

Opium when
sown and
reaped.

Wild fruits
and flowers.

The opium is usually sown in October and gathered in January.

In the jungles are found a variety of wild fruits and a profusion of beautiful flowers; of the former there are wild figs, strawberries, raspberries, red and white; a fruit resembling the gooseberry both in taste and internal structure, a berry which the European visitors to the hill have called the barberry and the natives juckul (the root of the bush on which this berry grows yields a most beautiful yellow dye), and many others. Of the latter the white rose, sometimes showing itself 30 or 40 feet high (being a creeper), honey-suckles, marigolds, and a hundred others for which I have no name, adorn the jungles.

I am sensible the above account is very imperfect, and but little calculated to give a proper description of the hills or the manners and customs of its inhabitants. My opportunities of acquiring information have been necessarily confined, and the difficulty and expense of moving much about where tents, baggage, everything must as yet be carried by men has been no inconsiderable obstacle in the way of my being better acquainted with these subjects. On this account as well as because I am but little in the habit of writing on any subject I must solicit a partial perusal of the foregoing remarks.

No. 20.—*Geographical and Statistical Memoir of a Survey of the Neelgherry Mountains in the Province of Coimbatore made in 1821 under the Superintendence of Captain B. S. Ward, Deputy Surveyor-General.*

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DESCRIPTION OF THE NEELGHERRY MOUNTAINS.

Its situation,
nature, and
extent.

THIS mass of mountains, situated between the parallels of 11° and 12° of North Latitude, and 76° and 77° of East Longitude, is bounded on the north by the table-land of Davaroypatam, a narrow tract divided from the table-land of Mysore by the windings of the Moyar river at the bottom of a deep narrow-wooded valley; to the south and east by the open country of Coimbatore; to the south-west a branch of the Bhowany, called the Maunar, divides it from the unpopulated mountains of Khoondahs dependent on Malabar; on the west by the chain of ghats, defined by the Murkurty peak; to the north-west by the windings of the Bukkary river, one of the sources of the Moyar from the table-land of Wynaad, its greatest length being from east to west 36 miles, and a medium breadth of 15 miles, in figure an irregular oblong, and contains on the whole a superficial area of 469½ square miles, of which only 14 square miles may be said to be under cultivation. The surface is in no part even, being composed of ridges of different elevations, running parallel to each other and forming deep valleys between; about the centre it is divided by a loftier chain running in a north-east and south-west direction; from it lesser ridges branch off in all directions; on this are several conspicuous eminences as Dodabetta Devoybetta, their elevation above the sea being about 8,700 feet on the west of this range, and very elevated

are a series of plain green undulating hills denominated Mullanand affording extensive rich pastures, no part of it being cultivated; the broad valleys formed by these green ridges are somewhat extensive, their bottoms in general marshy, and the nullahs or mountain streams working their way through them in a variety of serpentine courses become however confined on approaching the fall or exterior of the mountain, which to the north presents a bold face of stupendous precipices, rising in most places almost perpendicularly from the table-land of Davaroypatam; to the east and south they are seen to slope down in irregular woody ridges from an elevation of about 5,000 feet in some parts presenting bold rocky precipices. Most of the narrow streams have their sources in the main chain, flow down on all sides in devious windings, and where arrested by rocks fall in small cataracts, eventually discharging themselves into the Moyar on the north, the Bhowany on the south; the streams of these rivers unite near the village of Pungar, three miles from its eastern base. The surface is formed of innumerable ridges, perfectly open, covered with a short stunted grass, yet not entirely devoid of wood, being fringed with groves of forest trees; these are seen at the head of ravines not unfrequent along the streams in the valleys and a few on the summit of the ridges to the eastward; towards the west in Mullanand they are very extensive, covering the whole side of the hills to one or two square miles. In the eastern portion of Parunganaud many of the lower slopes are overrun with a low jungle, principally by a plant which bears a delicious fruit in great abundance, much esteemed by the natives, and called the *Thoutahun*, in taste and flavor not inferior to a gooseberry. The southern hills in Maikanaud are overrun with a long grass intermixed with fern and other wild shrubs, and the exterior slopes and deep valleys on all sides with a variety of forest trees. Around the southern base the bamboo grows in great profusion, and, on the table-land of Davaroypatam, along the foot of the mountain the teak, blackwood, and sandal appear to thrive.

It is divided into three Nauds, viz., Parunganaud, Maikanaud, and Divisions and the Thodawanaud, and contains 160 hamlets or villages independent of villages. the temporary habitations of the Todawars in Mullanand with a population of above 4,000 souls. Parunganaud lying on the east is by far the most populous. Next to it is Maikanaud occupying the south-west portion and Thodawanaud including Mullanand to the west, though the largest division is far inferior to the others including the Thodawar population. The hill hamlets are in general small, composed of from two to twenty houses, arranged in one or two lines, sometimes forming a street; they are built of mud and covered with thatch, low and excessively filthy, the entrance or doorway generally facing the east and situated on the slopes of the lower ridges. These are extensively cultivated and well attended to; some of the neighbouring ridges yearly undergo it partially; the most extensive tracts are cultivated by the Badagas. Each division has its Cotter village; this being a very low class, they are under the necessity of herding together, which gives their villages, from having a larger number of cottages, a respectable appearance, and,

though they are the artisans, cultivate extensive tracts in the vicinage of their habitations; the Mullu Curumbers confine themselves to the exterior slopes and prepare their fields with the hand-hoe. The Todawars, a migratory race, only tend large herds of buffaloes, chiefly confining themselves to the Mullanand pastures on the west. It is a singular circumstance that no regular temples or places of worship are to be seen here, but they have a house in some of the more extensive villages set apart for performing their ceremonies called Davurmannay, and sometimes a small detached hut in a grove for this purpose; the Todawars on occasions convert their dairy into a house of worship; there are three deities worshipped by the Badagas besides Rungasawmy, which, however, is considered to be the principal deity and held in great veneration by all the mountaineers, the Todawars even not excepted. He is worshipped on the peak called after him on the eastern side of the mountain which appears conspicuous from the plain country on the south-east. The only emblems of the deity seen on it are a few rude stones and iron tridents fixed in the ground and surrounded by a low, rude, circular wall of loose stone with a couple of large iron pans on it; these are on the festival of Shevaratry replenished with ghee or oil, and at night illuminated. The hill people during this festival come from their villages on the west and make offerings of fruit, ghee, &c.; this peak is also celebrated for a cavern on the north declivity, which contains some holy earth, in request by Brahmins and other castes; much of it is carried away to different parts by pilgrims who come here during the annual festival.* The hill hamlets or villages are often seen in clusters of three or four within half a mile of each other and sometimes nearer; in some cases they are alone in remote situations on the sides of the valleys; the scenery in all situations beautiful though somewhat naked from a scarcity of trees near them. The clear purling streams meandering in every direction at the bottom of the valleys afford a constant supply of water, of which however no advantage is taken, irrigation being in a great measure neglected in all parts. Since these regions have been visited by gentlemen, several bungalows have been built in different pleasant situations as at Dimhutti, and here is a very good kitchen garden, as also at Jackanairy in a lower situation. A few temporary ones have been erected for the convenience of travellers at Kodavanudy, Nunjanaud, Keelur, and Yellanully, and another is now in some progress at Whotakay in the Mullanand, with a spacious garden laid out with taste on the shoulder of a low ridge, which promises in time to outstrip those above mentioned. One great disadvantage attending building here is the want of materials; there is a variety of timber, but it appears to be of a very indifferent kind, nor is it possible to burn firm bricks; the clay being of a bad quality does not adhere together for any time.

Soil and
productions.

The soil of the hills varies materially; to the east it is of a light red mixed with gravel; that peculiar to Mullanand is a deep brown sometimes inclining to black; in the morasses and woods it is perfectly so,

* A further account of their customs and manners will be seen in another place.

perhaps owing to an accumulation of much putrid vegetation; in many parts about the tracts of cattle and the different paths are to be discerned red and yellow ochreous earth; yet is the soil not very stony; the laterite and granite is found a little below the surface in some situations. The soils on the whole are very rich, but a very small portion of the extensive slopes calculated for the plough is cultivated. European vegetables have been tried and thrive exceedingly well, as also apples, strawberry, &c., but it is a singular circumstance that the plantain and other fruit trees, even the common vegetables of the open country, have not been found to succeed. The chief productions are corally, gunja, a species of barley, shamay, buttacudla, field pease, poppy, the seeds of greens, and wheat; also garlic, onions, mustard, vendiem or fenugreek; the marshes yield spontaneously vusambu, or the sweet-scented flag-root, in certain situations; honey and bees'-wax is collected from the exterior rocky precipices and from the hollows of trees. It may be necessary here to remark that the poppy capsules, from which the opium is extracted, are not punctured till the plants are full fourteen months old; this operation being performed by the women and children with a small iron nail, wounding the capsule on the sides towards evening, when during the night a milk or resin exudes and coagulates, which is collected on the following day a few hours after sunrise; this operation continues to be repeated every fourth day till the plant shows indications of fading. A few of the plants bear two capsules, but one of them in this case is only punctured from a supposition if extracted from both that the opium would then be of a weaker quality.

The agricultural instruments in use here are precisely the same implements and mode of husbandry. rude machines seen in the low country; the plough, &c., are all constructed by the Cotters. The agricultural season commences with April; after a few heavy showers of rain, the lands undergo the operation of ploughing three or four times; the seed is then sown of the following grains:—corally, gunja, shamay, wheat, mustard; garlic and onions also are planted; in August they reap gunja, wheat and mustard; garlic and onions are gathered at the same time. In January following they reap corally and Greens seed; during September the fields are again ploughed and manured, when poppy, peas, fenugreek seed is sown, and more garlic planted; in December they gather the poppy capsules and reap peas and fenugreek seed. From the above remarks it will appear that cultivation is continually going on for nine months in the year, during which interval some of the grains yield two crops; from January to March the ryots are employed in the repairs of their cottages and gathering fuel, which is laid up in large stocks in the vicinity, where it is cut and brought to the villages in small quantities when required.

The domestic animals seen on the hills are herds of black cattle Cattle and other animals. and buffaloes. The cows produce rich milk in small quantities, and the bullocks are the only animals yoked to the plough; they are, however, of an inferior kind and generally thin. The buffaloes are

superior in size and make to any in India, and are excessively savage; they roam at leisure in very large herds on the pastures in Mullanaud; are chiefly the property of the Todawars; they yield very large quantities of rich milk, which is manufactured into butter and ghee, and forms one of the principal articles for export. The wild animals are the elk, spotted deer, and hog; bears and tigers not a few; the latter have been known to attack men, and the buffaloes grazing on the pastures to the west frequently fall a prey to this ferocious animal. Hares abound in all parts, as also pea and wild fowl, and black quail, doves, and a variety of other birds, together with vultures, kites, and ravens, but the common crow is never seen to frequent these regions.

Climata.

The climate of these mountains is perhaps the finest known between the tropics; during December, January, and February it is extremely cold; water is often frozen during night, and the ice is sometimes seen to remain on its surface after sunrise, but during the other nine months it is delightful the whole day; in the morning it is often below 50° , never above 60° , nor in the hottest day in this interval does it rise above 75° in the shade; notwithstanding the gelidity, the inhabitants appear on the whole to be extremely healthy; fevers are sometimes prevalent, but of a slight nature, arising perhaps more from exposure to the keen night air and rain; they are, however, in other respects free from most epidemic diseases, the small-pox excepted, which is much dreaded here. It is singular in so extensive a population that a deformed object is rarely seen; yet from the promiscuous intercourse of the sexes there is strong reason to believe they are not altogether free from venereal complaints. A very favorable idea of the salubrity of the climate may be drawn from the many instances of European gentlemen recovering their health after a short residence on them, a circumstance which of itself proves beyond a doubt its extreme healthiness; it is, however, injurious to health to be exposed the whole day to the keen air and sun, it having a tendency to make the face and lips very sore; the pain arising from it does in some individuals create fever. The south-west or Malabar monsoon has its influence here; it commences early in June ushered in with violent winds and sleet, with sometimes a heavy fall of rain; this continues with short intervals of fair weather to September, when the north-east monsoon shows indications of setting in; the wind blowing from that quarter is followed with heavy showers of rain, with thunder and lightning, during November and December; from the middle of the latter month to May the weather is generally fair and serene; in April some heavy showers are experienced, with thunder and lightning accompanied with hail, and the wind then blows from various quarters, mostly from south-east; during the prevalence of both monsoons the mountain is for many days together enveloped in dense fogs, which disperse after a heavy shower, when the atmosphere clears up and the weather continues fair for some days.

Nothing of note under this head is to be seen here, with the exception of the sight of two forts, which, though of modern date, have fallen to decay; Mullacottah, at the head of a valley, commands an extensive view of the Mysore country; it is situated three miles south-east of Sholoor, built of stone and mud, in form a square, and surrounded by a deep dry ditch, its interior overrun with jungle. Hollycul, on a conspicuous detached ridge to the south, is built on an inaccessible bold bluff rock, with many inequalities, occupies a large surface, its shape an irregular rectangle, the access to it leads over the saddle of the ridge through extensive lofty forest, then up a perpendicular rock admitting the passage of only one individual at a time; it commands an extensive view of the low country to the south and east, and also a large portion of the surface of the mountain on the north; these places were once garrisoned by a few of Tippu's troops with a design to keep the mountaineers in check and also to assist the Sultan's servants in collecting the yearly revenue. It is worthy of notice that there are circular towers on the top of most of the higher and flat eminences called Hokuls; a few of them are perfect at the present day, being in diameter about 20 feet and 5 feet high, built of loose stones, the interior strewed about with broken images of idols, &c.; from this circumstance it would appear that they were once places of worship; but no account of their origin can be obtained from the present inhabitants further than that these edifices were built by the Boopalans, predecessors of the present race of the Toduwars.

Fortifications and other ancient buildings,

A coarse cloth wore by both sexes may be considered the only article imported, excepting bars of iron for implements, tobacco and other requisites being purchased by the inhabitants at the weekly markets held at a few large villages in the low country; the exports consist of wheat, poppy seed, opium, honey, wax, garlic, onions, mustard, fenugricks, vasambu, ghee, and little of the superior kinds of dry grain, all which find a ready sale below.

Imports and exports.

Iron ore is found on many of the ridges impregnated with stones, a small hill to the south-west of Trichaguddy is remarkable for it; much of it is also to be seen mixed with sand of the different streams washed down the slopes of the hills; none of it is, however, smelted here, it being imported in bars from the low country.

Mines and minerals.

There are no less than five roads or paths through different passes communicative with the villages on the surface of this mountain; of these the most easy of access is the one lately made by a party of pioneers; it is the most frequented by travellers and admits of palanquins; horses and laden cattle go up it with much ease. The road to the pass strikes off from the left bank of the Bhavani river at Sirmogay, proceeds thence waving north-west three miles over level ground and low jungle to the base of the ridge; here commences the ascent steep, zigzag and rugged for a mile northerly, to the shoulder of the ridge, along which it winds westerly with many inequalities, principally ascending till it gains a gap between two high woody tops near Conjapan; from thence descends rather steep on the southern slope of the ridge to a level surface, gradual descent to a nullah, and ascends from it to a temporary bungalow at Serulú, a delightful

Roads, passes and defiles.

situation, amidst lofty wood, about 4,000 feet above the plain; the road now winding north-west descends gently for half a mile, then in forest over a level surface, west one mile; crosses a couple of small streams flowing to the east, and here leaves the forest; the ascent again commences winding round on the eastern brow of hills, in a general north-west direction in a deep valley, along a branch of the Kaunday river, close on the right, pouring down in cascades, and after crossing several small streams gains the cultivated slopes, passing the villages of Jackatalla and Jackanery on the left, to the bungalow Urravani on the right, from thence the ascent steep, and winding round, the east brow of a wooded hill, it arrives at a plain level surface, Mail Kotagherry village on the left, then gently winding almost on the summit of another ridge, deep valley on the left, descends gradually to the bungalow at Dimhatty, a distance of 16 miles $\frac{1}{4}$ furlongs.

	M.	F.	Y.
From the left of the bank of the Bhavani			
to the base of the ridge is ...	...	3	2 160
to Coonjapany, ascent steep ...	...	3	1 0
to Arravani Bungalow, descent ...	...	1	2 20
to do. do. and descent ...	...	5	6 40
to Mail Kotagiri village, ascent ...	...	1	3 40
to Dimhatty Bungalow, gentle descent ...	...	1	4 180
Measure distant miles ...	16	4	0

The road leading from Danaikenkotai on the west will scarcely admit of laden cattle, being very rugged and rocky, the road from the above place waving over dry grain fields, and some low jungle for one and a half miles to the base of the ridge, which it commences to ascend and proceeds winding westerly on the summit, has a gentle descent to Urracode in a small valley, cultivated with plantain, jack, and other fruit trees, thence it descends to a large stream ascending very steep winds over the southern brow of the Rungasawmy Hill, thence down a valley crossing another steep ridge, ascends a slope winding gently. Daynaád on the left, descends a small rugged pass to a temporary bungalow on the right, again ascends gently to the summit of a ridge, winding round the west brow of a hill, descends northerly into an open valley between low hills for about a mile and a half, descends westerly another small pass to Nedancolum, a fine village on the right, from thence over low plain ridges crossing two large streams in swamp, ascends another ridge and descends by a zigzag rugged pass to a large stream north-west of Cuppanatharay, then up the low brow of a low hill, gently ascends through low jungle, and crossing another small stream rises up to Dimhatty being on the whole a distance of 20 miles 7 furlongs.

	M.	F.	Y.
From Danaikenkotai to the foot of the pass is	1	5 100
" to Urracode generally ascending	5	3 0
" to Daynaád Bungalow do.	10	6 100
Nedancolum, first part ascent, then descent	16	0 100
Dimhatty, ascending gently, steep descent, ascends	20	7 0

This communication with Dimhatty though circuitous is for a considerable way carried over very easy ground, with the exception of the first portion of it to Daynaád. The pass on the whole is of an easy ascent, and may be made practicable at a small labor and expense for laden cattle. The pass leading up from Authutty, on the left bank of the Bhavani, is short and therefore difficult and steep, joins the new road near the Serulu Bungalow, the ascent up the ridge being only 2 miles. It may be made practicable for laden cattle, and is constantly traversed by the hill people in preference to the new road, the communication being shorter with the villages on the plain. The pass from Keelur down to Soondaputty, a deserted hamlet on the left bank of the Bhavani among hills, is in a great measure steep; from the bungalow at the above place, the path runs south-west half mile, having the hamlet of Munjacumba on the left; it winds easterly on the saddle of an open ridge, ascends gently almost to the summit of Soondabetta, in high grass and date bushes, and the western slope, southerly to a small pool on the right, then south-easterly to the exterior or fall of the mountain, descends gradually winding to a wood and hut, thence descent steep, passing over a flat rock south-westerly to a nullah, keeps along it for a short distance and crossing it passes over gentle ascent, descends and crosses the Manar River, and ascending from it takes a south-westerly course, descends then south-east, passing over a rather level surface to Soondaputty, and is on the whole a tolerable path, the pass excepted being tedious in the descent.

	M.	F.	Y.
From Keelur to the summit of the pass ...	3	7	160
„ to nullah at the foot of the pass ...	6	4	200
„ to the Manar River ...	8	1	40
„ to Soondaputty banian tree...	10	0	0

The road and pass on the north, leading down to the table-land of Devaroyapatam at present frequented, leads from the village of Kulhatty, descends and crosses a ravine near Tudukaly, thence on a flat cultivated surface intersected by three inconsiderable streams, ascends a low ridge, and descending gradually to a large nullah crosses it, and two smaller ones to a buffalo crib, on a flat table, on the margin of which it runs east-north-east to a nullah in wood, quitting it, descends abruptly by several zigzag winding north-east and north, latter part very rugged to Courmullay, a deserted village at the foot of the mountains, the whole length of the pass being two-and-a-half miles, the path and crossing the Mullayacotta River and some ruins to Shégoor northerly runs, north-north-west over some uncultivated paddy lands and through a jungle of sandal and bamboos, recrossing the above river, here called Cottoér, from thence again north-west by north over high ground covered with low and open wood, again crosses the above river to Shembanuttum Fort. This pass is the most difficult, yet does admit of laden cattle, is on the whole from Kulhatty to Shembanuttum, a distance of nine-and-a-quarter miles. The original road skirting the eastern side of the Mullayacotta Valley

has been impracticable for years from parts of the ridges having fallen and barred the both in many places.

The communication on the surface to the westward from Dimhatty runs on a ridge south-west to Todanad, thence through the opening of a high ridge west-north-west between hills on easy slopes, and crossing a nullah half a mile north of Kulhatty, ascends a ridge, descends it to the Kookal stream, ascends a long slope in low jungle to a conspicuous tree, Cuggoochy, a small hamlet on the left, leaving it, ascends a small winding pass, then on a level slope, at the summit of the Kookal Valley. Trichaguddy on the left, descends and crosses a stream and marsh, rises gently from it, and descends rather steep to a bungalow near a winding stream, crosses to the village of Kodavamudy on a gentle slope; the road to the west descends, and crossing another winding stream rises gently to the village of Toonairy on the right, then descends on a brow and crossing another hill stream winds gently up to Hunnikúray on the right, thence ascending on a slope has a short descent to a winding stream; on crossing it, proceeds on a ridge, Kondahutty, two furlongs on the left, winds round a hill, steep valley on the right, and crossing a few small streams gains the village of Kondahutty. From thence over a level surface descends rather steep, and crossing a large stream ascends to Kulhatty on the right. Here branch off two paths, one described above leads easily down to the valley, crosses another rivulet, Mailcottah Fort, on an eminence on the left, descends steep and circuitous to the Mantar, a large winding rivulet, ascent on passing it very steep, for a quarter of a mile, then over waving ground to the village of Shoolúr; from this place paths lead off to the south and west, traversing the pasture lands of Mullanaád in all directions.

	M.	F.	Y.
From Dimhatty to Tandanaád	0	6	50
„ to Kuggoochy	5	0	60
„ to Trichagandy	6	3	120
„ to Kadavanlady Bungalow	8	2	60
„ to Toonairy	9	4	60
„ to Hunnikúray	10	7	180
„ to Kadhutty	14	1	140
„ to Kulhatty	14	7	100
„ to the Mantár	16	5	100
„ to Sholur	17	6	100
From Kadvamoody to Toomanhutty	3	1	0

The path from Dimhatty to Ootacamund leaves the former one two furlongs south-east of Tandanaád, proceeds south, crosses a small stream, keeps waving on a plain surface westerly, Orasholah village three furlongs on the right, continues to wind on gentle slopes south-west, crossing three inconsiderable streams gently descending and ascending high hill on the right, descends a small pass and crosses a large stream two furlongs west of Toghahutty, and ascends another ridge southerly, descends on the western slope of it, and crosses another irrigious stream at a junction a furlong north of the village of Yellithoray, situated on a cultivated eminence; the path then runs on a

level to the south-west in a narrow valley, low steep ridge, covered with jungle on the left, ascends gently leaving a swamp on the right and a remarkable hill with a single tree beyond it; it then descends into a narrow vale crossing a large stream to the top of a ridge, on the slope of which it descends rather steep, crossing another large irrigious stream below a confluence, and rises southerly to the village Munjatulla; then on the north brow of a ridge, waving, descends into an open valley, and crossing a few smaller streams on a waving surface, ascends a high ridge rather steep, Yellanully village on the right, two furlongs from it, descent steep to another stream, and rising again waves round the southern brow of a hill, gently glides down westerly into a valley, Kaytee on the right, and crossing several hill streams at short distances, gains a ridge and ascends north-north-west to its summit, descends and crossing another stream, winds round the eastern brow of a hill to a gap, then waving gently down on the western brow of high hills to a small stream and marsh ascends the flat ridge of Whotakaymund, Mr. Sullivan's Bungalow on the left. It is in general a good path, but very circuitous.

				M.	F.	Y.
From Dimhatty	to Tandanaid	...	...	0	6	0
"	to Togulhatty	...	...	4	1	120
"	to Yellithoray	...	...	5	2	0
"	to Munjatulla	...	...	8	4	120
"	to Yellanully	...	...	11	0	120
"	to Kaytee	...	...	12	3	20
"	to Whotakaymund	...	...	15	4	20

The direct road now making by a party of pioneers to Whotakaymund runs south of the village of Orasholah, passing a ridge winds on a waving surface between Padhal and Culhatty; ascends a ridge and descends it rather steep on the west slope of a large rivulet, crossing which it ascends an easy slope, runs south of Ballycumba, descends from it to another stream, ascends an easy slope, and winds north of the village of Tatarvane, Puggala, and joins the summit of another ridge, on which is situated that of Cumbutty; it then descends on the northern slope of a hill, leaving Cumbagay on the right, and descends to a stream; from it ascends another gentle slope, on which it keeps waving for a considerable way. Tumanhatty on the right, two furlongs, ascending winds round the eastern brow of the Koonatachapu hill, village on the left, descends and crosses a few streams and uneven ground, and ascends to the summit of Dodabetta ridge, and ultimately winding in its descent, on a slope of the same to Whotaykamund.

				M.	F.	Y.
From Dimhatty	to Orasholah	...	...	1	3	0
"	to Culhatty	...	...	3	0	0
"	to Billacumba	...	...	4	1	0
"	to Puggala	...	...	5	2	0
"	to Cumbaghy	...	...	6	3	0
"	to Toomanhatty	...	...	7	1	0
"	to Coonatchapa	...	...	8	5	0
"	to Whotaykamund	...	...	0	3	0

To enter into a full description of all the paths would perhaps be superfluous, the surface of the hill being traversed by them in every direction. A few of those measured is, however, here inserted.

	M.	F.	Y.
From Mullacottah to Nunjanaád	8	6	20
„ Nunjanaád to Whotakaymund	6	4	0
„ Nunjanaád to Ootalmund	6	2	0
„ Nunjanaád to Keelúr	8	1	100
„ Keelúr to Kaytee	8	4	0
„ Whotakaymund to Bariicooly... ..	7	2	0
„ Bariicooly to Keelúr	4	3	0
„ Nunjanaád to Bariicooly	3	6	100

(Signed) B. S. WARD, Lieutenant,
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MISCELLANEOUS.

It may be necessary in this place to give some account of the different castes of people inhabiting this vast mountain; these principally consist of four castes—Budagers, Todawars, Cotters, and Mullucurumbers; the latter are the officiating priests to the former, who are the principal cultivators, occupying villages and lands in all the three naáds or divisions with the exception of the western portion or Mullanaád, dependent on the Todawanaád, a tract of low green hills in ridges affording pasture to large herds of buffaloes; about it are interspersed the králs or munds of the Todawars in remote places to the west, forming their summer, those again to the east, almost on the skirts of the Budager villages, their winter habitations. Each division has its Cotter village, distinct from the Budagers; they are in general extensive, having from forty to fifty houses arranged in lines. They are the artizans, and also cultivate large tracts of land around their habitations. The women of both these classes perform the principal labors of the field in common with the men, who, however, leave the more arduous service of watching, weeding, and cleaning them to the women after the plough has done its duty. In their physiognomy, habits, and language they materially differ from one another. The prevailing language among all is the Canarese, much corrupted with peculiar phrases and idioms of their own invention. They are perfectly illiterate. An attempt to establish a school among them at Daynaád not long ago has failed; on what account is not known.

Agriculture in primitive times was carried on a very limited scale by the Mullucurumbers only in exterior valleys and slopes; to the Budagers must be attributed the merit of diffusing husbandry all over the face of the mountains; to these aërial regions they are said to have emigrated about four centuries ago from Woomatúr and other places in the south of Mysore, and consequently have derived the appellation of Vada or Budagers, having come from the north, the compound word Buda-ger signifying literally people of the north. It appears they were originally invited by a chieftain or rajah of

Woomatúr, who had about that period taken refuge on these mountains, who, on their arrival, finding the land fertile, settled on them and in course of time were followed by others, and now form the largest proportion of the population of the hills. This class of people are again sub-divided into the following sects:—Harruvars, Buddagur, Shevacharas, Odykary, and Torayen; these do not intermarry, however agreeing in most other particulars. The Harruvars are of the superior class, and wear the sacerdotal thread similar to the Brahmans of the low country.

OF THE BUDAGERS.

An individual wishing to form a connection of this nature proceeds **Marriages.** to pay court to one of the other sex for a month and upwards; during this interval he is assiduous in making her small presents, and by attention he seldom fails of gaining his object. He then settles with her parents the stipulated sum to be paid, which varies from six to ten Puns (15 to 20 rupees). Matters being thus adjusted, he takes his partner home, and the ceremony concludes with a repast. The parents of the young woman make over with her a cow and bullock, a metal dish, and an ornament for the neck called a talley. It often happens that the present stipulated is not promptly liquidated, but payment deferred to a definitive period on ample security; in default of non-payment the relatives of the woman endeavour to separate her from her husband. If she will not be prevailed on, it is then determined according to the circumstances of the husband—a part of whose cattle and other property is disposed of to meet the demand. Polygamy is not uncommon among them; an individual may have two or more wives if his circumstances will admit of his maintaining them, and they generally speaking prove of infinite service to him in the labors of the field, the largest portion of that duty devolving on the women. The standard of union here appears very fickle and capricious; divorces or separation are not uncommon arising from disgust or disaffection, and when such is the case are seldom reconciled; this disposition to incontinency is more predominant with the fair sex. In case of a separation of this nature, all the children remain with the father; and the woman is moreover obliged to give up all presents, &c., she may have received, the dowry being left to be adjusted on her second espousal. In case the woman is in a state of pregnancy when she takes this measure, the child when weaned is also consigned to its father, who pays her six rupees, twenty cantirai fanams for her trouble; her next husband pays the amount of the dowry stipulated on the former marriage, and is moreover responsible for all debts she may have incurred during it, which, if not liquidated by her second husband, she is separated from him by coercion and married to a third person fixed upon by the community. While in a state of separation if she should have a clandestine intercourse with another individual and prove with child, the gallant is then compelled to take her on paying the stipulated dowry.

Funerals. Their funeral rites are performed in the following manner :—The corpse is laid on a cot opposite to the house under a canopy four feet high ; from the centre rises a pole of ten feet with cross yards decorated with pendants of white cloth ; beneath it is exposed in wicker baskets boiled victuals, grain, &c., as offerings to the defunct. The relations and neighbours for a considerable time keep singing and dancing round the canopy. The ceremony concludes by knotting in a corner of the shroud the roll of a palm leaf worn by the wife of the deceased on her ears, and the contrary if a woman dies, a piece of light wood worn by the husband ; the corpse is then removed to the pile accompanied by music, and consigned to it with the oblation. The male children of the deceased shave their heads and face. The sect of Shevacaras bury their dead.

Worship. Besides Rungasawmy, the dieties worshipped in the interior are Hereadeo, and the goddess Hethadeo, also a subordinate deity called Kunkolú Karodia, or the eye-giving power; the latter is their tutular goddess; the Harruvars and Shevacaras have their Mahalinga.

Dress, &c. The coarse clothing of the mountaineers, stiffened with starch, intended as a defence against the gelidity of the climate, gives to men and more especially to the women a most uncouth appearance; the men wrap round them a large sheet with colored borders, and a handkerchief about the head; those individuals who can afford it have rings of gold to their ears, and of silver on their fingers. The dress of the women consists of a coarse cloth, four or five cubits in length, hemmed in at the upper and lower extremities by triple lines of cotton twist, and drawn up in a fringe, giving it the shape of a petticoat, fastened with ligatures below the arm and midriff; yet in spite of thick starch and bandages exposes a great part of the legs; their jewelry consists of heavy brass bangles, worn above the elbow of the right arm, and those that can afford it a silver bracelet graces the left wrist, rings of gold and brass to their ears, fingers and toes, with a pendant jewel affixed to the membrane of the left nostril. Very few, if any, of the women in years can be termed beauties; the fine features of some of the young girls occasionally seen are eclipsed by their awkward dress and propensity to dirty apparel. A few of the males in circumstances are robust and well made, but the generality are meagre and of a phlegmatic temperament, occasioned by the poor diet they subsist on and the pernicious use of raw opium; in their disposition, with but a few exceptions, it may with propriety be said they are cunning, suspicious, and incommunicative in their dealings with strangers, display a covetous desire for lucre, which stimulates them to duplicity and falsehood; among themselves are tolerably social; jealousy is perhaps a negative passion, as fornication appears to be the prerogative of both sexes.

Diet. They subsist generally on koralay and shamay (two species of millet), gunja or barley, and the flour of the keeray or Garden greens seed. Condiments are not in general use, but garlic gives a zest to all their meals; they are not averse to animal food (beef excepted), but

very little, if any, enters their fare, excepting at a marriage, or some grand day of feasting. Milk, tyre, and rancid ghee may be considered among their luxuries.

In all the duties of husbandry women partake more of the labors than the men—the holding the plough is perhaps one exception, being the sole duty of the men; performing all the duties of the field, beside their internal household affairs, to which in a great measure we may attribute their strong, harsh, masculine features and deportment. The dairy, it must be remarked, is, however, the exclusive duty of the men, the milk kept in an inner apartment, and there churned; the females are scrupulously prohibited from entering it. The poorer class make good porters.

TODUWARS.

The remarkable dissimilarity of these people in their persons and features from the other mountaineers is very striking; they are evidently a distinct race, and are in fact the aborigines of these aerial regions; their origin it is impossible to trace. When interrogated on this point we could only learn that they have some idea that they were originally self borne, and they have also a notion that their ancestors in primitive times were the palanquin-bearers to the giant Rawan, and were expelled from Lunka on his being slain by Rama. This migratory tribe confine themselves and herds of buffaloes to the Mullanaád, Taranaád and Kulánúm Hills, which afford excellent pastures; this tract, consisting of the western portion denominated Todanaád, is marked by several of their kralls or munda, with a circular roof of thatch and door scarce high enough to admit a dog, into which they crawl on all fours; their site in general retired, near a tuft of forest trees in delightful situations, with extensive circles fenced with wood and stone for their buffaloes; those towards the west are occupied during summer. On the approach of the Malabar monsoons they retire with their cattle to the east, on the skirts of the Badager villages; a few families, however, continually reside in Perunganaád and Maiknaád, and tend with their own the cattle of the Badagers. Their chief occupation is the care of their buffaloes and the dairy, for which purpose a house of large dimensions at each mund is reserved apart, is by them considered sacred, women not being permitted to enter; in it they also perform such ceremonies in use on the anniversary of their deceased relatives, having no temples or other places of worship. Each clan being in possession of from one to two hundred buffaloes, pays a tax annually for each cow half a rupee; this they are well enabled to do from the sale of raggy and poultry. Leading a pastoral life and abstracted from all agricultural pursuits, they are indebted to the Badagers for grain given them gratis at the annual harvest—a custom from time immemorial in consideration of their being the hereditary claimants of the soil. On the celebration of any marriage among the more wealthy Badagers they receive from quarter to half a rupee as a present; they also subsist in a great measure on a

variety of bulbous fruits procured by digging, large quantities being obtained on all the hills in the Todawanaâd. The Todawars are in general well made and robust, in stature tall—some of them exceed six feet in height, and approach nearer to the European in feature, with Roman noses; they evince a friendly propensity to strangers, and appear to display more candour than their eastern neighbours, but it must, however, be remarked from personal observation they are not now behind the Burghers in criminal deceit and falsehood. The women are reputed beauties; some of the younger ones are possessed of handsome lineaments and exceedingly fair, with some vivacity, but like all other native women are old and wrinkled before they attain their thirtieth year; the men are very much attached to them, and carry their affection for the sex to a most voluptuous degree. Their colloquial language is the Canarese as spoken by the Badagers, but they have a most difficult and intricate one of their own, perfectly distinct from all the languages in India, and only known to themselves (they are illiterate). The same neglect of cleanliness in their apparel is observed here. Both men and women wear a large white sheet with colored borders; the only difference observed is the manner of wrapping it about the person; with the female the habit is the perfect dishabille; the right hand, which is exposed, serves to keep the wrapper from disrobing or being blown away. The men wear a scanty piece of cloth round their middle in addition to the sheet thrown round the shoulder and hanging to the knees, wearing their hair thick and full six inches in length, with bushy beards, having recourse only to shears when either become troublesome to the wearer, and never by any chance are known to shave or cover the head. The women have flowing tresses waving down to the shoulders, and often curled up with short sticks; on the whole pay much attention to their hair, anointing it with rancid ghee in lieu of jewels, which all are unable to afford, with the exception of a couple of brass bangles on the right arm, and silver or brass rings on the fingers; they punctate with an indelible black dye their necks, hands, and legs in imitation of jewellery. A singular custom among them is wearing a brass chain or girdle next to the skin round the waist, an appendage that no grown up woman or girl should be without. They have no formal rites of marriage, concluding alliances by reciprocal choice, the present on the part of the man to the connections of the bride being from six to eight buffaloes. When arrived at the house of her husband, she is obliged, in case he has brothers, to acknowledge them as husbands, and to render them the services and submission due from a wife. Independent of her husbands, she is by their laws allowed to choose an individual from a separate family as a gallant, styled coombhal, who is as eligible to her embraces as any of the former; in short the coombhal has a discretionary power over her, for in case the young woman should be at the house of one of her husbands, and the coombhal comes in, the husband immediately retires, and leaves her to his alliance; the legal husbands contribute towards her maintenance, and the coombhal provides her with a cloth yearly, with tobacco and other small presents.

Notwithstanding this inconsistency, the Toduwars live very peaceably together; the partition of the boys begotten in this manner chiefly depends on the seniority of the brothers, the eldest claiming the first born, and so on consecutively; the girls, left to the care of the mother, are generally betrothed when very young. In a connection of this nature, when one woman is common to a plurality of husbands, it is natural to suppose that the males must far exceed those of the females; an investigation into the cause of this disparity in the sexes has led to a supposition that they have been in the habit of destroying the females hitherto, at least those born on ominous days of the week, by some unnatural means, leaving them, as has been conjectured, at the door of the pen to be trampled by the buffaloes rushing out furiously when liberated; and if what is above stated be a matter of fact, we have still to ascertain the cause from whence originates this unnatural deed. The duties of the women often lead them out to tend the cattle when grazing; they also attend to all domestic affairs, the dairy excepted, and when at leisure amuse themselves with needle-work, darning the hems of cloth with red and blue thread; in this performance they display some taste, and are by the Badagers, for whom they work, recompensed with grain or small money according to exigencies. In their migrations, the infirm and old women are removed on the shoulders of the men; this circumstance gave rise to a credulous report that they invariably transported their women in this manner. It has been an ancient practice among them that one of the males should devote himself to a life of pious solitude, such is denoted a Terriara, and sometimes Pollon, who is revered as a priest; this anchorite resides perfectly secluded in the recess of some deep forest in a state of nudity, a small hut being there prepared for him, seldom communicating with the laity. Such of those who have any temporal or spiritual business, accost him and hold a conference, taking care to keep at a respectable distance. The Terriara is generally the most wealthy of the tribe, having large flocks of buffaloes presented to him by the laity, the produce of which is chiefly distributed among the herdsmen, the anchorite reserving but a small part to himself; he however occasionally makes an eleemosynary excursion to the neighbourhood of the munds. The dairy or milk-house (having no pagoda or idol of worship) is consecrated annually in memory of departed relatives. On this occasion they burn a lamp fed with butter, and make offerings of milk, ghee, fruit, invoking the names of the departed souls with supplication; during the performance of these ceremonies the Terriara is invited to officiate as high priest. The office of a Terriara is by no means permanent; he may resign of himself, by signifying his intentions to the community at large, who appoints some other individual to his room. From what is above stated a conclusion may be drawn that they are not very zealous idolaters, yet are superstitious enough to have their lucky and unlucky days; this has a powerful influence in all their concerns; thus Thursday, Saturday, and Sunday are reckoned good days, and *vice versâ* with the remainder of the week. A person dies on any of the ominous

days, the funeral rites are deferred to the succeeding good day; the ceremony on this occasion consists in assembling the relations of the deceased, when they utter their condolence in loud lamentations; after this follows a sacrifice of two or more buffaloes, which are killed with heavy clubs and their skull and horns chopped off; the corpse is then placed on the pile for cremation. On the anniversary following the relations convene at the same spot, each bringing a buffalo; to these are added others belonging to the stock of the deceased, and picketed near the place where the body was consumed; the ceremony being performed, eight or ten able men with heavy clubs enter on a promiscuous slaughter, when they proceed to part the horns from the head of the animals; it has been a perfect mystery hitherto what was done with the flesh of these animals; from some inquiries in another quarter it has been ascertained that the Toduwars eat of it, and are in the habit always, when they can afford it, to partake of the flesh of this animal, the hides serving them as beds, when clean and dressed; yet they pretend all animal flesh to be unclean.

MÚLLÚCOORMBERS.

The aggregate amount of this caste is very small, inhabiting the recesses of the valleys or slopes of the mountains, towards the plain country. They are a primeval race, almost contemporary with the Toduwars, and have an equal right to the inheritance of the soil; have from very remote times followed the occupations of husbandry, cultivating the steep acclivities, in the execution of which they only use the hand hoe, a species of culture called *ottúkád*, and assessed very moderately. The produce of their fields, however, is very precarious and seldom affords them a sufficiency for consumption, for which they are in a great measure indebted to the Buddagers, to whom they officiate as priests. The Badager will never undertake any agricultural affair without some ceremonies performed by the Múllúcoormber* to Kalibuntyan; this ceremony ended, he holds the plough and turns up the glebe in each field, when the duty of the husbandmen commences; he then receives from each ryot from four to ten colagays of grain, according to the circumstances of each individual, and retires. At harvest time his services are again required to apply the sickle to the ripe grain; when the reapers proceed for this duty, he is permitted to take as many of the sheaves as he can well bear away on his shoulders. Their marriages, funeral ceremonies, are similar to those of the Badagers, differing very little in their habits and manners from them; living in seclusion they are seldom seen abroad, visiting the villages from mere necessity.

KOTHURS.

This caste of people are the most industrious race on the Neilgherries, following all the most useful occupations as carpenters, black-

* Who is fed for his spiritual duty. At the commencement of the ploughing season a sacrifice of fowls and sheep are offered by the Múllúcoormbers.

smiths, potters, &c., and officiate as musicians at feasts, funerals, and marriages; in short they are the only artizans on the hills, and are moreover good husbandmen; paying more attention to agriculture, their fields appear to thrive better around their hamlets than those seen in the vicinity of the Badager villages; they are, however, of a very inferior caste, and by their neighbours considered in the same light as the chuckler in the low country; they have cattle, but from superstitious motives never milk the cow, are not permitted to have buffaloes, but such unserviceable old animals which the Badagers dispense with for a trifle; these are allowed to die, when they partake of them, in short of the flesh of all kinds of dead animals, not being allowed by their laws to kill any; the hides being dressed are disposed of to advantage; their exterior and filthy propensities render them so peculiarly disgusting to their neighbours that a Badager will not drink of the stream that flows in the vicinity of their villages, polluted, as it is supposed to be, with the flesh of the dead animals and their raw hides, these being generally dressed on the side of a stream. In all the three Divisions or Naáds are Kothur villages, denominated Kothagerrys; these hamlets, though few, have generally a large population, and always in pleasant situations, with a grove of large trees, present an agreeable prospect from a distance. They are a more ancient people than the Badagers, their dress similar to that of the Toduwars, both sexes wearing their cloths in the same manner as the latter race. The men go bareheaded, wear the hair long, tied in a knot behind; they are in general of the middle stature, ill-made, short and bad featured; some of the women, however, are fair, and withal well-made and handsome.

The ceremony, if such it may be called, takes place on the mutual Marriages. consent of both parties, being allowed a previous cohabitation; the parents of the young woman receive from the husband a compensation of 3 to 5 rupees; the man is at liberty to take a second wife, provided the first has no male issue after three successive female births. A woman from any disagreement is allowed to separate herself from her husband; in this case she leaves all her children, and moreover returns the present on marriage, but to their credit it may be said, though mean and contemptible, that female infidelity is not common; their ornaments are of small value. Copper bracelets adorn their wrists, and brass bangles above the left elbow; the neck decorated with black beads of stone or glass. The Kothurs burn their dead, and worship the manes in some dark grove on the following anniversary. Their idol is Cumhatodeo; for the worship of this deity small thatched edifices are erected, and offerings made on certain occasions.

IRRELURS.

These are a distinct race of people from the other highlanders of Irrelurs, the mountains, classed among the lowest of the Soodra caste, are very little superior to the Pariahs, diminutive and ill-made, are grossly ignorant, and in their apparel scanty and excessively filthy; their

cottages are situated on the exterior slope and valleys, the sides of which they cultivate with a variety of dry grain, also plantain, jack and other fruits, which are seen in groves in the bosom of low valleys; they have scarcely any communication with the people of the hills, but often come down to the plains to dispose or barter plantains and other hill productions at the market villages. Those occupying the ridges on the east towards Denkanokotai are invariably called Irrelurs; to the south on the ridges forming the Bhavani Valley are called Múdúmars; and on the northern slopes towards Davaroypatam, they go by the appellation of Cússúwars; these also cultivate large tracts on the plain surface of the table-land, and yet are all one race, differing in no one instance; their customs, manners, and occupation being alike. In their marriages perhaps they are singular. This contract does not take place between the parties cohabiting till the second or third child is born, when the man agrees to pay a stipulated sum by instalments as a dowry to the friends of the woman, who give with her as a portion a buffalo; the contract now becomes binding. In case of her demise the man must make over the whole of the balance before he forms another connection; but if she should survive her husband who has a brother, she must immediately become his wife, and also to the next till all are extinct, so that a fruitful woman, according to their customs, is always provided for. In their cemeteries and burials they widely differ from the other castes, appearing to venerate the manes of their dead above every other consideration. The cemeteries are scattered in pleasant but lonesome situations, being a neat house quite open to the east. About the middle and against the inner walls of all of them are seen a heap of circular black stones; these are placed on one of the community being interred, and consequently are accumulating from day to day. The males are buried on one side, females on the other. The ceremonies and feasting on these occasions last a month, and during this interval the earth lies very loose on the corpse; it is then softened with water and beaten down after the last rites are performed. If one of the community should happen to die at a distance even, his corpse is sent for and the usual rites are performed, though it be in a putrid state. The deities worshipped by them is Rungasawmy and the goddess Másula or Buttrácály. Offerings of sheep, &c., are made to her on certain days of ceremony.

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