with the demise of George de Cruz in 1637. But Dom Stephen de Britto being weak-minded wanted to please the family of George de Cruz and appointed his nephew Thomas de Campos to succeed him as Archdeacon. Already before the demise of George



not drowned by the Portuguese in the Cochin Sea, but the Portuguese ship that brought him from Mylapore was one of a small fleet commanded by its own Captain, who did not want any ship of the fleet to enter the Port of Cochin. The entire fleet sailed away to Goa. The Archdeacon and his men saw it. (See: Introduction, para No. 5).

11) Archbishop Garcia did not die in Cochin, where, according to Kariattil he took refuge in the Fortress. He used to go to Cochin often and was even the Governor of Cochin, when the Dutch first attacked it. There was no need for him to take refuge in the Fortress. He died in the Archi-episcopal House at Cranganore on 3-9-1659. (See: Introduction, para No. 10 end).

12) Kariattill gave free vent to his wild imagination, when he wrote about Fr. Innocencio's friendship with the Dutch Governor of Cochin, whom he even bribed to do what he wanted, and with the French Governor of Pondicherry, who would follow all his directions literally. Against this imaginary background Kariattil describes the barbarous treatment of Mar Simon by Fr. Innocencio, his entrusting him to the Dutch soldiers, who took him bound to the Governor of Pondicherry with a letter from Fr. Innocencio, directing him to imprison him and starve him to death. The Governor of Pondicherry is said to have obeyed Fr. Innocencio's direction literally, and Mar Simon to have died in prison as a malefactor. Kariattil says that he himself was shown the place of Mar Simon's imprisonment and death. All this is stupendous. And the sober truth is that Mar Simon went to Pondicherry where he was a guest of the Capuchins for several years, and that he died slipping into the well of the house, when, early one morning,

he was trying to draw water from it, and was buried in the Chapel of Our Lady of Angels of the Capuchins in Pondicherry, as may be seen in an obituary note written by the Rector of the chapel, in its death Register (See: Introduction, para 21, ~~and~~ quoting very reliable historians).

Not less wonderful are the incredible exploits of the Carmelite Fr. Francis Sales, who according to Kariattil (Summary and Epilogue), had been made to do public penance in Verapoly on account of his immoral life and finally by common consent of the Missionaries sent back to the Carmelite General in Rome, from where, knowing that all accusations against him had been sent along with other correspondence of the Carmelites, to Dom Emiliano staying in Macao who was the Procurator of the Carmelite Missions, he goes to Macao, gets hold of all accusations against him, corrects, substitutes or destroys the letters as he liked and then collects the whole stuff and takes it to Rome and entrusts it to the Propaganda, which immediately consecrates him Bishop and sends him to Malabar as Vicar Apostolic.

Kariattil does not mention the source of all this information. Why should the Carmelite General have been sending all correspondence regarding his missionary sons to Msgr. Emiliano staying far away in Macao? And was not the Propaganda in the habit of making enquiries about the candidates for Bishopric? Kariattil writes as if he were an eye-witness to the imprisonment and death of Mar Simon and to the exploits of Fr. Francis Sales to achieve his ambition of being appointed Vicar Apostolic of Verapoly. No reliable historian has accepted the products of Kariattil's creative imagination.



About the Vicar Apostolic Francis Sales read:
1) V. J. Paschal, The Latin and Syrian Hierarchies of Malabar, pp. 111-112; 2) L. M. Pylee, St. Thomas Christians and the Archdiocese of Verapoly, pp. 232-233).

13) The Vicariate Apostolic of Malabar began already with Msgr. Sebastiani in 1659, when he was consecrated Bishop and sent a second time to Malabar as Vicar Apostolic, by Rome. The first time he came to Malabar also (i. e. in 1657) he had not been called from Goa by the Jesuits of Cranganore, but had been sent by the Propaganda as Apostolic Commissary. Kariattil imagines that Sebastiani had come to Goa as a mendicant Carmelite and had been called by the Jesuits to take their complaints to Rome and the occasion was availed of by the Schismatic Catholics of Malabar to send their complaints also to Rome. Kariattil had no clear ideas about what he wrote and he filled the gaps of his knowledge by his creative imagination.

14) cfr. Note (2)

CORRECTIONS NEEDED

Page	Para	Line	Instead of	READ
III	1	2	Angamali	Athirampuzha and Maleattur
III	1	3	1777	April-May 1778
XIV	1	last	by Bishop as	as Bishop by
XVI	1	30	connection (with...)	connection with
XXIII	3	2	Rome can be	Rome as can be
XXVIII	1	12	said by Paremmakel that	said that
XXVIII	3	3	in persuance	in pursuance
4	3	17	this caste	his caste
10	2	17	policy	favour
15	1	1	even	till
16	2	last	enjoy peacefully	enjoy it peacefully
35	3	2	Vicar Apostolic	Vicar Apostolic. ⁽¹³⁾
39	3	5-6	whose representatives	out of which the representatives of 35
40	3	4-5	descendant of children	descendants or children
40	3	5-6	legitimately from married to Indian women	legitimately married to Indian women
49	1	7	Jesuit Father.	Jesuit Father, Vicar
49	4	1-2	(presumably at Palluruthy	(presumably at Palluruthy)
51	2	7-8	para No. 10 end	para No. 11 end
52	1	5	Introduction para 21, 8	Introduction para 21, p. XXIV.
53	3	1	14) cfr. Note (2)	(delete, ie. leave out)

NOTE: By the territorial division mentioned above the late-baptized Thomas Christians of Palluruthy beach must have become parishioners of the Santiago church. The Saude and Palluruthy beaches to a few miles-depth have been destroyed by sea-erosion from, perhaps, 1650 onward. The parish churches of Saude and Palluruthy had to be shifted to the east twice, the former without change of the name of the Titular, but the latter first changing the Titular's name to St. Louis of France, and then splitting into two parishes, namely of St. Louis, Mundamvely, for the original parishioners of Santiago church who claimed the devotion to Santiago as their right; and of St. Michael, Manassery, for the new comers.

Even after going under Latin Jurisdiction of Cochin by the territorial division, the Fivehundreds, especially of Arthunkal, remained attached to the Syrian Liturgy, so that a Cassanar had to be posted at Arthunkal to administer the Sacraments and say Mass in Syriac for the Thomas Christians (cfr. Schurhammer, o. c., p. 19, with foot-note No. 2). This attachment dragged them into the Schism of the Koonen Cross (cfr. Mullbauer, *Geschichte der Catholischen Missionen in Ostindien*, Munchen, 1851, p. 288). But they were reconciled with Rome by Sebastiani himself at Arthunkal in October, 1662 (cfr. Sebastiani, *La Seconda Spedizione*, Lib. II, cap. 19, p. 72).

9) The beginning of the fifteenth century is 1-1-1401. But Vasco da Gama reached India only in 1498. Keriattil's chronology is very poor. He knows that St. Francis Xavier converted many on the Travancore Coast, but in which part of the Travancore Coast of his time he does not know.

10) Ahatallah, who called himself Ignatius Metropolitan of the whole of India and China, was



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