

III.—*Memoir Descriptive of the Vurragherry and Kunnundaven Mountains.*—By the late Captain B. S. WARD, of the Surveyor General's Department.

*Situation and extent.*—These lofty regions lie to the west of Dindigul, south of the famous temple of Pulney, and north of Perrekolum in the valley; their length from east to west is fifty-four miles, and their medium breadth fifteen miles, and their superficial area 798½ square miles (a very small portion of which, estimated at fifteen square miles, is under cultivation); the whole forming a confused mass of lofty ridges, intersected by deep valleys and ravines. The central parts, almost divested of wood, are plains, covered with a short stunted grass, the exterior ridges sloping down towards the low country, and the valleys they form are covered with high forest, more luxuriant and affording a greater variety of timber the nearer they approach the open country. These aerial regions are designated by the natives who reside on them, Keel and Mail-mullay (this may signify high and low), but more properly is a distinction of eastern and western mountains; those to the west rise to a very great elevation, some of the most conspicuous eminences being between six and seven thousand feet above the level of the surrounding plain, and fall excessively steep on the south, presenting at their summit a perfect wall of granite; to the north and east sloping down in extensive broken ridges, towards the open country; to the west falling gently and forming the valley of Unjeenad; and from it again to the south and west they rise abruptly into lofty mountains towards Travancore and Coimbatore. The sites of the villages on them are pretty nearly on the same elevation, and may be about 4000 feet above the open country. The inhabitants of these regions, are chiefly composed of the *Kunnaver* and *Karakat Vellaler* castes, and the population amounts to near 4000 individuals of both sexes.

*Towns and Villages.*—On that portion of the mountains to the east, denominated Keelmullay, and seen from the rock of Dindigul, the villages of note are Poolatoor, Tondygoody, Munnalur, Punnymullay, Patchelur, Perryur and Kowinjee; these have all a number of hamlets, lying promiscuously on the slopes of the valleys, amidst dry grain cultivation and plantain groves. On the sides of the streams, are narrow tracts formed in terraced beds, on which paddy is cultivated, irrigated by artificial canals; they also rear some wheat and garlic in the vicinity of the western villages of this tract. This division of the hills has a very fair proportion of forest, with groves scattered in the neigh-

bourhood of the villages, among them the jack, mango, orange, sago palm, and other trees, are spontaneous. The houses are in irregular clusters, built of mud and thatched. On the approaches to some of the larger villages are the remains of barriers, or gate-ways, as at Pannymullay, on a lofty ridge commanding an extensive view of the country towards Dindigul. Vilputty, Poomburra, Munnamanoor, with their subordinates, occupy the highest and central part of these mountains, and are all of them of some magnitude, having a large population. They are pleasantly situated on romantic projecting brows, commanding extensive views of the surrounding valleys and mountains. The houses are divided by regular paved lanes, and a principal street generally passes down the middle, with, at either end, a gateway, or barrier. The slopes in their vicinity are beautifully diversified with terraced fields on different levels, in which is cultivated garlic, mustard, tennay (*Panicum Italicum*); also wheat, and a species of grain similar to oats, by the natives called tovaray.\* In lower valleys the rice fields gradually rise in a succession of terraces almost to the very summits of the ridges, irrigated from above by a succession of artificial canals, ingeniously conducted along the slopes, from dams thrown across often distant rivulets. Marshes are met with in low situations, where drainage is prevented by ridges crossing the valleys. In some of these, on the more elevated parts, the *wussumbu*, or sweet flag root, is obtained. This portion of the mountains, is divested of wood, a few groves in the ramifications, and some solitary trees on the slopes, being all that is to be seen. The jack, mango, and other useful trees, growing in profusion in the eastern portion, are unknown here, and fuel is now generally brought from some distant grove. The houses, built of stone and mud, and well thatched, are spacious, and, though low, are comfortable. They have each a fire-place, and sheds attached for their cattle. There are a few pagodas in sequestered situations at all these places; the only one of note, dedicated to Vailapur or Subramunny, is at Poomburra. It is built of stone, has a respectable spire, and is highly venerated. An annual festival takes place here, when the car is decorated and drawn down the streets; the other temples are all inferior buildings and generally thatched.

The western portion of these hills, called *Maimmullay*, but better known by the appellation of *Kunnundaven*, is now a dependency of Travancore. Its superficial area is 231½ square miles, of which three square

\* Barley.—R. W.

miles only are under cultivation. The north portion is studded with the villages of *Unjeenad*, a few being extensive, as *Khandel*, *Keelandur* and *Poottur*, and most of them beautifully situated on a table land. *Nachyville*, though the capital, consists of only a few straggling houses, belonging to the *munnadies* or chiefs. It is situated in a low open valley, on the left bank of the *Ambrawutty* river, which meanders down the centre in its course north; and to the N. W. of it is *Murraoor*, a large village on a slope of the hills, with extensive cultivation of rice about it. The slopes of a table east of *Nachyville*, hemmed in by black rocks to the north and west, on which is the village of *Kharæ*, are also extensively cultivated. Here they also grow some dry grain in small quantity. About the villages on the upper table, garlic and sugarcane thrive. The cultivation of the latter is at present confined. *Wattawaddy*, composed of two hamlets, occupied by about 15 *Kunnuver* families, may be mentioned for its situation in a narrow and deep valley, secluded from the sun's rays for four hours in the day, a circumstance which will give some idea of the elevation of the hills about it. At this place is some flat rice land, and the hamlets are situated on low but commanding eminences on either side. The pagoda of *Teneashy* on the left bank of the *Ambrawutty* near *Nachyville*, is held in veneration, and is the only building of note in this tract. Here and there, on the black rocky ridges in the valley, are many of those antiquated small buildings, known by the designation of *Pandy Coolys*, some of them perfect; it is impossible to obtain any correct account of their origin.

6. *Rivers, &c.*—On these mountains are the sources of upwards of thirty large streams, which uniting, form eleven respectable rivers, the larger portion pouring down in a succession of falls into the plain country to the N. E. and S. E. Those of note in the eastern portion are the *Jyempolliam* river, having its sources in the chain of the *Arunganul* hills. It flows by *Tondygoody*, where it receives the name of *Perryar*, it then winds S. by E., and rushing down the mountains at the head of the *Jyempolliam* valley, is joined by the *Shutar* stream; passing by *Punnacad*, it now winds E. by S. in a deep forest to the hamlet of *Shadamooopenputty*. It passes through an open valley, the banks low, and bed sandy, where it is fringed with some cocoa-nut and mango-groves near *Jyempolliam*. Here a dam crosses it; thence it runs S. S. E. winding much, with steep banks, through dry cultivation to *Tyencotta* and *Vediputty*. It crosses the high roads N. E. and S.

of Batlagoonta, and passing Dodiakota, joins the Vigay river, having run a course of twenty-two and a half miles from its source.

The Oomayar, rising in the Boothamulla hills, after fertilizing the table-land of Pauchelur, is joined four miles from its source, by the Kullar, a small stream from the Vaulrungatty hill. Thence, by the name of the Kodavenar, it flows S. E. three and a half miles; E. by N. two miles, through a narrow wooded valley; is joined by the Kolluparae stream running S. into it, from the table-land of Perryar; then flows in a winding course easterly, obstructed by rocks, and precipitates itself down the mountains to the N. E. of Munnaloor; thence, skirting the hills a short distance through a deep forest, it enters the plains, and joined by a large rivulet from the Audaloor hill four miles W. of Ahtoor, winds past the above place.

The Maunkurray, a small river, has its source in the northern summits of the Audaloor and Punnymullay mountains, winds down a wooded and confined very rocky valley, till it approaches the plains of Godulabavy. In its course through the flat country it has many inflections; a rich soil is formed along its banks, and eight miles from its source crosses the road towards Pulney, east of Godulabavy, previous to which a portion of its water is turned south into the Theththumpally tank; thence it flows east.

The Nankasi or Nangangy river has its principal source in the Putchamullay hills, four miles S. E. of Veerupatchy, and descends to the west of it by the appellation of the Vaykalar, and being joined by the Perenkairymulla, issuing from the Perryar range of hills, slides down the N. W. face through a narrow wooded valley, fringed with teak and bamboos; shifts for a short distance northerly, occasioned by the junction of a large rivulet from Patchelur, and winding through a flat expanse of forest to Purpul, a desolated hamlet, receiving in its course the Kunnanur and Vuddacad streams, precipitates itself down the hills to the lower table-land of Kotahvully, in a perpendicular cataract of 150 feet, into a basin worked in the rock by the force of its waters; escaping from which, it slides down a flat rocky bed, confined by precipices to one and a half furlong (where an artificial canal is conveyed from it), continues its course over a rocky bed, again precipitating itself to the base of the hills, half a mile from the above fall. These cataracts are called the *mail* and *keel tullacoosh*. In the vicinage of the lower one, a romantic spot, is an ancient temple of Neelamulla Allaghercoil, held in veneration, and of high celebrity in times past. The Nankasi then flows north, passes west

of the ruins of Veeruputchy, and crosses the high road a mile and three quarters from the lower fall.

The Autucul river issues from the summit of the Aurunganul hill, descends abruptly down its slopes, and fertilizes for three miles the narrow vale of Perrumpullum, winds N. W. one mile and a half, and west one mile and a half through a narrow and deep valley, pours down in a series of cataracts, and, turning S. S. W. one mile and a half, receives the Kowinjee stream. The latter having run a course N. by E. six miles from its sources in the Permal range, is now called the Vurdaputnum river, winds N. W. three and a quarter miles to a dam constructed across it, the channel from it winding north runs towards Ayagoody. About two furlongs below the dam, a small branch goes off and is conveyed into a tank south of the above place; the river now splits in two, unites again about a mile below, and half a mile further on has a strong dam across it. The canal conveyed away on the right bank flows south of the hill of Pulney, and ultimately discharges itself into the large tank west of the temple. The river now assumes the name of the Wurretar, and, running a devious course of four and a half miles N. W. by W. through an open tract, discharges itself into the Palar, one and a half mile W. S. W. of the temple of Pulney, having run a serpentine course of seventeen miles from its furthest source.

The Palar rises in the open slopes in the Kullerungavvay hills, and only a short distance from the southern summit of these mountains. It flows in a small stream to the east, north of Shumbaganur, and N. E. five miles from the source rushes down by a series of cataracts between hills, to where a road crosses it to the east from Vilputty (here it is called the Munjarraar), and a short distance below receives the Vilputty, a powerful stream on the left, rushing down the ramifications of the Turdulla and Tinnewurray chain of hills, which swells it to a considerable stream; it then flows N. N. W. winding in a deep valley with shelving banks. On either side are tracts of paddy cultivation almost to Kapacad, an open spot on the right bank. In a winding it here receives a large stream from the Permal chain, and several lesser ones on the left. Rushing down the ramifications of the Tinnewurray range, it now makes many serpentine windings, labouring as it were to escape from the mountains, and ultimately precipitates itself into a deep chasm N. E. two and a quarter miles, from Koyconda; thence, confined between precipices, glides down in a thick forest over a rocky bed to the Iyempully anni or dam. Here a small branch of it is ingeniously conveyed into a canal from its right bank. Quitting the hills, it meanders through a forest N. W. to Mamully, a mausoleum on the

left, and Cunnavoymulla, a detached hill on the right. Here it gently assumes a northerly course through jungle, with several windings, flows half a mile west of Balsummoodrum, and passing on, receives the Wurretar on its right, and unites with the Perundelar W. N. W., two miles of the temple of Pulney. This confluence is considered sacred, and is called Shunmogen (literally six faces), by which appellation it is known in its course north. From its source it runs a course of twenty miles in a general N. N. W. direction, and, fed by mountain torrents on either bank, on quitting the mountains swells to a respectable river about one hundred yards wide with a deep bed. Across it is a dam one and a half mile S. W. of Balsummoodrum.

The Porundel river rises in the northern slopes of the southern summit of these mountains, in the open vale of Chummutancuvvay, winds gradually down it four miles, receives a powerful stream on the right, and below this confluence the road from Poomburra passes it to Vilputty; then confined winds three quarter of a mile to the N. W. and turns sharp to the N. E. and N., and, confined by lofty precipices, dashes down in a series of cataracts for four miles. On the right it receives the combined waters of the Pallunkye valley; these, pouring down in a confined cataract, give the river a N. W. course for a mile. On its left bank it receives the Poomburra stream, rushing down the slopes of Kowdamulla, flowing west of Poomburra, and receiving in its course the rivulets from the Kolatamulla hills. Thence it rapidly pursues its course along a succession of wooded valleys, and down several cataracts, until after a course of twenty-four miles it finally joins the Palar. From this stream several canals are conducted for the irrigation of several large tracts of land. It is known by seven names in different portions of its course; first, it is called the Koondur, which name it retains for several miles; afterwards the Ulular, and lastly, when it reaches the plains, the Porundalar.\*

The Munnul or Puchar has its sources in the Oolurunkuvvay and Kellaven heights, forming the northern slopes of the hills, and pursues a north-easterly course down a series of steep descents, and through wooded valleys, in the progress of which it is joined by several smaller streams, and, finally, after a run of thirteen miles, falls

\* As in the pages of this Journal it can scarcely be necessary to follow the minute details which the author has thought desirable for the illustration of his map, and as enough of these have been given to show how minutely he examined the courses of significant streams, I propose greatly abridging the remaining portion of this section of his Memoir.

into the Perandular. Two dams are thrown across this stream for purposes of irrigation, but one of them is unserviceable.

The Koodrayar has its sources in a marsh, on the west slope of the Kowdamulla hills, and pursuing a north-westerly direction, reaches the plains after a devious course of about sixteen miles, during which it is joined by several other considerable streams. As it enters the plains a dam is thrown across, and there is a deep canal on its left bank.

The Kodyurtanar, one of the feeders of the Tainar, rises on the southern heights of these mountains, and, taking a westerly direction, receives, about four miles from its source, a large stream from the Kowdamulla range on the right. Thence descending and repeatedly changing its direction, it is swelled by the addition of numerous large streams, pouring down from the hills on either side, until at Mungaputti, it is joined by the Cheggatar, after which it assumes the name of the Tainar, having now after a course of twenty-five miles, become a river of considerable note, unites with the Ambrawutty.

The Ambrawutty rises in the mountains of Tullar, east of Any muddy, and rushing down the Unjeenad valley, is joined by the Arrewalla, a large stream, as well as by several others; flows by Nachyville and the pagoda of Tenashy, on the left; somewhat further on it is joined by the Chinnar, forming a large stream, in which an island is formed, and then forms the fall of Jackumtavul, and, after being joined by one or two small streams, occupies a bed 200 yards in width. Here it is joined by the Poongatode on the left, and is arrested by a dam. Its length from its source till it enters the plains is about twenty-five miles. The Chinnar which falls into it has a course of about eleven miles running in a very rocky channel, and forming, from its source to its confluence with the Ambrawutty, the boundary line between Coimbatore and Travancore.

The Uttoiday is another tributary stream of the Ambrawutty, which it enters a little to the south of the confluence of the Chinnar, and forms a further portion of the boundary between Coimbatore and Travancore.

The Koondully rises in the southern mountains of Unjeenad, and, in a westerly course of seventeen miles, is joined by the Nuggaar on the right, and the Munnalar on the left, besides several other hill streams from the mountains on either side.

*Roads, Passes and Defiles.*—There is not one communication up to or on these mountains of an easy and gentle nature; every path leading to them has its dangers and difficulties, and as laden cattle are

ly on the move up and down, accidents are not unfrequent, ly when the paths are steep, winding as they often do on the precipices, where a single false step hurls the unfortunate o the bottom of some deep abyss. The path from Coimbatore se mountains into Travancore, is, perhaps, an exception, and is requested by merchants travelling with laden cattle. This is road of note both practicable and comparatively easy. On ; the Chinnar, it leads over a rather flat surface to the Pambat rawutty, one and a quarter mile. The cattle are here made to cross, while the merchants pass over a temporary bridge of feet space, between rocks; through this chasm the river rushes eat violence (only, however, during the periodical rains), t ascends a narrow ridge winding on the slope of hills, with the a deep hollow on the right, S. W. three and a half miles, it scends, and crosses a rivulet two miles, thence ascends a acclivity, and along a flat surface to Shoracolum on the left, le. Passing a tract of paddy land, it ascends a paved defile undur, on the left three miles. From this village it ascends a defile, winds along low slopes (Khandel and Pottur on ht), and ascends, with many windings, the steep pass of irray, two miles (a road to Munnamanur here goes off to the n the summit); it assumes a southerly course and crossing some , winding over open table-land, descends to Coondullaytavalum s, thence in the same course, river on the left, crosses at three ) Palacuddavu river, winding on the right, re-crosses it at Nug- me and a half mile, river on the left, keeps winding on easy to Sundunakanultavalum, and crosses the river again below its 1 with the Moonar six miles; the road assuming a southerly crosses the Moondrapully, on the right of which; it ascends ass W. N. W. of Chokanad hill, two miles, and enters the ungalum hills, after having perambulated a desolate tract of hirty-one and a quarter miles from the Chinnar. This road is requested from January to July, and from the excessive length fficulty, as also from rain at intervals, the merchants from ullaycottah make but one trip; they start lightly laden with loths and culinary articles, and return with areka nut in the of June and July; the largest portion of this time they keep ; by gentle stages.\*

vising this portion of Captain Ward's Memoir for the press, I have been induced to liberty of suppressing the remainder of his rather prolix and unentertaining iti- otices, under the impression that the country being unknown and unrequented,



*Woods and Jungle.*—It has already been noticed that the summits of these regions are bare of wood, with the exception of a few stunted groves in sequestered situations. In the hollows and cavities a low brushwood of various plants entwined, mostly thorny and almost impenetrable, affords a close shelter to the wild hog. From the summit of the mountains, sloping down to the plains, the ridges, and the valleys formed by them, are crowned, the former with an open forest of various trees, among which some species of the Myrobolan are not unfrequently seen, also stunted teak. In the higher valleys, on the sides of the streams at their bottom, the forest is closely entwined with creepers, and in those at their bases, and bordering the plains, as also on some of the lower table-lands, teak, bamboos, and various timber trees thrive in quantities, especially on the northern and eastern sides; to the south there is some timber of an inferior size and quality.

*Mines and Minerals.*—None of any kind were observed: but the granite, which here forms immense precipices, also ridges of black

they can scarcely be rendered interesting, even to a reader about to visit the hills, and because they could not serve to direct him in his excursions without the aid of a guide: The above extract from this division of the manuscript is introduced, therefore, not in the hope that it would enable the traveller to find his way from Coimbatore to Travancore, but to show the general character of the roads by which the intercourse over these hills is carried on. From it we learn the very bad quality of the roads generally, since the best, said to be the only one both practicable and easy, is attended with so many obstacles and difficulties that it requires nearly a month to travel about thirty-two miles with lightly laden beasts of burthen. This example shows, in a striking point of view, the necessity that exists for some extra expenditure towards facilitating the intercourse, by improving the roads, between the plains and the hills, as well as between the numerous small villages scattered over them, since it is next to impossible, that any considerable advance can take place in the condition of the inhabitants, while they continue in their present almost impassable state.

The necessity for such expenditure will be rendered still more obvious, when I add that, such is the value of the products of the hills to the inhabitants of the plains, these roads, bad and almost impassable as they are, during a great part of the year, are traversed by numerous droves of laden cattle, carrying on an extensive traffic, not only between the inhabitants of the hills and plains, but between those of the plains on the opposite sides of the mountains. I would urge this measure the more strongly, because Mr. Blackburne, the very zealous Collector of Madura, has already ascertained that very much may be done to lessen the difficulties of these roads, at present in many places little better than sheep tracks, and greatly facilitate travelling, at a very moderate cost and which if judiciously expended, would, there is every reason to believe, be productive of the greatest benefit to the inhabitants. On this subject I beg leave to refer to my paper in the 15th Number, where the subject is more fully treated of.

stones. Iron ore may be procured from the sandy beds of the streams; it may be obtained also from some kinds of black stones, but no advantage is taken of either.

*Manufactures.*—At Unjeenad on the west, some coarse black sugar, (jaggery), is manufactured in some quantities: ghee or clarified butter is made at all the hill villages, all, however, is consumed by the inhabitants, beside the above there is no other article manufactured on them.

*Exports and Imports.*—From the eastern portion of these mountains the exports to the plains may be classed under the following heads: turmerick, vendium or fennugreek, mustard, castor oil nuts, honey and wax, plantains and other fruits from the central parts; garlic is the chief export, with some mustard, wheat, wussumbu or flag root; from Unjeenad, paddy and small quantities of garlic are exported into Coimbatore. The imports to the central parts are rice (in case of a bad harvest), and to all parts of the mountains, apparel, household furniture, implements of husbandry, salt, and every other article requisite, are imported by merchants; the inhabitants also come down to the plains at stated periods, and purchase or barter for such necessaries as they may have occasion for.

*Soil and Productions.*—Scarce any difference is observed in the nature of the soil of these mountains, it being, in general, a stiff red clay, inclining to brown, and in the more moist situations it is a fine black mould; in the marshes, a deep black clay, the effluvia from which is considered unwholesome; it is excessively poor in lofty situations and more so in the central parts. The productions are rice, tennay, or the Indian panicle, garlic, mustard, wheat, tovarray, a species of grain similar to oats, to the east, turmerick, fennugreek, also several sorts of dry grains, as shamay, vurhaghu, raggy, &c. together with plantains, castor oil nuts, honey and wax: in Unjeenad some sugar-cane and beetle. The several sorts of dry grains produced in these regions, are only equal to the consumption, with the exception of such as are particularized under the head of exports.

*Cattle and other animals.*—These do not differ from those of the plains in their make or size, but appear on the whole to be in better condition, from the superiority of their pastures. The cows produce but small quantities of milk, and of an inferior quality, owing, it is

believed, to the want of salt, which the grass and herbs on the hills appear to be destitute of; as a remedy for which, the natives to the east preserve their urine in vessels and mix it in the cow's drink. The oxen, as also buffaloes, are employed in agriculture, a few of the former in carrying burdens, for which service however the tattoos are more in requisition. These small horses, being driven up in herds to the eastern hills, are very prolific and breed largely. The wild animals are the buffalo and elk who browse on the loftier hills, as also wild sheep of two descriptions, a few spotted deer in the lower regions, and the wild hog more numerous in the Kunnundaven hills. The red and flying squirrels are rare animals, seen only in the larger forests. That great animal the elephant, so famous for its depredations on fields and plantations, is never known to visit the more lofty regions, but periodically makes incursions on the lower table-lands of the eastern hills, as also into the valley of Unjeenad; they are numerous at the foot of the mountains.

*Implements and mode of husbandry.*—The implements in use are in every respect similar to those of the plains, in short are all obtained from the low country, and though the lands are prepared by ploughing, the garlic, mustard and wheat fields, undergo also the operation of digging and levelling, performed with the mamittys (spades); the seed being sown, the remainder of the labour of digging, weeding, and watering, devolves chiefly on the women, who are assisted by the men in taking in the harvest. Garlic produces two crops in the year, one in the month of August, the other in March. The rice fields are attended to by the polians and other classes till harvest time. The seed is sown in January and February in Unjeenad, the harvest follows in June, a second crop is obtained in January. On the hills of Poombarra and Munnamanur, they sow the paddy in October, the harvest, from the poor state of the soil, is protracted until June and July following; consequently there is but one crop obtained on these hills, yielding an average of twelve fold. It is a singular circumstance, worthy of notice, that cranes and other birds which swarm in all the rice fields in the low country, never frequent these aerial regions, nor are any crows, kites or sparrows seen or known to visit them; the small dove is not uncommon, also blue pigeons, the latter, however, is a bird of passage, for the period they remain taking shelter in holes under precipices.

*Climate.*—The climate of these regions is very mild and congenial to the health of the inhabitants, the thermometer, during the months of June and July, was never observed to fall below 50°, or above 75°; it is, however, said to be extremely cool after the rains in January and February; the ground is represented as covered in the morning with a hoarfrost and during this season the inhabitants complain of agues. In April, some heavy showers of rain are experienced, ushered in with thunder and lightning, it is, however, warm from March till July, when they have partial showers, which increase daily, with strong bleak westerly winds, with short intervals of fair weather; till October, during this period they are enveloped in fogs, and the rivers swell in torrents after every shower. The N. E. monsoon, which now sets in with heavy showers of rain, ceases in the latter part of December, when the bitter cold weather sets in. Unjeenad, however, is on the whole a warmer climate, notwithstanding it experiences the same vicissitudes of the seasons and is more exposed to strong winds blowing down into it from the S. W.

*Origin, Customs and Manners.*—The primitive inhabitants residing in these mountains are the Kunniver Vellalers who resorted to them, it is supposed, about four centuries ago; they may be classed with the Vellalers of the plain: yet they differ in their habits and manners, scarcely having any intercourse with each other, or forming any connection by marriage; this latter circumstance may however in some degree be attributed to the difference of climate, the extreme cold of which the inhabitants of the low lands are unable to endure. It is still more singular that even among themselves they have peculiar habits and customs, which distinguish those in the east from their western neighbours (the latter consider themselves as something superior), and have no communication with each other in marriage. The Kunnivers of the east, by way of distinction, invariably use a teakwood stool when performing the marriage ceremony, those to the west are not so particular. The bride and bridegroom are seated on stools, the floor of the house being previously garnished with cowdung, and fantastically ornamented with streaks of flour of corn; when the operation of sprinkling saffron water is over, the husband performs the most important part of tying the tally, a small golden ornament, around the neck of the bride, the whole concludes with an entertainment to the relations and friends of both parties. The Puryum, or marriage gift to the relations, of the bride, is a pair of oxen, but to the west a single bullock, or sometimes a cloth is given as a present to the mother of the bride. Incon-

tinency is, however, very predominant, and a separation between man and wife not unfrequent, originating often in mere caprice. If a man feels an inclination to alienate himself from his wife, he has only to make his intention known to her parents, who receive her back with an offer of a pair of oxen; to the west, she is turned over simply with a vutty or metal dish, in use to eat victuals out of. In case a woman is displeased with her husband and absolutely wishes to part from him, she is at liberty to do so, only she must leave all her golden trinkets, if she has any, to the husband, those of silver she takes, it being considered as her own property: to the west, however, the wife is only permitted to take back such articles as she may have possessed before marriage, and if she has any children, they are left behind as the sole property of the husband. Should such separation take place when the woman is in a state of pregnancy (and in the interim she be married to another man), the child when born must revert to the legitimate father: the care and expense of nursing it, to the east, is recompensed by a donation of thirty fanams; towards the west it is delivered to the father on his demand, and no recompense made. The children of such a connection are allowed to grow up, and then return to their real father, who is bound to receive and protect them. A woman may marry as often as she chooses, but can have only one lawful husband at a time, though she may bestow her favours on another, provided he be of the same caste, any intercourse with a man of another tribe, would tend ultimately to expel her from the caste. A man may marry, if his circumstances will admit, as many wives as he pleases, for concubinage among them is not permitted, and to a man of some opulence two or three women are necessary in his domestic affairs; they are also very useful in the fields, the toilsome labour of weeding and watering devolving chiefly on them. Among the western Kunnuvers a rather singular practice is supposed to prevail in case of an estate devolving on a female from default of male issue; she is prohibited marriage, but undergoes the ceremony of being betrothed to some part of her dwelling; she is, however, allowed to have an intercourse with the opposite sex, and to the offspring of such a connection, if a male, the estate devolves. The women of the eastern parts are very uncouth and wear brass and metal necklaces, with a profusion of bangles on their arms and legs, and bore the membrane between their nostrils; the latter is also done by the women of the west, who are rather superior, and more modest in the wear of ornaments, a few stone or glass beads round the neck, called *kulpashy*,

and rings, are their only decorations ; they wear a white cloth, not very clean, from above the shoulders, knotted in front, and made fast, round the waist with a bandage, those to the east wear theirs similar to the females of the low country. The men are very simple in their attire, having a couple of cloths, one worn round the head and the other about the waist, seldom or never wearing sandals, and by way of ornament, display a few golden trinkets pendant from their ears. Their dialect is the Tamul, which they speak fluently, but they are illiterate. The Kunnuvers burn their dead, but barren women, as also those who die of the small pox, are buried.

*The Karakat Vellalers.*—These people are the primitive inhabitants of Unjeenad, or five counties or portions into which this division appears to have been divided on their first settlement in these regions. They are considered a people of superior caste, their customs and manners affording indications of it, though they are not in any manner esteemed above those of the same caste in the low country. A bramin usually performs the duties at their temple, and the other ceremonies, marriages, &c. are performed by a pundarum, or priest of their own sect, speaking the low Tamul ; most of them are illiterate, but a Tamul school has of late been established at Murraoor. They are a very abstemious race, and rice constitutes their principal food, as also tire, milk and butter, nor have they any aversion to fowl and animal food, and use ghee, (butter clarified), as a substitute for oil ; with it they also anoint themselves previous to bathing ; they are not addicted to spirituous or fermented liquors, but opium is in use among them in moderation, and they chew and smoke tobacco. The apparel worn by both sexes does not differ in the least from that of the inhabitants of the plains, consisting chiefly of coarse white cloths ; the women, besides the small ornaments worn in the nose and ears, decorate their arms with silver bracelets, and those whose circumstances will not admit of its being of silver have them made of brass ; a few of the men have one of the exterior membranes of the nose bored, and all invariably decorate their ears with rings ; sandals for the feet are prohibited among them—they are known to associate with the Kunnuvers to the east, though their customs and manners greatly differ ; both castes make no scruple of eating what is cooked by the other, but a Kunnuver when invited to an entertainment by a Karakat, is not admitted to that part of the house where the meals are dressed, nor is he allowed to touch any of the cooking implements. This class by the laws of their sect are contract-

ed in marriage when very young, but the union does not take place until the parties are at an advanced age, owing, it is said, to a deficiency in the number of females among them; some of the men are on the above account obliged to lead a life of celibacy. A plurality of wives, which is not uncommon, is only admitted in case the first proves barren, but a connection of such a nature cannot take place without the consent of the first wife, which must be obtained, and a widow is by no means restricted, she being at liberty to marry another man, if she feels so inclined, but they often prefer remaining in widowhood. Chastity does not appear to be a leading virtue with their women.

The marriage ceremony is performed at the house of the bride; a pandal being raised before the door, under it the parties about to be united undergo ablution, they then retire into the house, and are seated on the floor, previously garnished, with their faces towards the east, a lamp is kept burning on a stool, also a measure full of paddy and a symbol of Vignashuer made of cow dung, on the head of which are stuck two blades of the arruvumpilla grass, to it the bride and bridegroom prostrate themselves, on rising, the relatives present the tally, a small golden trinket, to the bridegroom, who ties it round the neck of the bride, a basin of milk being introduced in which is steeped some arisha leaves, *Ficus Religiosa*, with which the elder relatives sprinkle some of it on the heads of the bride and bridegroom; they then get up and prostrate themselves before their joint relatives, and the marriage concludes with an entertainment; on distributing beetle to the company, the bridegroom accompanied by his bride retires to his own house, where the day after he entertains the friends and relatives. The *pyryum* or marriage gift is thirty fanams, and a cloth given by the bridegroom to the bride's relations; the money is converted into jewels to adorn her person. Estates invariably devolve to the eldest son; in case there be two or more, the property is equally distributed among them. They purchase their proedial slaves the Polians, the price of a male is thirty fanams, that of a female fifty. She is considered of more value for the children she may bear, who, when born, are the property of their master.