

WYNAD TALUK.

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Boundaries, Area and Population.—The Wynad taluk which forms part of the table-land of Mysore originally consisted of three divisions known as North Wynad, South Wynad and South-East Wynad, comprising seven, six and three amsams respectively. The North and South Wynad divisions still appertain to the Malabar district, but the south-east portion, consisting of the amsams of Nambalakod, Munnana and Cherankod, was transferred to the Nilgiri district with effect from 31st March 1877 (*Fort St. George Gazette*, dated 13th March 1877). This article is confined to the notice of the Malabar-Wynad, Mr. A. E. C. Stuart who has been engaged for some time in the settlement of forests and of escheat claims in Wynad having, with the sanction of Government, undertaken the preparation of a special manual for the entire tracts known at present as the Nilgiri-Wynad and the Malabar-Wynad.

The Malabar-Wynad is bounded on the north by Kottayam and Coorg, on the east by Mysore, on the south by the Nilgiri district and Ernad, and on the west by Calicut and Kurumbranad.

Area.—999 square miles, of which 80 square miles may be said to be under cultivation.

Population.—According to the census of 1881, the population numbered 88,091 souls, of whom 76,898 were Hindus, 9,056 were Muhammadans, 1,983 were Christians and 154 belonged to other classes. The males were to the females as 49,661 to 38,430. The number of houses occupied was 8,666 and of those unoccupied 3,982.

Physical Aspects.—Wynad is an elevated and exceedingly picturesque mountainous plateau. It is generally rugged and broken and has some of the largest mountain peaks in the district. The central portions consist of ranges of low hills of easy slopes, covered with grass and low bamboo jungle, while the eastern parts are fairly open and flat and merge insensibly into the table-land of Mysore. The Nilgiri-Kunda range abuts on the south-east corner of the taluk, while the Bramagiri hills on the north separate it from Coorg. The average height of the plateau above sea-level is 3,000 feet, though many of the mountain peaks are over 5,000 feet, *e.g.*, Vavul mala (Camel's Hump), the highest peak in the taluk, is 7,677 feet; Vellera mala, 7,364 feet; Banasur, 6,762 feet; and Bramagiri peak, 5,276 feet.

Mountains and Forests.—The table-land of Wynad is composed of low ridges with innumerable valleys running in all directions; the only space which is of a more level surface is about Porakudi, Panamaram and Ganapativattam, in the south-east. The eastern portion is under heavy forest and few hills appear. The whole of it is undulating. The ghats from the Periah pass towards the Tamarasseri pass and 11 miles to the east are lofty consisting of immense peaks, from 5,000 to 6,000 feet and occupy a large surface. To the north of Manantoddy (5 miles) is a lofty ridge branching off from the ghats and north of it (4 miles) is the famous mountain of Bramagiri. This ridge forms the limit common to Coorg and Wynad and between these two ridges lies the valley of Tirunelli. In the interior are several detached hills of considerable elevation. The following are the principal mountains:—

- (1) The Balasur or Banasuran mala (ബാണാസുരൻ), called after the giant Banasuran who is supposed to have built a fort on its summit.
- (2) Bramagiri, supposed to be the abode of the god Brahma, and which would make a splendid sanatorium.
- (3) Chambra mala (ചമ്പ്രമല).
- (4) Tala mala (തലമല).
- (5) Tariyott or Terriote mala (തരിയോട്ടമല).
- (6) Vavul mala (Camel's Hump).
- (7) Elampileri mala (എലമ്പിലേരിമല).

The forests in Wynad are very valuable. A note on them prepared by the District Forest Officer, Mr. Rhodes Morgan, will be found at the end of this paper.

Rivers.—The important rivers in the taluk are—

(1) The Kabbani which has its principal sources in the Western Ghats. They take their rise in the valley of the high mountains north-west and north-east above the Tamarasseri pass. Several streams, such as the Kalpetta, the Manantoddy and the Bavalli join this river, which when united drains nearly the whole of North and South Wynad.

(2) The Chola or Solayar, one of the main tributaries of the Beypore river which leaps down in a magnificent cataract from the crest of the hills close to the Choladi pass into the Nilambur valley.

(3) The Manantoddy pula which has its sources in the mountains between Banasur peak and the summit of the Kuttiyadi and Periah passes and joins the Kabbani near the famous Fish Pagoda.

(4) The Panamaram pula.

(5) The Kunattu pula (കുന്നത്തു) in Vayitiri amsam.

(6) The Putusseri pula (പുട്ടുശ്ശേരി) in Kurumbala amsam.

(7) The Kanayamcheri pula (കനയംചേരി) in Etannatassakur amsam.

(8) The Alatur pula (ആലത്തൂർ) in Ganapathi Vattam amsam.

Nos. (4) to (8) united join the Manantoddy river near the Fish Pagoda and form the upper waters of the Kabbani.

The Rampur and the Moyar rivers chiefly drain the South-East Wynad.

Passes.—The main passes uniting the low country with the taluk are—

- (1) The Smugglers' pass from Dindimal to Manatana.
- (2) The Periah pass descending on Kannavam in Kottayam taluk.
- (3) The Ellacherum pass (Cardamom Mountain pass) leading to Kuttiyadi in Kurumbranad taluk.
- (4) The Kuttiyadi pass also descending on Kuttiyadi.
- (5) The Tariyott pass likewise leading to Kuttiyadi.
- (6) The Tamarasserri pass into Calicut taluk.
- (7) The Choladi pass leading into the Nilambur valley.
- (8) The Karkur pass into the Ernad taluk.

Nos. (2), (6) and (8) are broad roads open for cart traffic. No. (3) is only available for horse or pack-bullocks. The remaining are minor passes, used only by foot-passengers.

History.—The traditionary history of Wynad is very obscure, but the following account of it has the merit of having been in vogue in the early years of British rule.

The country was formerly held by a line of Vedar Rajas ruling the Vedars (wild hunters), and thus much is probably correct, for Wynad has been the last refuge and is still the home of many aboriginal tribes, Kurumbars, Kurichiyars, Panniyars, etc., driven up probably from the low country of Malabar.

In the times of the Vedar Rajas, a man of the Kshatriya caste called the "Cumbala Raja" (? Kumbala) came to Wynad from the north with a view to visit the Tirunelli shrine. He was taken prisoner and carried before the Vedar Raja, who insisted, before permitting him to depart, on his marrying one of the daughters of the kingly Vedar line.

Being a Kahatriya he would not consent to marry into the Vedar tribe, but as the Raja was inexorable he at last agreed on the condition that the ceremony should be carried out in accordance with Kahatriya customs. This was allowed and a delay occurred while marriage pandals and other preparations were being made.

Taking advantage of this delay, the imprisoned Raja communicated with the Kshatriya Rajas of Kottayam and Kurumbranad in the low country, and these princes, with their forces, put in an appearance on the wedding day. The Vedar Raja was besieged in his fort; the fort was taken, and the Vedar Raja and most of his people were slain.

The intended bride of the "Cumbala Raja" was given, it is said, in marriage to one of the Nambiar caste who was entrusted by the Kottayam and Kurumbranad Rajas with the government of the country.

The allied Rajas next consulted, it is said, how to divide the country so as to avoid disputes. To this end they set out in different directions and agreed to make the place where they should meet the boundary. This plan failed, as may well be conceived by any one who has even now-a-days tried to find his way through the elephant grass and tangled swamps with which Wynad abounds.

The Kottayam Raja then generously gave up all his claims to the country to the Kurumbranad Raja, stipulating only that if posterity failed the latter country should come to him and his posterity.

An ascetic with matted hair, who had been one of the attendants of the Cumbala Raja, settled down, it is said, in Wynad, and his daughter was afterwards married to a Kottayam Raja. It is not said what became

of the other attendant who is described as a Sudra Vellalan. Subsequently the Kottayam and Kurumbranad families fell out, and by the time the British raj was established, the Kottayam family was supreme in the taluk.

It is unnecessary to detail here the events of the Palassi (Pychy) Raja's rebellion and death, as these have been treated fully in Volume I.

The attainer passed on him and his heirs in Wynad deserves, however, a few remarks.

On the 16th June 1805, Lieut.-Colonel MacLeod offered rewards for the apprehension of the Palassi (Pychy) Raja and eleven of his principal adherents, and "also made known that all the estates and property belonging to the described rebels is confiscated from this date". The rebel leader and five of his followers were killed on the 30th November 1805. The sentence of forfeiture pronounced on the 16th June 1805 has never been effectively carried out, though from time to time attempts have been made to ascertain the exact limits of the "Pychy escheats" with a view to the assertion of the rights of the State therein. The consequence has been that many of the lands in Wynad—the janmam property of the Pychy rebels and therefore the property of the State by forfeiture—have been usurped by fictitious janmis, whose claims are now being investigated. The decisions arrived at in the various claims preferred and investigated will be carried out at the new revenue settlement of the tract about to be commenced.

Subdivisions of the Taluk for Administrative Purposes.—Wynad originally comprised eleven hoblis consisting of thirteen amsams, the latter being subsequently increased to 16 by the creation of Peria, Vayitiri and Cherankod amsams. The names of the hoblis and of the ancient and modern amsams are shown below :—

Ancient Hoblis.	Old Amsams.	Modern Amsams.
		<i>North Wynad.</i>
1 Muthornad (മുതോൻനാട്).	1 Edavaka Arathara (എടവക ആർത്തര). 2 Thondernad Anjuthura (തൊണ്ടൻനാടഞ്ചുതുര).	1 Peria (പേരിയ). 2 Edavaka (എടവക). 3 Thondernad (തൊണ്ടൻനാട്).
2 Porunnanur (പൊന്നന്നൂർ).	3 Porunnanur (പൊന്നന്നൂർ).	4 Porunnanur (പൊന്നന്നൂർ).
3 Nallurnad (നല്ലൂർനാട്).	4 Nallurnad (നല്ലൂർനാട്).	5 Nallurnad (നല്ലൂർനാട്).
4 Ellurnad (എളൂർനാട്).	5 Ellurnad (എളൂർനാട്).	6 Ellurnad (എളൂർനാട്).
		7 Kuppattod (കുപ്പാട്ടോട്).
5 Wynad (വയനാട്).	6 Anjuthara Kuppattod (ഞ്ചുതുര കുപ്പാട്ടോട്). 7 Puthadi Arthara (പുതാടി ആർത്തര).	<i>South Wynad.</i> 8 Puthadi (പുതാടി). 9 Kurumbala (കുറുമ്പല).
6 Kurumbala (കുറുമ്പല).	8 Kurumbala (കുറുമ്പല).	10 Vayitiri (വൈയിരി).

Ancient Hoblis.	Old Amsams.	Modern Amsams.
7 Edanatasakur (എടനാടാക്കുര).	9 Edanatasakur (എടനാടാക്കുര).	11 Edanatasakur (എടനാടാക്കുര).
8 Muppainad. (മുപ്പയിനാട).	10 Muppainad (മുപ്പയിനാട).	12 Muppainad (മുപ്പയിനാട).
9 Ganapativattam (ഗണപതിവട്ടം).	11 Ganapativattam (ഗണപതിവട്ടം).	13 Ganapativattam (ഗണപതിവട്ടം).
		<i>South-East Wynad.</i>
10 Munnad (മുന്നാട).	12 Munnad (മുന്നാട).	14 Munnad (മുന്നാട).
11 Nambolakod (നമ്പലാക്കോട).	13 Nambolakod (നമ്പലാക്കോട).	15 Cherankod (ചെറങ്കോട).
		16 Nambolakod (നമ്പലാക്കോട).

Pulpalli desam which formed part of the Kuppattod amsam was transferred to Puthadi amsam in 1884 under Board's Proceedings, dated 9th August 1884, No. 2754.

The taluk was formerly under the Sub-Collector, Tellicherry, who was replaced by the Deputy Collector on the creation of that class of officers on the 12th August 1859. Its civil jurisdiction vested in the Deputy Tahsildar, Vayitiri, and the Deputy Collector, Manantoddy, until 1879, when a separate Munsif's Court was established at Vayitiri for the entire tract (*vide* notification in the *Fort St. George Gazette*, dated 28th January 1879, page 112). The seven amsams of North Wynad forming the Tahsildar-Magistrate's jurisdiction are subordinate to the District and Sessions Court, Tellicherry, for judicial purposes; whilst those of the South Wynad forming the Deputy Tahsildar's charge are subordinate to the District and Sessions Court, Calicut (*vide* notifications in the *Fort St. George Gazette*, dated 2nd January 1863, 3rd March, and 15th October 1886). Until recently, the District Munsif, Vayitiri, was subordinate only to the District Court, Calicut, but in the Government notifications, dated 3rd March and 15th October 1886, already quoted, he was placed in subordination to both the North Malabar and South Malabar District Courts. The District Munsif is generally invested with first-class magisterial powers with a view to presiding at the Bench of Honorary Magistrates for South Wynad.

The following are the principal public offices :—

- (1) The Deputy Collector and Magistrate located at Manantoddy.
- (2) The Tahsildar and Sub-Magistrate located at Manantoddy.
- (3) The Police Inspector located at Manantoddy.
- (4) The Deputy Tahsildar and Sub-Magistrate located at Vayitiri.
- (5) The Police Inspector located at Vayitiri.
- (6) The District Munsif located at Vayitiri.
- (7) The Sub-Registrar, Manantoddy, under the District Registrar, Tellicherry.
- (8) The Sub-Registrar, Vayitiri, under the District Registrar, Calicut.

- (9) Combined Postal and Telegraph office at Vayitiri.
- (10) Other Post offices at Manantoddy, Kalpetta, Tariyott, Sultan's Battery and Mepadi.
- (11) Police stations at Manantoddy, Oliyot, Koroth, Panamaram, Kalpetta, Vayitiri, Mepadi, Tariyott, Sultan's Battery and Periah.
- (12) Sub-Assistant Conservator at Manantoddy and his subordinates.
- (13) Local Fund Supervisors and Sub-Overseers at Vayitiri and Manantoddy.
- (14) Local Fund Middle School at Manantoddy.
- (15) Vaccine staff for North and South Wynad under the control of the Deputy Inspectors of Tellicherry and Calicut circles respectively.
- (16) Hospitals at Vayitiri and Manantoddy in charge of Apothecaries; the latter being supervised till August 1886 by a European medical officer, who drew a special allowance of Rs. 150 per mensem from Government.
- (17) Bench of Magistrates, North Wynad.
- (18) Do. South Wynad.

Manantoddy.—In Vemom desam of Ellurnad amsam, is the headquarters of the Deputy Collector and of the Tahsildar of Wynad. It contains, in addition to public offices, a hospital, a travellers' bungalow, a chattram in Buffalo street and another at *Bavalli* and a middle school, and is the centre of some trade. A weekly market is held here on Sundays. There was formerly a cantonment at this place on a low flat hill, consisting of a small redoubt, an artillery shed, a range of officers' quarters, place-of-arms, hospital, etc. The important religious institutions in the Ellurnad amsam are—(1) Tirunelli temple (തിരുനെല്ലി ക്ഷേത്രം), (2) Trichaleri temple (തൃച്ചാലേരി ക്ഷേത്രം), (3) Valliyurkava (വള്ളിയൂർക്കാവ), the famous Fish Pagoda (Vol. I., p. 537), (4) the Roman Catholic church. There is a Protestant cemetery at Manantoddy and another at Vayitiri. Tirunelli and Trichaleri are considered most sacred places, and a short account of the origin of the temple at the former locality is given below.

Tirunelli temple (literally the temple having the sacred nelli tree) lies in a valley of the mountains to the south of the Bramagiri peak. It is known by three different names, viz., (1) Tirunelli temple (തിരുനെല്ലി ക്ഷേത്രം) (2) Amalaka temple (ആമലകക്ഷേത്രം), and (3) Sidha temple (സിദ്ധ ക്ഷേത്രം). It is believed to have been dedicated by Brahma to Vishnu known as Deva Devesan (ദേവദേവേശൻ) and Tirunelli Perumal (തിരുനെല്ലി പെരുമാൾ). The mythological origin of the temple is as follows.

Once upon a time when Brahma was enjoying one of his periodical peregrinations, he happened to be delighted beyond measure with this place with a grove of most beautiful trees and plants, of flowers and foliage among which stood a nelli tree (*Phyllanthus emblica*), on which was seen the image of Vishnu with four hands bedecked with numerous fine jewels. The image immediately vanished from sight. Being overtaken with grief and surprise at this sudden disappearance, Brahma engaged himself in deep contemplation, when the image reappeared and he heard the following words uttered by an invisible being: "The image that thou hast seen is that of Vishnu, the excellence of this place draws and keeps him here." Convinced of these divine utterances, Brahma made a temple,

consecrated Vishnu therein and entrusted its keeping to two pious Brahmins of the Amalaka village. The Brahma ordained that visits to, and prayers at, the temple would remove the sins committed through prayers and ceremonies would lead to the translation of the spirits of the departed, who have not obtained salvation, to the "Pithurloka" (regions of blissful spirits) wherein to enjoy eternal happiness. This blessing, pronounced by the Brahma, is believed in by Hindus, and pilgrimages are therefore undertaken to the shrine.

In connection with the temple there are seven holy water fountains, which are—

- (1) Papa-nasini (പാപനാശിനി), literally extinguisher of sins, (2) Panchathiratham (പഞ്ചതീർത്ഥം), (3) Irnamochini-thiratham (ഇരനാമോചിനിതീർത്ഥം), (4) Gunnika-thiratham (ഗുണ്ണികതീർത്ഥം), (5) Sata-vinnu (ശതവിന്ദു), (6) Sahas-ravinnu (സഹസ്രവിന്ദു), (7) Varaham (വാഹനം).

There is a rock called Pinnapara (പിണ്ണപ്പറ) where offerings to the spirits of the departed are made, and this rock is supposed to be the bone of an asuran (demon) named Palana-bhedi (പാലാനാഭേദി), who was killed by Vishnu and who at the time of his death prayed to that deity that his body might be converted into a rock extending from Tirunelli to Gaya and divided into three parts fit for the performance of offerings for the departed, viz., at (1) Tirunelli representing his foot, (2) Godaveri representing the middle part, and (3) Gaya representing the head.

Offerings at any of these three places are supposed to have special benefits in producing happiness and in the propitiation of the spirits. For the safeguarding of the temple four shrines have been created, viz., the shrine (1) of Durga at the east, (2) of Siva at the south, and (3) at the west and (4) of Subramaniam at the north. These four shrines are supposed to represent (1) Valliyurkava temple (വല്ലിയൂർകാവ), (2) Trichaleri temple (തൃച്ചാലേരി), (3) Tricharakunnu temple (തൃച്ചാറക്കുന്ന്), and (4) a temple said to exist in the Brahmagiri mountains.

There are some old copper plate grants in this temple in the Vatteluthu (വാട്ടെഴുത്ത) character which have not yet been deciphered.

In the *desam* of Arattuthara (literally a place of bathing the idol), in Ellurnad amsam, is situated the Valliyurkava temple, at which a festival takes place annually, when an immense concourse of people assemble and live in small booths built from materials obtained on the spot. Feeding the mahseer and other carp which abound in the pool of the river lying close to this shrine is considered meritorious, and hence the popular name of the "Fish Pagoda" by which it is generally known to Europeans.

Vayitiri.—In the amsam of the same name, is the seat of the District Munsif and of the Deputy Tahsildar. It contains likewise the offices of the Sub-Registrar and the Police Inspector and is a place of some importance. The Bench of Magistrates for South Wynad meets at Vayitiri. There is a Hindu temple known as Kunnath ampalam now in ruins. There is also a Roman Catholic chapel in fair condition and a chattram. About a mile to the south-west of the village lies the Pukkote lake, a natural sheet of water among hills, the only thing of the kind of which the

district can boast. On the picturesque bank of the lake the European planters of the district have built a club, and there is a large store adjoining it.

Lackadi—in the amsam, lies at the head of the Tamarasseri ghat pass and contains a bungalow, a chattram and the ruins of the old Mysorean stockade (Lekkiti-kotta), from which it derives its name.

Periah—in the amsam of the same name, is about 19 miles from Manantoddy and lies on the road to Tellicherry. It is celebrated for its cardamom cultivation, and has a travellers' bungalow, a chattram and a Police station.

Nallurnad.—Payingatiri, in Nallurnad amsam, is a Brahman village of some note, and is about two miles from Manantoddy. The amsam contains a mosque known as Pallikkal Angadiyil palli (പള്ളിക്ക് അങ്ങാടിയിൽ പള്ളി) and a bazaar.

Kuppatot.—*Panapuram* or *Panamaram* (literally the place of palms) in Kuppatot amsam was once a strong military post consisting of an extensive square mud fort with a sepoy place-of-arms and other buildings; but the whole of it is now in ruins.

In contains now a Mappilla bazaar and a Police station.

Putati.—*Putati* and *Purakati*, in Putati amsam, are places of note. At the former is a temple known as Arimula Ayyappan temple, on the east wall of the mandapam of which is an inscription, dated K.A. 922 (A.D. 1746), in a mixture of four languages. There is a Canarese inscription on a stone which belonged to the Patiri temple, but is now in the possession of Patiri Manjaya Gavundan. In the hamlet of Pakkam is a free standing stone.

At Kaniyampatta, in the Putati amsam, there is a bungalow belonging to the District Board.

Porunнанur amsam contains the bazaar known as Kellur (കല്ലൂർ അങ്ങാടി) and also three mosques called (1) Kellurangadi palli (കല്ലൂർ അങ്ങാടി പള്ളി), (2) Palanchana angadi palli (പാലഞ്ചന അങ്ങാടി പള്ളി) and (3) Kandattvayal palli (കണ്ടത്തവയൽ പള്ളി),

Tondarnad.—*Korom* or *Koroth* in Tondarnad amsam is a place of considerable trade chiefly in the hands of the Mappillas. It contains a travellers' bungalow, a Police station, two Hindu temples known as Tondarakotta (തൊണ്ടറക്കോട്ട ക്ഷേത്രം) and Bhagavati Kavu (ഭഗവതികാവ് ക്ഷേത്രം) and two mosques called Koroth angadi palli (കൊറോത്ത അങ്ങാടി പള്ളി) and Koroth putiya palli (കൊറോത്ത പുതിയ പള്ളി).

Etannatassakur.—*Kalpatta* alias *Kalpatti*, in Etannatassakur amsam is a place of some note from its being the residence of some Brahmans and Chettis. It is on the high road from the Tamarasseri pass, and contains a bungalow and a chattram.

Tariyott—is another place in the same amsam of some note, and contains a chattram.

Ganapativattam—(literally the circle or range of the god Ganapati), otherwise known as Sultan's Battery from the fact that Tippu Sultan had a fort here, is a village of little importance. There was a British

regiment stationed here in the early part of the present century. On the hill known as Nalapat chala kunnu is a stone having an inscription in old Tamil on two sides. It has not yet been read. There is another on the *Dipastambha* (lamp post) at the Ganapati temple, and a third on a stone standing in the north court of the Mariyamma temple. In the hamlet of Kitanganat are twelve dolmens, a menhir and three carved stones.

Muppainad—contains a small fort and a pagoda of some importance dedicated to Vettakoruman. The Devaswam is usually known as the Muttal Devaswam. In the hamlet of Muttal are 22 dolmens, and in Chingeri 2.

Christian Churches and Cemeteries.—There are two Roman Catholic chapels in the taluk, one at Manantoddy and the other at Vayitiri, also a Protestant chapel at Chundale and a temporary edifice at Vayitiri used for divine service by the Protestant community. At Vayitiri the service is performed by the Chaplain of Calicut, and at Manantoddy by the Chaplain of Cannanore. At the latter station there is no separate building, the service being performed in the Local Fund school-house. There are two Protestant cemeteries, one at Manantoddy and the other at Vayitiri, which are in good condition. The Roman Catholic cemeteries are not secured by proper walls.

Bungalows and Chattrams.—There are bungalows at (1) Periah, (2) Korothe, (3) Manantoddy, (4) Lakkidi, and (5) Sultan's Battery, and chattrams at (1) Periah, (2) Manantoddy, (3) Bavalli, (4) Kalpetta, (5) Tariyott, (6) Lakkidi, (7) Vayitri and (8) Sultan's Battery.

Mines, Minerals and Manufactures.—Iron ore may be obtained in several parts, but none of it is manufactured. The principal rocks, which are gneisses, granites, etc., are traversed by quartz reefs, which are frequently auriferous, but they are found chiefly in South-east Wynad. The favourable reports on the auriferous character of the Wynad fields led to several companies being formed for working gold, and although several blocks of estates were purchased for this purpose, no operations are now being carried on in Malabar-Wynad. The collapse of the mining industry, which at one time promised to be so important, told seriously on the other, and ordinary pursuits, such as the planting of coffee and other products. The jungle tribes from a remote period used to work gold from the sands of rivers which are sometimes mixed with gold particles. This practice has now fallen into desuetude.

Soil and Productions.—The soil in the cultivated valleys is a fine rich brown, on the heights it is mostly red mixed with gravel. Towards the east and the woody tract it is almost black and rich from the accumulation of dry leaves and other matter. The productions are generally different kinds of rice, horse-gram and other dry grains, castor and other oil seeds and sugarcane, from which latter, jaggery to a very limited extent is manufactured. Since 1840, the cultivation of coffee has occupied the attention of European planters and proved for a long time highly remunerative. Owing, however, to leaf-disease and other causes, the industry began to languish, and hopes are now centered in tea and cinchona plantations as well as in coffee.

The taluk produces very little pepper and no coconuts nor arecanuts, though a few trees of each may be seen. Cardamoms are produced in great plenty between the Periah and Kuttiyadi passes, and are considered

to be of a superior quality. Small quantities are also obtained on the slopes of the mountains forming the Tamarasseri valley above the pass. Large quantities of honey and bees' wax are obtained from the forests and rocks among the mountains. These useful articles find a ready sale in the seaport towns, from whence they are exported. Some tobacco is produced, but only in small quantities and for private consumption.

Inams.—The inams granted in the Wynad taluk are the following :—

- (1) Punalathalachil Bharadevata (goddess) temple in Kuppattot amsam, Rs. 96-10-4.
- (2) Pallimalamma Bhagavati (goddess) temple in Tondernad amsam, Rs. 11-6-0.

The inams granted in the above amsams are intended to defray the expenses attending the usual ceremonies in the temples.

Cattle and other Animals.—Cattle and buffaloes are numerous and are sometimes a source of mischief to planters. Sheep and goats are almost unknown except such as are imported for food. The taluk abounds with deer (sambur) and wild pigs. Elephants and bison are also to be found in the ghat forests. Tigers are fairly numerous, and panthers abound to such an extent as to be an intolerable nuisance to any one with pet dogs.

A peculiar practice of spearing tigers and panthers obtains among the Chettis in Ganapativattam, Muppainad and Putati amsams. When a kill takes place, the beast of prey is quietly allowed to gorge itself with beef, and under such circumstances it lies up in the first favourable sheltering cover it finds. Word is sent round the country and the people bearing nets and spears quietly assemble at the spot. If the patch of jungle in which the animal has lain up is of small extent, the nets are immediately run up round it and fastened to stout stakes driven into the ground. The nets are of ordinary thin rope, and, when stretched, are about 5 feet high. Ordinarily, however, the matter is not so easily arranged, but the probable course of the animal after it is roused is usually well known, a piece of likely jungle is selected and three sides of it are beforehand netted in. Scouts are posted, the animal is then disturbed, and as soon as it enters the netted space, the fourth side is immediately closed with nets, the workers being protected by the spearmen while this ticklish operation is in hand. The animal thus netted rarely escapes, the netted space is gradually reduced in size by clearing away brushwood and eventually the animal is confined in a space measuring some 18 or 20 yards in diameter. The aid of the village deity is invoked, and the huntsmen armed with spears challenge the animal to combat at the time pronounced by the oracle to be favourable for action. The ground where the so-called combat is fought is called Narikandi (tiger-ground), and people sometimes have to await the oracular revelations for four or five days. At the hour appointed, the animal is enraged by every sort of device: when its first low muttered growls are heard, the spearmen surrounding the net in an unbroken phalanx shout in response; the growls gradually become louder and more continuous, until at last breaking into short and sharp savage grunts, the maddened animal delivers a charge full at the net when the spearmen half mad themselves from arrack and excitement receive it on their spear points. Several such charges are usually delivered before the animal receives its death thrust.

WYNAD TALUK

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The skin of a tiger or panther thus slain is never removed either for obtaining rewards from Government, or for sale, but the carcass is hung on a horizontal bar and there allowed to rot.

Fairs and Markets.—Weekly markets are held on Sundays at Vayitiri and Manantoddy. A large fair is held for five days at Valliyur Kavu (fish pagoda) during the annual festival; markets are also held at Kalpetta, Tariyott, Mepadi and Sultan's Battery.

Climate.—The climate of Wynad is much cooler than the low country, being about 3,000 to 4,000 feet above the level of the sea. The thermometer during the cool weather is as low as 60°, but during the months of March, April and May, it rises to 84° and sometimes higher. On the whole, it is considered unhealthy, owing chiefly to defective water-supply and the prevalence of malaria. Manantoddy is, from a climatic point of view, better than Vayitiri, and has comparatively an open country around it. From October to January the climate may be said to be fairly dry, cool and salubrious; from February to May hot land-winds blow and fever is prevalent; from June to October rain falls with short intermissions, and though the temperature is lower and fever less general than in the preceding months, dysentery, diarrhoea and rheumatism are common. The average rainfall of the taluk for three years is given below:—

Months.			Manantoddy.			Vayitiri.		
			1882.	1883.	1884.	1882.	1883.	1884.
			INCHES.	INCHES.	INCHES.	INCHES.	INCHES.	INCHES.
January	..	..	·30	..	..	·82	..	..
February	..	..	..	..	..	..	..	..
March	..	..	·95	2·31	..	1·12	5·27	·10
April	..	..	2·91	2·75	2·62	5·76	5·82	5·51
May	..	..	4·29	2·74	1·80	8·16	7·05	1·47
June	..	..	47·06	21·47	12·20	88·56	43·77	18·35
July	..	..	84·68	38·41	21·94	118·20	64·53	39·30
August	..	..	14·98	30·46	31·51	34·35	54·34	55·05
September	..	..	9·89	4·83	9·58	16·34	12·30	18·56
October	..	..	7·87	7·57	5·87	12·70	17·90	5·90
November	..	..	2·68	2·26	2·96	4·52	3·80	7·19
December	..	..	..	1·69	·12	·20	3·05	1·52
Total	..	..	175·61	114·49	88·60	290·73	217·83	152·95

Trigonometrical Stations.—There is but one survey station to be preserved and annually reported on (Board's Proceedings, dated 28th July 1886, No. 1706).

Name of G. T. S. Station.	Situation.	Series.	Modern values.	
			Latitude.	Longitude.
Narikod ..	Vayitiri am-	Modern ..	11° 32' 26" 88	76° 01' 21" 07

Traffic Registry Stations.—Two stations for registering the traffic with Mysore were opened in December 1880 at Bavalli and Sultan's Battery. The statistics of trade for 1885-86 are given below:—

Imports into Malabar from Mysore.

Articles.	Via Bavalli.		Via Sultan's Battery.		Total.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
		rs.		rs.		rs.
Animals, living, horses No.	1	22	5	113	6	135
Do. cattle "	737	4,444	523	4,008	1,260	8,452
Do. sheep and goats "	4,856	17,339	5,523	18,445	10,379	35,784
Do. other sorts "	56	14	207	341	263	355
Chinese and Japanese ware .. Val.	203	1,097	694	10,895	897	35
Coffee Mds.	203	1,097	694	10,895	897	35
Cotton twist and yarn, Indian .. "	130	9,635	133	6,986	263	11,922
Do. piece-goods, Indian "	41	2,608	4	280	45	40
Do. do. European "	24	188	17	100	41	16,621
Dyeing and colouring materials—						2,588
Turmeric "	24	188	17	100	41	288
Earthenware and porcelain .. Val.	1,500	48	30,200	843	31,700	533
Fruits and nuts, coconuts .. No.	2	10	..	..	2	891
Do. all other kinds .. Mds.	7,752	13,907	6,924	14,597	14,676	10
Grain and pulse, wheat "	3,015	4,163	2,638	6,903	5,653	28,504
Do. other spring crops "	347	1,427	4,642	21,844	4,989	11,066
Do. rice not in the husk "	35	37	69	69	104	23,271
Do. rice in the husk "	11,508	15,757	21,953	33,296	33,461	106
Do. other rain crops "	..	270	..	50	..	49,063
Leather, manufactures of .. Val.	..	10,237	..	..	..	330
Liquors "	..	248	..	241	..	10,237
Mats "	29	1,222	37	1,578	66	489
Metals and manufacture of metals,						
—Brass and copper Mds.	29	1,222	37	1,578	66	2,800
Metals and manufactures of metals,						
—Iron "	1	8	1	12	2	20
Oils "	865	9,817	652	7,394	1,517	17,211
Provisions, ghee "	29	813	3	72	32	885
Do. other kinds "	1,419	4,109	630	1,843	2,049	5,952
Salt .. .. "	..	..	65	136	65	136
Saltpetre, &c., other saline sub-						
stances .. .. "	..	..	172	112	172	113
Oils, mustard "	93	314	4	15	97	329
Do. gingelly "	6,929	30,901	130	510	7,059	31,411
Do. other oil seeds "	18	100	175	489	193	589
Do. other seeds, other kinds .. "	440	1,293	191	588	631	1,881
Spices, other sorts "	629	2,811	325	2,112	954	4,923
Sugar, unrefined "	980	4,186	2,952	15,998	3,932	20,184
Do. refined "	20	205	9	93	29	296
Tobacco "	11	102	138	1,156	149	1,258
Wood, timber "	942	2,082	109	125	1,051	2,187
Wool, piece-goods, Indian "	97	2,585	391	10,275	488	12,860
Do. European "	2	55	2	121	4	176
All other articles of merchandise } Unmanufactured .. Val.	..	5,806	..	6,860	..	12,666
} Manufactured .. "	..	2,015	..	1,558	..	3,573
Total	1,49,990	..	1,70,631	..	3,20,621

WYNAD FORESTS

Exports from Malabar to Mysore.

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Articles.	Via Bavalli.		Via Sultan's Battery.		Total.	
	Quantity.	Value.	Quantity.	Value.	Quantity.	Value.
Animals, living, cattle No.		rs.		rs.		rs.
Coffee Mds.	19	235				
Cotton, raw " .. 6		50	70	1,236	19	235
Cotton manufacture, piece-goods, "					70	1,236
European " .. 107		6,050			6	50
Fibrous productions, other fibres						
manufactured " .. 10		72			107	6,050
Fruits and nuts, coconuts No.	5,900	216			10	72
Do. all other kinds Mds.	11	170			5,900	216
Grain and pulse, wheat " .. 33		72			11	170
Do. rice, husked " .. 33		93			33	72
Do. rice, unhusked " .. 1,246		1,256	1,126	1,130	33	93
Gums and resins " .. 4		33			2,372	2,395
Hides and skins, hides of cattle	79	1,029	33	426	4	33
Do. skins of sheep and goats	76	977	41	465	112	1,455
Leather, unmanufactured Val.				313	117	1,442
Metals and manufactures of metals,						313
—Brass and copper Mds.	8	400				
Metals and manufactures of metals,					8	400
—Iron " .. 214		3,445				
Oils " .. 1,802		10,275	76	439	214	3,445
Provisions, other kinds " .. 24		160	1	3	1,878	10,714
Salt " .. 15,320		38,925	2,620	4,702	25	163
Seeds, other seeds, other kinds	49	630			17,940	43,627
Spices, betel nuts " .. 21		573			49	630
Do. other spices " .. 15		622			21	573
Sugar, refined " .. 9		110			15	622
Do. unrefined " .. 1		6			9	110
Tobacco " .. 11		126	1	11	1	6
Wood, timber " .. 1,279		2,565	64	275	12	137
Wool, manufactured piece-goods,					1,343	2,840
Indian " .. 4		160				
All other articles. } Manufactured. Val.		153		98	4	160
of merchandise } Unmanufactured		1,000		1,300		251
Total		69,403		10,407		79,810

WYNAD FORESTS.

By Rhodes Morgan, Esq., District Forest Officer.

General Description.—The whole of the Wynad plateau must have been covered at no very remote period with dense forest, the greater portion of which, more especially in the centre of the taluk, has been swept away by the system of cultivation known as "*Tuckle*" or *punam* in Malabar, leaving a fringe of deciduous teak forest all along the eastern frontier, from whence it extends into the province of Mysore. On the north and west, the steep declivities of the Western Ghats, covered with a primeval growth of evergreen forest also escaped destruction.

The deciduous forests occupy a zone extending from 11° 58' Lat. on the north to 11° 35' Lat. on the south, and between 75° 59' and 76° 23' East Long. The evergreen forests clothe the slopes of the Western Ghats on the west, and of the Dindimal and Bramagiri ranges on the north. These ranges run out at right angles to the Western Ghats and form buttresses of that great chain of mountains.

The deciduous forests contain the most valuable timber trees, such as teak, rosewood, iynce (*Artocarpus hirsuta*), venghay (*Pterocarpus marsupium*), ven-teak (*Lagerstræmia microcarpa*) and a host of others, and produce many valuable articles of commerce, of which wax, honey, resin, turmeric, zedoary and myrabolans are the principal. They are more or less open, and there is little undergrowth, except in one or two tracts where fire has been artificially excluded. Thousands of acres are covered with a growth of coarse grass from 4' to 8' high. Where the soil is richer, and the growth of trees denser, there is an undergrowth of low scrub, consisting of *Lea-Helicteres*, *curcuma*, etc. Many trees grow to a great size, yielding as much as 300 cubic feet of timber occasionally; but the average contents of the trees are about 40 cubic feet.

In the evergreen forests, the trees are lofty, and the growth very dense. There is little or no undergrowth, except in patches, where a dwarf *Pandanus* is common. These forests have a gloomy aspect, and the sun rarely penetrates them except where some tree has fallen from old age, or has been up-rooted by some storm.

The most valuable trees are the red and white cedars, the wild jack, the poonspar, and the ironwood. Cardamoms are the principal product; they are extensively cultivated, and also grow spontaneously. Bees' wax, dammer, rattans and pepper are the only other products much collected at present, though resins, kino, gamboge, etc., abound, but have no market value.

Past History.—When Wynad was taken from Tippu Sultan by the British, the Palassi (Pychy) Raja, a petty chieftain in possession, rebelled against the British, was conquered and shot. His forests and other possessions were then escheated. For years no real effect was given to the order of escheat, and many forests were usurped possession of by various persons. In the year 1859, a Forest Department was formed and an officer, Mr. Hunter, sent down to work the Wynad. At that period, the Collector administered the forests and sold timber, on what is known as the stump-fee system, i.e., any person paying a certain sum per tree was allowed to cut it down and remove it. In the case of teak, this stump-fee was Re. 1 per tree.

The forests were worked on the native system for many years, no efforts were made to improve them, and trees were indiscriminately felled where found, whatever their age might be.

In 1878, all felling of living teak was stopped, and the Forest Department turned its attention to the utilisation of the wind-fallen and dead trees which were being annually destroyed by fire.

In 1882, the Forest Act was introduced, and immense progress has been made in the scientific treatment of the forests.

Present Condition of Forests.—The deciduous forests have been divided into 14 blocks, of which six are reserved forests, two are under reservation, and six blocks are reserved lands.

WYNAD FORESTS

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The evergreen forests have been divided into three blocks; all at present are under reservation. The annexed statement gives particulars of all these blocks, and their areas.

Of the reserved forests, three—Begur, Kurchiyat, and Rampur—have been demarcated with posts and cairns, and two others will be demarcated before this year has ended.

They are all under special fire protection under rule 8 of the rules under section 26 of the Forest Act; but only one (Begur, area 15,366 acres) is fire-traced, and systematically patrolled in the fire season. Gradually complete protection will be extended to all the others.

The Begur Forest has been divided into 8 compartments, and a working scheme will be prepared for it shortly. At present, as already stated, only dead wood is being removed.

All the forests have been roaded, and about 80 miles of such roads exist at present; but these roads are all more or less primitive.

The timber in the forests is squared, with much skill, by aboriginal tribes, on contract. They are paid three-fourths of an anna per cubic foot; when felled, the logs are hauled by elephants into depots, and are from thence carted to the banks of the Kabbani river and floated to Mysore. In the dry weather, logs are carted the whole way to Mysore; but such transport is so costly as to be almost prohibitive. There are eight elephants and ten buffaloes altogether maintained for the haulage of timber in the forests.

Numerous buildings have been erected, and still more will shortly be erected for the establishment employed to work the forests, which consists of—

1 District Forest Officer.	1 Ranger.
1 Sub-Assistant Conser- vator.	3 Foresters.
	20 Forest Guards.

The members of the establishment are constantly being changed, owing to the excessive malariousness of the forests in the dry weather, which wrecks the very strongest constitutions in a few months.

List of Reserved Forests and Reserved Lands with their areas, etc., in Wynad.

Number and district.	Taluk.	Amsams.	Name of forest.	Area in acres.
			<i>Reserved Forests.</i>	
1 Malabar.	Wynad.	Ganapathi vattam ..	Kuppadi ..	7,337.44
2 Do.	Do.	Do. ..	Kurohiyat ..	18,053.86
3 Do.	Do.	Do. ..	Rampur ..	18,854.67
4 Do.	Do.	Do. ..	Nulpoya ..	3 613 28
5 Do.	Do.	Do. ..	Mavanhalla ..	12,576.64
6 Do.	Do.	Ellurnad ..	Begur ..	15,365.92
			Total ..	75,801.81

List of Reserved Forests and Reserved Lands with their areas, etc., in Wynad—cont.

Number and district.	Taluk.	Amsams.	Name of forest.	Area in acres.
			<i>Reserved Lands.</i>	
1	Malabar— <i>cont.</i>	Ellurnad	Kudrakote ..	43,764
2		Putati	Padri	34,885
3		Tondernad	Periah cardamom forest.	13,440
4		Periah	Chapparam ..	112
5		Do.	Panniyatta ..	180
6		Ganapathivattam ..	Palapattur ..	1,538
7		Do.	Vengur	3,013
8		Do.	Chedleth (excluded portions in).	960
9		Do.	Karapur	1,625
10		Do.	Kallur	5,230
11		Do.	Excluded portions of Trans-Beni.	7,459
12		Ellurnad	Botanical Garden, Manantoddy.	21
			Total ..	111,897

KANOTH FOREST.

Attached to the Wynad subdivision there is an extensive tract of forest known as the Kanoth forests. It is situated in the Kottayam taluk, at the base, and partly on the western slopes of the Western Ghats. The area of these escheat forests has been approximately computed at 375 square miles. Of this enormous tract, a very small portion (some 40 square miles) is in the hands of the Forest Department, the rest has not been settled yet.

These forests were escheated from the Kanoth (Kannavath) Nambiar, one of the principal adherents of the rebel Palassi (Pychy) Raja. In 1883, the management of the tract was transferred to the Forest Department, and immediate steps were taken for its conservation and improvement.

It is inhabited by an aboriginal tribe known as Kurichiyars, who had for years previously carried on the destructive system of "Punam" cultivation (known in Wynad as "Tuckle"). The whole forest, with the exception of a few patches near the crest of the ghats (3,500' elevation), had been ruthlessly hacked to pieces. The present growth is from 3 to 7 years of age, and consists principally of a multitude of worthless pollards and crooked coppice shoots.

It has been demarcated and surveyed, and 31 miles of the northern boundary have posts and cairns erected as well. It is now under reservation. At the conclusion of the settlement, the aboriginal inhabitants will be removed, and settled elsewhere, and works started for the improvement of the growth.

Nurseries have been established, and large quantities of *ficus elastica* seed obtained from Assam and planted, and numerous seedlings raised. Mahogany and bamboo seedlings are also being raised to plant out clearings.

There are four small experimental teak plantations made in 1876-78, which, however, are not so forward as could be wished, having been seriously injured, when young, by an attack of borer. Teak is, however, indigenous and promises yet to be a success.