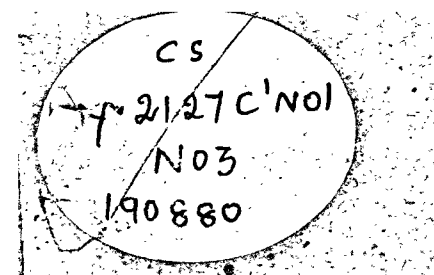
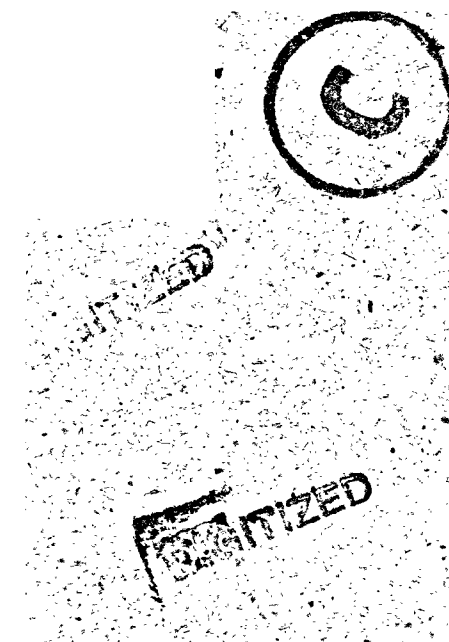


CENSUS OF
OCHIN
1901



PREFACE.

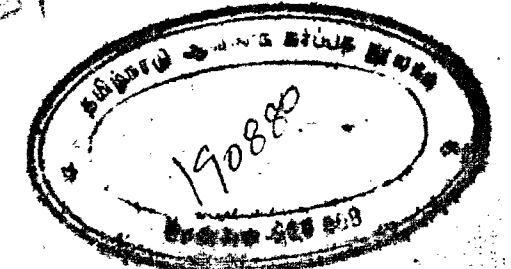
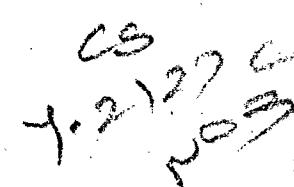
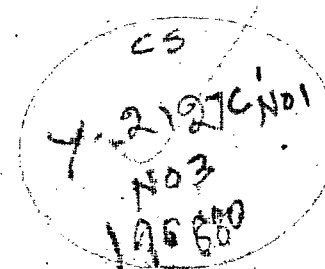
THIS Volume consists of two distinct parts: the Introduction and the Report proper. The Introduction covers a much larger number of pages than is allowed for it in the general plan of the Report on the present Census, as prescribed by the Census Commissioner in his Fourteenth Note dated 6th November, 1901. As the first census of the century that has just dawned upon us, a record of it carries with it its own interest and importance. So far as this State is concerned, it has completed a century since it came under British supremacy, and a retrospect, however meagre, of its conditions, social and political, both before and after that event, cannot fail to be of some interest to the readers of this Report, and of some use for purposes of future reference. Moreover, in his letter No. 822, dated 25th November, 1901, the Census Commissioner intimated that 'in view of the interest attaching to the Census of Cochin and the advanced administration of the State, he proposed to show the census figures under a separate heading in the India Tables'. As Cochin is not much known to the outside world, and as this Report goes out for the first time as a Volume of the Imperial Series of Census Reports, it is hoped that a sketch of the kind I have attempted will be deemed an appropriate Introduction, the general plan of which was approved of by Mr. H. H. Risley.

The Introduction is divided into four Sections. Of these, Section A contains the glimpses of early times down to the advent of the Portuguese; Section B deals with the relations of the State with the European nations down to the establishment of British supremacy; in Section C, the geography and administration of the State are treated of at some length so as to bring out the various stages in the process of development; and lastly, Section D is devoted to a brief consideration of the methods and the machinery employed for taking the census of the State, and for compiling the statistics relating thereto.

The Report proper is divided into 9 chapters in accordance with the instructions issued by the Census Commissioner. Wherever the subject matter of any chapter has a history to tell, it has been attempted. All the Imperial Tables were submitted to the Census Commissioner early in 1902, and advance copies of complete chapters were sent up to him as soon as each chapter was ready.

I may state here that the delay in the publication of the Report has been due chiefly to a desire to include in this Report as much information about the State as may with due regard to relevancy be inserted in it. Further, I have had to do the work almost single-handed, and during the greater portion of the time that I was engaged in writing the Report, I have had to attend to the duties of one, and at times of two, of the most important Branches of the Diwan's Office.

In regard to the conduct of the operations, it may be stated that in the midst of their heavy duties, revenue and magisterial, the Tahsildars who were the Charge Superintendents of their respective Taluks promptly carried out the instructions issued to them, and exercised a wholesome check upon the work of their census subordinates. The Supervisors spared no pains to make the undertaking a thorough success, and the enumerators on the whole did their share of the work satisfactorily. In the Office for Abstraction and Tabulation, Supervisors M. H. Kasturi Ranga Aiyar and C. K. Harihara Aiyar, Overseer M. Narayana Menon and Record-keeper K. Govinda Menon diligently discharged the duties entrusted to them. The laborious work of preparing the Subsidiary Tables was carried out by C. K. Harihara Aiyar and P. Velayudha Menon to my complete

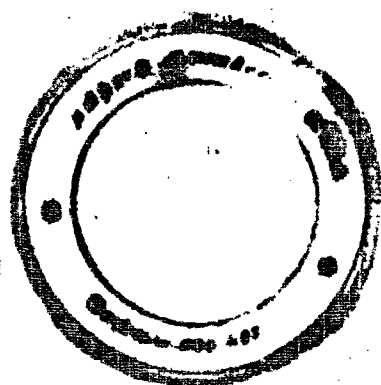


satisfaction. I cannot speak too highly of the valuable and devoted assistance rendered to me by my clerk K. Sekhara Marar in the matter of drawing up the Report. Mr. C. Achyuta Menon, the Census Reporter of 1891, has placed me under great obligation. With the experience he had gained in compiling the statistics and writing the Report on the previous occasion, and with his general knowledge of men and things in the State, he helped me with his advice and suggestions from the very commencement of the operations. In the midst of his multifarious duties as Secretary to the Diwan, he was good enough to look over and revise the proofs of the Report. My thanks are due to Mr. J. Thompson, Superintendent of Revenue Survey in the State, for having readily undertaken the preparation and the printing of the census maps and diagrams. The Superintendent of the Sirkar Press detailed a small staff of compositors* for census work, who did their work very willingly and diligently, and the Assistant Superintendent often helped me in correcting the final proofs. Finally, I must gratefully acknowledge the most cordial support I have throughout received from the successive Diwans who presided over the administration, while my work was in progress.

* P. V. Vanchiswara Aiyar, K. L. Onsep, K. W. Pailo and P. Nagalingam Achari.

HUZUR OFFICE,
ERNAKULAM,
15th July, 1903.

M. Sankara Menon,
Superintendent of Census Operations.



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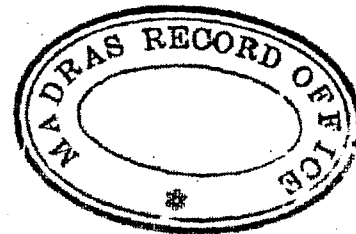
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ERRATA.

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" " " 3,	" 16, ...	"	North-West Provinces	" United Provinces of Agra & Oudh
" II, " 12, " 2,	" 12, ...	"	benefited	" benefited
" III, " 31, " 3,	" 3, ...	"	organization	" organization
" " 71, " 3, Statement: Animists...	"	"	579	" 479
" IV, " 89, Subsidiary Table IX, col. 6, line 6, ...	"	"	767	" 766
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INTRODUCTION.

SECTION A.—Glimpses of early times.

1. The Feudatory States of Travancore and Cochin, and the British Districts of Malabar and South Canara, with a portion of North Canara, lying compact and continuous on the south-western coast of the Peninsula of India, formed in ancient times the well-known kingdom of Kerala. Kerala has a past abounding

General. in points of historical interest. It was the first part of India to come under the general knowledge of the ancient Phœnician navigators and traders; the Sons of Israel fleeing before their persecutors found at different times a place of shelter here; it was here that St. Thomas the Apostle on his religious mission is said to have first set foot in India, Malankara near Cranganûr in the Cochin State being pointed out as the exact place of his landing; it was in the same place that the Romans had in the third century A. D. stationed two cohorts to safeguard their commercial interests in the East; it was here again that the Arab Moors found a ready mart for European goods in exchange for the pepper and spices of this coast; it was lastly the place, where the enterprising nations of modern Europe in their early voyages of conquest, commerce and conversion landed for the first time on the shores of India. These historical associations and the existence of a unique social organization give to the history of Kerala in general and of Cochin in particular an interest and importance altogether disproportionate to the extent of territory comprised within the limits of either of them.

The names by which the several parts of Kerala are now known came to be applied to them after certain historical events of ancient and modern times; the ancient period terminates with the dismemberment of the kingdom of Kerala, while the formation of the separated portions into the present political and administrative units may be assigned to modern times. The real history of the State begins with the former event, by which Cochin became a separate Principality. A rapid glance at the history of Kerala as a whole during the period is therefore necessary to make the working of that event intelligible, and any attempt to take a view, however cursory, of the early state of Kerala necessitates a peep into the earlier condition of the settlers and of the land in which they settled.

The topography and ethnography of ancient Kerala are very complicated and difficult subjects involved in much obscurity, and they have not only baffled the diligent efforts of many scholars, but are perhaps destined to remain obscure for a considerable time to come. In regard to the extent of Kerala as it was understood in ancient times, the following passage * is worth perusal:—

“In considering the extent of Kerala, we have to note that the *Keralotpathi* alludes to a division of the country on two occasions. Once by the Brahmans during their direct sway, and at another time by one of the Perumâls, whom the Brahmans elected as their ruler. Of the first division, the *Keralotpathi* says that the *Malanad* or *Malabar* or *hill country* was divided into four parts, viz. :—

- (1) The *Tulu*-kingdom extending from Gokarnam to Perumpula (the large river), i. e., the Canaras (north and south), very nearly as at present constituted.
- (2) The *Kupa*-kingdom extending from Perumpula to Putupattanam, the seat of the Thekkrenkur (Southern Regent) of the North Kolatiri dynasty situated on the Kotta river—i. e., North Malabar as at present defined, less the southern half of the Kurumbarnad Taluk.

* The Indian Antiquary, Vol. XXXI, page 346.

(3) The Kerala-kingdom extending from Putupattanam to Kannetti, i. e., South Malabar, including the south half of the Kurumbarnad Taluk, the Cochin State and North Travancore.

(4) The Mushika-kingdom extending from Kannetti to Cape Comorin, i. e., South Travancore.

The other division was made by *Arya Perumāl*. He, it is said, inspected the whole country and arranged it into four divisions or provinces:—

- (1) The *Tulu* country from Gokarnam to Perumpula.
- (2) The *Kerala* country from Perumpula to Putupattanam.
- (3) The *Mushika* country from Putupattanam to Kannetti.
- (4) The *Kuvala* country from Kannetti to Cape Comorin.

Though these divisions were made for administrative purposes, it is significant that, in naming them, the term Kerala came to be applied only to a fourth part of the whole country, notwithstanding that the Malayalis still consider Gokarnam and Kanyākumārī (Cape Comorin) as the Dan and Beersheba of Keralam."

According to the Rev. Mr. Foulkes, 'Chera and Kerala denote the same country, Kerala being but the Canarese dialectical form of Chera.' Dr. Burnell thinks that from the 3rd century B. C. to the 7th century A. D. it appears to have been a very flourishing country, 'extending over the present Mysore, Coimbatore, Tondinad, South Malabar and Cochin, and forming one of the triarchy of ancient Hindu Kingdoms in the extreme South of India.' Kerala as ruled over by the last of the Perumāls extended at least from Perumpula to Kannetti, that is, up to Quilon, and Tiruvanchakulam near Cranganūr was its capital.

Reliable records throwing light on the early history of Kerala are few and far between, and the traditional accounts transmitted to us are too often conflicting and misleading. The *Keralotpathi* and the *Kerala Māhātmyam*, which profess to give the origin of Kerala and its history, are apparently books written to order, and reflect in several places the pious wishes of their authors, meant as they chiefly are to flatter the vanity of their patrons. These books are so full of glaring inconsistencies and anachronisms, that their historical value has often been rightly called in question. Not to speak of the inextricable confusion of the narrative itself, the chronological difficulties in respect of the great events they narrate have puzzled, and stifled the efforts of, several writers, and in the words of one of the most recent of them, 'the miraculous creation and the peopling of Malabar towards the close of the *Treta yuga*, which event if it belonged to the current cycle of *Chathur yugās*, about which they (the Nambūdris) are not quite certain, would take us back to hundreds of thousands of years.' The usefulness of the traditional accounts is not however to be altogether deprecated, for they may serve to suggest the very broad lines upon which enquiries have to be started so as to arrive at truths concerning the ancient history of this interesting country.

Parasurāma Kshetram, *Bhārgava Kshetram*, *Karma Bhūmi* are some of the names, by which this part of India is known in the books under reference. Malayalam (Malabar), as applied to Kerala south of South Canara, is a linguistic and geographical name of later growth. The first two names, as the terms themselves import, owe their origin to the supposed creator of the land. According to legends, Parasurāma, the sixth incarnation of Vishnu, prayed to Varuna, the Indian Neptune, for a plot of land, where he wanted to settle the Brahmans in expiation of the sin of exterminating the Kshatriya dynasties thrice seven times, and, when his prayer had been granted, he peopled the country with Brahmans to whom he made a free gift of the lands, and enjoined upon them the strict observance of religion and charity, which also explains the meaning of the term

Karma Bhūmi,—the land where salvation has to be attained by doing good actions. Sifted to the bottom, this legend may be taken as containing indications of certain geological and historical facts. The long narrow strip of country comprised within Gokarnam and Cape Comorin in the north and south, and the Ghats and the Sea in the east and west, may very probably have come into existence as the result of either a sudden upheaval of the sea due to subterranean influences, or of the gradual recession of the waters after a deluge. Isolated hills and hillocks, mounds, rocks and sudden depressions, small tablelands and plains succeeding one another are among the remarkable physical features of the country from the foot of the Ghats down to a little distance from the coast-line. Lagoons and lakes, islands and sandbanks formed by the combined action of river currents, winds and tides are met with in several places on the sea-board. The long, narrow strip of country extending from the southern end of *Karapuram* to the northern end of *Manapuram* with outlets into the sea at Cochin, Cranganūr and Chetwaye may be reasonably ascribed to the gradual formation of land due to the above influences. The island of Vypeen or *Puduvaippu* (new formation or deposit), sixteen miles in length with a breadth ranging from two furlongs to three miles, is a tract so formed. It is the strip between the Cochin and Cranganūr harbours. The *Puduvaippu* Era, which commences from 1341 A. D., is associated with the formation or first occupation of this island. From a careful study of the physical configuration and geological conditions of the country, an expert will be able to tell us several facts in support of the 'physical justification for the legendary origin.'

The slaughter of the Kshatriyas mentioned in the legend may be taken, according to Mr. Dutt, as having reference to the struggle for supremacy between the Brahmans and Kshatriyas, in which Parasurāma is supposed to have played the leading part, and Parasurāma again may very reasonably be viewed as having been the leader of a band of Brahman colonists, who, being pressed from behind, had to seek 'fresh fields and pastures new.' The Brahman colonization of Kerala must in the general history of Southern India be looked upon as forming part of the great Aryan movement southwards depicted in the *Rāmāyana* and supposed to have taken place between 1400 and 1000 B. C. The Epic makes mention of an encounter between its hero Rama and the Aryan colonizer Parasurāma. Whether Parasurāma of the legend be identical with Parasurāma of the Epic or not, there can hardly be any doubt that Kerala was known to the Aryans at a very early period, at least in the first half of the 4th century B. C.

The extraordinary set of circumstances which must at first have occasioned the Aryan movement, the difficulties throughout its course and its ultimate success, all conspired to create in the minds of the followers a feeling of reverence for the person who directed each move in that difficult game, and ultimately to deify him as a matter of course. There are accounts in the *Kerala Māhātmyam* that some Brahmans, dissatisfied with their new territory, began to retrace their steps to their old homes. But by the judicious exercise of power and by the authority which his antecedents had secured for him, Parasurāma is said to have prevailed upon the colonists to quietly settle down in the land. After doing all that was necessary to make them rest content with their lot in their new homes, he is said to have introduced those sweeping changes in their religious practices and rituals, and in their social observances which have lent to the Aryan settlement in Kerala a character that still distinguishes it from other Aryan settlements in the South. What these distinguishing features are will occupy our attention in detail in their appropriate places in the main part of the Report. Let us here examine certain other points involved in the legendary account under reference. It is implied that the Nambūdris at the time of their settlement in Kerala found the land entirely uninhabited.

This is far from being likely, nay, all the probabilities of the case lend support to the conclusion that the Aryans must have found in Kerala as elsewhere a race of non-Aryan agricultural settlers in possession of the land. The high class Aryans, the Brahmans and Kshatriyas, are nowhere known to have been agriculturists, and the relics still surviving in the most cherished sacrifices of the former go to prove that, like the rest of their noble race, the Nambūdris too were at one time a pastoral tribe, though, no doubt, they arrived in Kerala past the pastoral stage in the progress of the race. Among Aryans, it is only a part of the Vaisyas, the lowest section, who were cultivators by profession. But in Kerala, the Aryan classification of mankind is incomplete, for the essential link of their cultivating class of Vaisyas is wanting. There have never been Vaisyas in Kerala, and the existing agricultural classes, whether tenants or cultivators, seem to have no connection with Aryan Vaisyas. Again, most of the terms used in agriculture come of a non-Aryan source.

As is the case with many other parts of India, the Aryans seem to have had nothing to do with the original village settlement in Kerala. The ancient village institutions can only be seen and studied in relics preserved in scanty and fragmentary survivals. There are traces of an earlier as well as of a later and more developed form of the village system; and the points of contact between the two are revealed in the structure of the community as a whole. A system of *tāds* and *nāds* is the oldest fully developed form of polity in Kerala. Roughly defined, it may be described as a social, military and economic organization suited to the primitive conditions of an agricultural people. There are no indications that the Nambūdris played any part in the organization of this system. The names of most of the villages are still non-Aryan, only a few having Aryan nomenclature. The Aryans formed numerically but an insignificant element in the population. The characteristics of the race too preclude the possibility of supposing that the Nambūdris organized an institution founded upon an agricultural basis. They looked upon the occupation of agriculture as degrading, and their later laws not only did not countenance but expressly forbade this occupation to the highest classes, who alone by the way formed the Aryan elements in the population of Kerala. In these circumstances, they were not the people to till the land round their homesteads, and live by the sweat of their brow. They seem to have found in Kerala what they sought, namely, 'a rich country consisting of open plains fit for cattle, abounding in grains and containing many cultivators of an alien race.' But after their settlement, the Aryan Nambūdris introduced the same elements in the social and political life of Kerala, which their brother Aryans did in other parts, with such modifications as their own circumstances and the conditions of their adopted country required. A deeply religious people of noble lineage, intensely proud of the purity of their blood, the Aryans brought with them the idea of sacred rights residing in each family, and 'superadded upon a strongly organized economic system a strongly organized kinship system,' and framed rules to regulate their religious and social life.

This was not the race to organize the village communities such as we shall presently see to have existed in the *tāra* and *nād* organizations of Kerala, traces of which are perceptible even at the present day. Who then were these people whom the Aryans on their arrival found dwelling in the land in organized communities? It may be observed at the outset that it is impossible to settle definitely certain tough points in the controversy as regards the racial affinities of the great bulk of the population of Kerala; whether the several non-Aryan sections among the Hindus, Christians and Musalmans are of Dravidian

(or Turanian) origin; and if Dravidian, whether they all belong to one branch or to several branches of that great family. It is impossible to settle these matters with the scanty data now available. But, for all practical and historical purposes, we may acquiesce in the conclusions arrived at by modern philologists and ethnologists, and term them all vaguely as Dravidians, a people in whom not only the dominant blood and speech, but also the cults, beliefs, practices and other racial traits were, and to a great extent still are, Dravidian. They are Dravidians, modified no doubt considerably by long subjection to, and residence among, the Aryans.

2. The occupation of Kerala by the different tribes of non-Aryans took place in periods anterior to all historical records. We have therefore no information as to the mutual relations of the tribes, or of the periods when they migrated to this part of the Peninsula where we find them settled at the first dawn of history. All theories on these questions must be purely conjectural. An examination, however, of the customs prevailing in the different grades of society discloses the existence, with distinctions more or less wide, of three main divisions of people besides the Aryans. The various sections of Nayars may be considered as constituting one; the cognate but widely separated tribes belonging to minor castes or guilds of artisans and labourers as another; and the agrèstal serfs and their allied classes, the hill tribes, as forming the third. These last, who still remain distinctly apart from, and domineered over by, all the rest, may be considered to have been the aborigines of the land. Essentially a dominant and military class,—and they still, more or less, domineer over all classes below them,—the Nayars seem to have pushed their way southwards from the north through 'still pre-historic India,' and, arriving in Kerala at different times, seized the lands which had been once cleared by earlier bands, and settled in well organized masses bound together by tribal ties 'in large agricultural encampments in more or less open localities,' though Sir W. Hunter is disposed to class them among the aborigines of south-western India. The Kammalans or artisan classes, and the Iluvans in their double capacity of cultivators and toddy-drawers, are held to have come in all probability from the neighbouring Island of Ceylon, and established themselves here at a much later period. The earlier and the later hordes of settlers did not get fused together, but remained distinct, as they do to the present day. These diverse tribes, brought together probably by the pressure of circumstances, greatly as they have differed in character, habits and grade of civilization, have a sufficiently similar physiognomy and close linguistic affinity to justify their being traced to different grades of one type and parent stock, from which they must have separated themselves at different times.

Let us next briefly examine how they all grouped themselves in organized society and originated classes and guilds. In the existing institutions of Kerala is abundantly reflected the sociological state of those remote times. Society and institutions in various stages of evolution and decay, including the pristine types, are to be met with in the land, to furnish the means of ascertaining, with some approximation to accuracy, the sociological and political phenomena of ancient times.

To begin with, we have the family unit existing in Kerala in about the same manner as it did in primitive times. In Kerala, the feeling of kinship 'is diffused over a very wide circle, wider perhaps than anywhere else in India. Ownership in common, a phenomenon usually antecedent to the development of individual property, is the prominent feature of a Nayar *tarawād*. The *tarawād* has all the essential characteristics of the primitive house community, in which 'the heirs of a given ancestor and their heirs in turn continued to live together

upon the common inheritance, with a common dwelling and a common table.* The *tarawād* consists of any number of descendants from a common mother, represented and ruled over by the eldest male member. A number of *tarawāds* related together has all the features of a regular clan. The clan in Kerala like the family is founded on a matriarchal basis, the families composing it tracing their descent from a common mother. Two or more clans having the same social status are grouped into a *jāthi* or caste of later times, which has in its turn all the characteristics of a tribe. Though no essential difference is seen to exist between the different sections of Nayars, there are at present 18 main castes in the community, which have come to be known by different names, most probably after the ancient tribal names, or perhaps after the normal occupations of the tribes, or after both. The close relation of the castes of the people to their occupation is however a noteworthy feature. Each tribe is practically hypergamous,* while the clans composing it are rigorously exogamous†. The clan keeps up its memory of common descent and consanguinity in various ways, especially by the observance of pollution at births and deaths in any one of the families of the clan, and by the joint performance of certain funeral obsequies. Thus, the Nayar community is even to this day divided into tribes, which are again subdivided into clans and families. The tribes have their headmen, who, whatever their original functions might have been, are still convoked on important social occasions, especially to settle religious and caste disputes. Differences and disputes on trifling questions constantly disturb the harmony and mar the mirth of many a feast and festival. Some of the traces of tribal distinction are still kept up, the different tribes still preserving to some extent their separate entity even after the lapse of long ages.

From this modern analogy, we may reasonably presume that, in pre-Aryan times, the people of Kerala had organized themselves and lived as tribes. We may also safely conjecture that the occupation of the land too took place after the usual manner of tribal settlements. The people marked out territories for tribal sections, and grouped themselves in *taras* or villages under their influential headmen. The tribes or smaller groups of persons, each led by a chief, took possession of lands 'by clearing waste, by expelling the owners or by enslaving them.' There are still traces of all these three modes of possession and occupation. Reasonably enough, we may conceive that the land was afterwards distributed among clans or smaller groups that co-operated in the work of clearing or of conquest, the tribes without landed estates obtaining subsistence in different kinds of services to the rest. There is no evidence of the settlers in a *tara* having at any time owned and cultivated these lands in common, but the members of a clan most probably practised cultivation for the common support of the clan. 'As time went on, new villages (*karas* or *taras*) were constantly established one by one, by smaller groups starting out on their own account into the abundant waste, clearing a new settlement, independently of the movement of the whole clan or sept or other such body.' Throughout Malabar, Cochin and Travancore, we find the non-Aryans divided into the same sections and designated by the same caste names, or tribal names, as we should call them in this connection. Again, a peculiar feature of the Malayali families is that their *tarawāds* are known by separate names. These tribal and *tarawād* names helped in a great degree to keep up the memory of tribal relations, and to induce and keep alive a feeling of kinship among kindred families, when the different tribes and clans became scattered throughout the length and breadth of the land.

We may consider the earliest form of political organization to have been the *tribe*, that is, a group of men subject to some one chief. But when clans and families of various tribes began to settle in the same locality, the *kāranavans* or

* A hypergamous division is one the men of which can marry in it or below it; the women can marry in it or above it.

† An exogamous division is a group outside of which its members must marry.

headmen of leading families often assembling to discuss the common affairs of the *tarakars* or villagers must have organized themselves at an early stage as the ruling body of the locality. This small ruling body gradually growing from the elementary form of a village assembly developed into the famous *tara* constitution of Kerala, which for a long time discharged not only the ordinary administrative duties, such as the suppression of crimes and the adjudication of cases arising in a *tara*, but also military functions, when the circumstances of life demanded a militia for defence against the assaults of aggressive tribes, or larger nomad populations. In course of time, a larger and superior governing body became necessary, when naturally inter-tribal affairs, very often in the shape of disputes, cropped up for settlement. Representatives from the *tara* bodies often meeting to discuss inter-tribal affairs became gradually organized as the *nād* assembly, which began to discharge for the people in a *nād* (an aggregate of *taras*) what each *tara* assembly did for a number of tribes in a *tara*. The *tara* assembly was controlled by the headman of the *tara*, who in after times became known as the *Desavāli* or local Chieftain, and the *nād* assembly by the *Nāduvāli* or territorial Chieftain. The families of a few *Nāduvālis* and *Desavālis* still exist, and they or their representatives are always accorded a place of honour on all important social occasions. The *Karamel Asan* is also an important factor in social functions. Like the *Nāduvālis* and *Desavālis* he is also entitled to certain privileges. The *Asan*, generally styled *Panikkar*, was a military instructor. His duty consisted chiefly in training up the youth of the *kara* or village in all the arts of war. He had his *Kalari* or military school corresponding to the gymnasium of ancient Greece. In short, society seems to have been organized and governed on military principles, but the kingly element was wanting in its early stages. Until the Aryan invasion, and perhaps for long after it, the country as a whole, or districts in it, do not seem to have had a monarchical constitution. The government was, to all intents and purposes, of the nature of primitive democracies. 'Their simple polity exhibited the germs of some of those institutions, which with other nations and under happier auspices have formed the basis of a well regulated constitutional liberty.' Briefly, these organizations seem to have fulfilled, as in other countries, their office of preserving order and of public defence.

The community itself finally consisted of the later dominant and military elements, the earlier and also the later cultivating classes, and those who ministered to their most pressing wants, such as the priest, the washerman, the barber, &c. They seem to have recognized the doctrine of the division of labour and regarded it as the principle of their social classification. There were, for field work and menial services, the slave classes, an institution invariably connected with the ancient military and agrarian societies. There were the minstrels who recited songs at festivals and seasons, and those other classes who supplied them with innocent pastimes. They must have had then, as now, their pastimes and festivals usually at the close of agricultural seasons. The industrial organization of the community was simple enough and exhibited the characteristic features of the civilization of antiquity. There seems to have been in short 'a spontaneous co-operation of diverse activities.' Most of the necessary arts of life seem to have existed. Intellectual culture was however wanting. Caste as such must be viewed as an institution of later growth, but the existence of classes and guilds, and of the dominant, subject and servile elements in the population pre-disposed the community to its ready acceptance, and this would account for its strong and enduring prevalence, when once it began to strike root among the people. Demonolatry and Animism constituted their religion.

With this general outline of pre-Aryan Kerala, we may now pass on to the next stage when we find the Aryans, a race of 'noble lineage, speaking a stately language and worshipping friendly and powerful Gods,' making their way

to the land, ultimately conquering the inhabitants and gradually effecting a permanent modification of the social organization in those respects and on those lines which we have in a way already indicated:

3. The Aryan Nambūdris who first invaded Kerala were, by temperament and training, quite a different kind of people from what their descendants have been for a long time. The invaders must have been, from the needs and tendencies of the epoch, as pre-eminently a militant and ruling people, as their descendants have become a tame and priestly class. This point is in a way borne out by the habitual tone of sentiment observable in the intercourse between the Aryan Nambūdris and the Dravidian Sudras. Reverence and homage are still in most parts of Kerala paid ungrudgingly by one party and accepted by the other in a corresponding spirit. Priestly, peace-loving and unobtrusive as the Nambūdris are, their conduct towards the mass smacks of a spirit which is nearly akin to that of conquerors, and is beyond that which can be explained by the theory and precepts of Manu. We may reasonably view their abiding predominance in the community as the result as much of an occupation by force of arms as of subjugation by a superior religion and civilization. Even now the Nambūdris are pre-eminently the *jeemies* or owners of the soil in Kerala, and the exclusive repositories of religious knowledge among its peoples. Excepting a small minority, those whom we saw in the last section as being both the settlers in and owners of the land, are here seen merely as settlers, being simple cultivating or non-cultivating tenants lorded over by an aristocracy whose dominance in its immediate and distant results has affected everything in the land.

A general description of the conquest and settlement is all that is attempted here, the details being both difficult of access and beyond the scope of our present purpose. The Nambūdris traditions record that the land itself was in the first instance brought into being by their divine leader for their special use. But, as we have already said, the Nambūdris occupation of Kerala must be viewed as forming a link in the chain of the Aryan conquest of India.

The colonization of Kerala by the Nambūdris may be roughly divided into three periods: first a time of war, then a time of local settlement, and lastly a time of social assimilation and national consolidation. The legends speak of more than one migration of Nambūdris at comparatively short intervals, of which only the first under the lead of Parasurāma seems to have been of the nature of a military invasion. These first Aryan adventurers, who are regarded as having come from the north, seem to have had a very hard time of it in the beginning, as they are said to have met with a steady resistance, or encountered great obstacles, from the Nagas or the serpent class. While some have regarded these Nagas as mere crawling serpents, with which the land is still infested, in dread of which a band of Aryan colonists are said to have returned to their old homes, others have more reasonably construed the tradition in the *Keralotpathi*, of the land having been in the possession, and under the protection, of the Nagas, and the consequent return of the invaders, as indicating by a figure of speech the repulse of the new comers by the pre-Aryan Naga settlers, forming in all probability the ancestors of the Nayers, who form a large proportion of the present population of Kerala. The Aryans thus appear as having had to fight their way for their occupation. Now, as their accredited leader, who was the bitterest enemy of the Kshatriyas, was not likely under the circumstances to have included in his following persons belonging to the warrior caste, the Brahman adventurers themselves must have been the prominent fighters under Parasurāma, though it is likely enough that the services of the dependants whom the Nambūdris must have brought with them as servants or followers, might also have been employed in the task

of conquest and settlement. We have said that the Nambūdris themselves were the prominent fighters. We still see among them a section of *Ayudhapādis* or weapon-bearers and a few others who have, as the tradition says, suffered social degradation for causing bloodshed or committing slaughter at the feuds and quarrels of ages past. The Edapilli Nambiyatiri, the Chief or Raja of Edapilli, an *Adhyān* or high class Nambūdris, took an active part in the wars during the Portuguese period. The *Ayinkūr* Nambūdris, who according to traditions killed one of the Perumāls, and who are now represented by the *Katkad Kārnavarpād*, as the eldest male member of the family is styled, played an important part in the wars between the Raja of Cochin and the Zamorin of Calicut. *Perattupurath* Nambūdris, known generally as *Panikkar*, was from time immemorial the instructor of the ruling family of Cochin in all the arts of war, and enjoyed till lately a pension from the Darbar, though he had long ago ceased to discharge his duties as such. Ampalapuzha Raja and some other chiefs of the present day are also Nambūdris.

4. After the conquest, the Nambūdris were by their leader settled in villages occupied at the time by early agrarian tribes, who were by them classified subsequently as Sudras along probably with their own non-Aryan followers. New villages were established by fresh immigrants, who are supposed to have come from the north-east. After settling them all in the land, Parasurāma himself is said to have for a time ruled over the land, looked after the welfare of his people and laid down those peculiar lines on which social assimilation and national consolidation have since proceeded. To induce an idea of nationality and to give that idea a distinct external expression, the new-comers were all prevailed upon among other things to wear their tuft of hair in front in contradistinction to the practice of having it at the back side of the head in other parts of India. With the insight of a true statesman, Parasurāma seems to have next attempted to conciliate the masses by assimilating to the Aryan system many a custom and practice which he found prevailing among the conquered. His attempts in this direction seem to have been but partially successful, for his efforts to effect a fundamental change in the family system of the Aryans proved almost fruitless. Only a section of the Nambūdris known as *Ammuvans* in the Payyanūr *grāma* (village) having agreed to adopt the indigenous practice in the matter of marriage and inheritance. Among the rest, the patriarchal family system continued, though the mode of inheritance and the constitution, management and participation of the ancestral property underwent considerable modification from the typical Aryan standard.

The Nambūdris law of inheritance resembles in certain respects the English law of primogeniture. There is, however, a marked and essential difference. Though the eldest son alone inherits the family titles and properties by virtue of his exclusive function of perpetuating the family by contracting matrimonial alliances within the community itself, one and all the other male members have the right of maintenance from the family, while the power of management is vested in the *Kāranavan* or the eldest male member of the undivided family, who may ordinarily be one of the uncles of the *Kudumbi* (family man) on the paternal side, all of whom, save under exceptional circumstances, refrain from contracting marriages within the community. Thus, the community maintains racial purity by the strict observance of endogamy, and secures the impartibility of the family estates by a peculiar law of inheritance, while surplus maidens are disposed of by an admitted system of polygamy. The effect of such a system on the social and moral condition of their own community and of the mass of the population must naturally be, as it has actually been, manifold, and it cannot certainly be said to have been one of unmixed good.

The difference between the society of Kerala and that of other parts of India is plain at a glance, as much in the internal constitution as in the external features already alluded to. The Aryan conquest and occupation was as complete here as elsewhere, but the social results have been greatly dissimilar. In a sense, the non-Aryan Malayalis have been socially less affected by Aryan influences than the main cognate tribes of the same race elsewhere. The fact of the matriarchal family system alone shows that the Aryan influence was not so strong here as in other parts. But in a special sense, that influence was stronger in Kerala than elsewhere. The continuance of an archaic social system to modern times was rendered possible, and can be explained only by the Nambūdrī dominance. By throwing on the subject classes, perhaps through interested motives, a large number of wifeless males, without any property which they may call their own, to shift for themselves as best as they may in a vital particular, the Nambūdrī conquerors must be considered to have primarily contributed to the perpetuation of a primitive system of descent and inheritance among the conquered. The Nambūdrīs found this system admirably suited to their peculiar circumstances and urgent needs. The female element in the community must naturally have been limited. The promulgation of the peculiar family system obtaining among the Nambūdrīs was therefore as much a matter of personal necessity as of deliberate choice. In this we find a clue to the great alterations in the life and character of the invaders. They were not able to continue their own system of life, but had to recast it in essential particulars, and the conditions of their new surroundings admirably suited their requirements.

As already observed, the Aryan conquest of Kerala was effected as much by the sublimity of their religion as by force of arms. The salient features in the religious history of the land and the religious character of the conquest will be found treated of in some detail in section A of chapter III of the Report. It is enough to note here that the pre-Aryan settlers became in course of time the willing, and admiring disciples of a religion and civilization, which they were taught to revere, while the Aryans who had already become the ruling element in the body politic began to direct the religious and social life of the entire population.

The peculiar relations that of necessity came to be established between the Aryans and non-Aryans tended to produce wider and more important results than we have yet noticed. Of these, the most far-reaching in its consequences is the evolution of a caste hierarchy of a rigid type with endless grades of subordination. The immediate practical needs of the conquerors having been what they were, the formation of castes and sub-castes among a population already composed of various classes differing greatly both in the nature and extent of culture and in occupation was merely a matter of course. The conquerors and the conquered had to live side by side, and the majority of Aryan males had to be mated with non-Aryan females. We have separate legends explaining the origin and growth of castes and sub-castes peculiar to Malabar. While perhaps the ancestors of a few high caste Sudras might probably have come originally as dependants of the Nambūdrīs, the majority of the Sudras of the present day must have come into being out of the original population. The infusion of Aryan blood has been freely allowed in the Nayar community as a whole, whose blood, on the other hand, has been guarded against inter-mixture with that of the lower orders. This was effected in a singular manner by establishing a sort of atmospheric pollution if they approached the lower orders within certain specified distances. Thus the Nayars are almost a new race having become what they are by this mixture of elements, Aryan and Dravidian. The process has been going on from the date of conquest to the present day. As for the rest, the Iluvans, Kammalans, Kanakans, &c., may be taken to be still most nearly representing what they originally were. Each of these groups,

great or small as the case may be, keeps up the characteristics of the pristine community, modified only by such changes as altered circumstances could not fail to bring with them. All the social features peculiar to Kerala must have taken nearly their present shape at a very early period in the history of the land; at least they were in course of formation in the early days of the Aryan conquest. We have here attempted a general sketch of the constitution of society so as simply to bring out the main features of the conquest, the most important of which is the *Aryanization* of a large section of the population by the Nambūdrīs. For the rest, the reader is referred to the chapter in the Report which deals with castes, tribes and races.

Impossible as was the infusion of foreign blood into the Aryan, the dominant Nambūdrīs adopted the speech and assimilated to a large extent the customs, laws and faith of the original settlers, so that these Aryan conquerors gradually became naturalized Malayalis. The Nambūdrīs had of necessity to give up their own sacred language in favour of the speech of the conquered, and it may be said that for centuries they, like the rest of the Malayalis, have known no speech but Malayalam, Sanskrit being retained merely as the language of learning. The Malayalam tongue was in its turn greatly modified by a large influx of Sanskrit words to express ideas of Aryan culture, just as the English language received a large importation of Norman-French words after the Norman conquest of England.

5. In political life too, the process was one of assimilation rather than of eradication as it was the case in England during the Norman period. The political predominance of the conquerors over the conquered was lightened by a simple process. While the government and administration, both spiritual and temporal, were vested in the Aryan Brahmans, the function of protection seems to have eventually devolved upon the Nayar leaders or soldiers, who, though designated as Sudras by the Nambūdrīs, began to discharge the duties of Kshatriyas. The institutions of *tara* and *nād* were not rooted out, but their headmen continued to exercise their functions controlled by the Nambūdrī Chieftains, just as in the matter of land the original settlers themselves continued under a Nambūdrī overlordship to be the real occupants and cultivators of the soil. The Nambūdrīs, we have said, were settled by groups in *grāmams* (villages), numbering 64 in all, each of which probably comprised an aggregate of *taras*. The groups of villages were placed under Chieftains known as *Taliyātiris*, who were in the first instance nominated for three years by special electors chosen from among the 64 *Grāmakars*. When the *Taliyātiris* were first appointed, there was of course no king in Kerala. All matters spiritual and social pertaining exclusively to the community were managed, as they are done to this day in most respects, by their own councils, the deliberations of which were controlled by specialists, whose decisions appear to have been subject to confirmation by the *Taliyātiris*. As for the country in general, a theocratic council became the supreme socio-political institution, the *nād* and the *tara* assemblies becoming subject to it in a quasi-feudal order. A people with strong communal feeling thus became, so far as their complete conquests reached, the masters and rulers of the land. The effect of this on the national well-being deserves more than a passing notice. Under the original system which was but little above mere tribal organizations, there were, if at all, but very meagre connecting links between the people of the different parts of Kerala. With the establishment of a central Government, together with the prevalence of a common language, the germs of a sense of nationality were sown among the diverse tribes inhabiting the land, just as allegiance to the British throne and the study of the English tongue have, in our own times, become the rallying point for the multitudinous castes, tribes and races inhabiting the entire Indian continent.

The rule of the Taliyātiris or Brahman Chiefs.

6. In course of time with the increase of population and the conflict of interests, disputes and dissensions became rife among the Nambúdrí Chieftains. The difficulties are said to have been overcome by an agreement amongst the aristocrats themselves, by which they resolved to bring down from the neighbouring kingdom of Chera, Chola or Pandya, a Perumál (great man) to rule the land for a term of 12 years. Another theory assigned to the origin of the Perumál rule is that Kerala was subject to one or other of the kingdoms on the other side of the Ghats and that the Perumáls were the Viceroys of those Kings. But the features of the political system conflict with the theory of a military conquest. The Perumáls are said to have ruled in Kerala in conformity with the wishes of the aristocracy, who took adequate measures of security against tyranny. On assuming office the Perumáls had to take an oath so comprehensive as to embrace all possible check on tyrannical rule. There is the story of a Perumál having been condemned and put to death by the vote of the Brahman assembly for breach of faith, and of others having been deposed and sent back for setting at defiance the determined will of the oligarchy. In these circumstances, it is very doubtful whether there had been an actual conquest of Kerala by the Chera, Chola or Pandya Kings. There does not seem to have been, at any rate, much of a conqueror's spirit in any of the Perumáls. It seems most probable that the event was in the first instance necessitated by dissensions among the *Taliyá-tiris*, and quickened possibly by an unrest among the mob and their leaders. It is likely that the organized body of Aryans like the Patricians of ancient Rome arrogated all power to themselves, made themselves a privileged class and tyrannized over the Plebeian Sudras and other castes. The warlike Nayars might, in consequence, have grown restive and aggressive. The Nambúdris becoming more and more priestly and peace-loving by profession and habit, perhaps felt themselves unequal to the task of restoring order, and consequently appealed to the ruler of one of the neighbouring kingdoms for support. In these circumstances, the Perumál's advent to Kerala could have been but a peaceful one, supported in all probability by a large military following to restore order in a troubled land. Though sentiment and tradition led the Nambúdris to look to a kingly house for a ruler, reason dictated that the monarchy they desired to establish should not be either absolute or hereditary, but should be both limited and elective. In all about 25 Viceroys are said to have been chosen from the royal houses of Chera, Pandya and Chola. Some of them did not rule out their term of twelve years, as a few died premature deaths, while others were replaced for their misrule. The date of the advent of the first Perumál or that of any of the others is a point on which much light has not yet been thrown. Some give the *Kali* (*Bhūman Bhūpāyam prāpa*), which corresponds to 216 A. D., as the probable date of the commencement of their rule.

7. In the midst of the mist which hangs over this period, we find a dim ray of light that illumines its closing scene. It is that which is supplied by the historic rule and unique personality of Bháskara Ravi Varma, supposed to be the last of the Perumáls and known by pre-eminence as Chéramān Perumál, which, by the way, is a common name denoting merely a ruler from Chera. Even his personality is somewhat shadowy, for there is still large room for doubt as to particular dates, events and names. Yet there are relics enough to give us glimpses of the state of the country under the Perumáls. Bháskara Ravi Varma seems to have been chosen to the place, while yet very young, and as he had made himself very popular by his wise and equitable rule, his term of office is said to have been extended, so that he continued to rule the country for nearly thirty-seven years. Though authorities are divided

as to dates, the *Kali* or cryptogram * (ഉരൂധി സമസ്രായ) *Urudhisamósraya* (342 A. D.) is assigned to him by Malabar chroniclers. (ചെരമാൻപ്രാപ) *Cheramandesam prapa*, (343 A. D.), (ചെരമാൻപ്രാപ) *Cherosmadrasamprapa* (382 A. D.), (ചെരമാൻപ്രാപ) *Shodasangam surajiyam*, (385 A. D.) are other *Kalis* usually associated with his name. Though these dates do not well fit in with one another, the *Kalis* point to his having lived in the 4th century A. D.

As the dismemberment of Kerala is associated with the close of Chéramān Perumál's reign, it is highly probable that the *Kalis* refer to some important incidents of his reign.

The period of the rule of the Perumáls is memorable as being the earliest period in the history of Kerala of which we have any contemporary records. These records are the copper-plate charters granted by the Perumáls to Jews and Christians. They not only reveal to us the races that had by the time come and settled in the land, but also give us some insight into the political condition of the country under the Perumáls.

Walled out as Kerala is from the mainland of India by the Western Ghats, the maritime advantages of the country attracted immigrants from beyond the seas from very remote times. This intercourse was established in the first instance by the ancient Phœnicians and Greeks, and has since been kept up to the present day successively by the Jews, Syrians, Romans, Arabs and modern European nations. The existence of commercial relations between the ancient Phœnicians and the people of Kerala is an ascertained fact of history. Notices left by early navigators show that, long before the time of Chéramān Perumál, Kerala was brought into more or less close relations with the ancient commercial nations of the West. In his historical and geographical sketches, Pliny, who flourished about the middle of the first century A. D., makes mention of certain maritime tracts on the Malabar Coast. In the long list given by him of the names of the Indian maritime and inland towns, Ptolemy (second century) has referred to several tracts, some of which have been identified by modern scholars with certain well-known sea-port towns and inland villages in Kerala. Christianity, which was planted here not very long after its first promulgation, appears to have been in a flourishing condition about this time, for not only were Christian churches established in all the principal villages, but the community also seems in general to have risen to civil consequence and become an important element in the population, as may be gathered from the charters of the period handed down to us, and also from the notices left by foreign travellers. With that spirit of toleration which distinguished them, the rulers of Kerala conceded to the new comers the free enjoyment of civil and religious liberty so that in all matters exclusively relating to themselves, the Christians as well as the Jews were governed by their own laws, administered by the heads of their respective communities subject in all probability in the case of capital crimes to confirmation by the rulers.

The political state of the country seems to have undergone a gradual, but radical change. It appears that in the earlier centuries of the Christian era, Kerala was exposed to the constant attacks of enemies from without. Incessant wars and internecine feuds necessitated the strengthening of the military organization of the country, and as a natural result, the heads of the militias who were commanders in war were invested with supreme administrative powers in times of peace. The Perumáls, who had at first to govern the land with the consent of a temporal and spiritual aristocracy, subsequently claimed and exercised, as the gradual result of circumstances, authority over the *Taliyáthiris* and their council,

* These *Kalis* are astronomical formulas, each letter standing for a particular number. The digits are arranged from the last to the first and the number thus obtained is divided by 365, which gives approximately the *Kali* year. The *Kali* corresponding to the present Malabar year 1078 (1902-1903 A. D.) is 5004.

whose functions became now limited to one of advising the Perumals, and who may in some respects be likened to the Ephors of ancient Greece. Thus, the authority of the Brahman chiefs and the Brahman oligarchy in regard to the administration of the country was gradually taken up by the Perumals in the country as a whole, and in its political divisions and sub-divisions by the *Naduvālis* and *Dēsavālis*, who had become the Perumals' vassal chiefs. The kingdom was thus constituted into a number of fiefs, the vassal chiefs exercising almost sovereign authority within the limits of their own territories. We find these subordinate chieftains confirming, consenting or testifying to the grants of a Perumal to the Jews and Christians. The political state was gradually approximating to a national government of the federal type, with the Perumal at its head and his feudal chiefs ruling over the constituent Principalities.

In the matter of administration, customs actually prevailing in the land were enforced, and within their respective fiefs the preservation of order was left to the local chieftains. The administration of justice seems to have been conducted in accordance with the ordinances of the *Smritis*. In judicial controversies, the ordeals of hot iron and boiling fluids, a mode of investigation which survived up to so recent a period as the middle of the last century, seem to have been resorted to. Another species of ordeal in lakes infested with alligators is also spoken of. In cases of libel and defamation, a form of judicial combat is mentioned as having been in practice among persons of the same caste except amongst the Brahmans and Kshatriyans. Insults to the latter classes were included in the category of offences against caste, which were, of course, severely punished. The Perumal was supreme general and judge, and possessed the pomp and prerogatives of a monarch. His position seems to have become an imperial one, and it was marked by imperial titles, as is seen from the Jewish copper plates. The modern state of Cochin occupied the centre of Kerala, and Tiruvanchikulam was the imperial city, situated at the centre of the coast-line, and at the head of the land-locked harbour of ancient Monziris, a port which had carried on an extensive commerce with the West centuries before Calcutta, Madras or Bombay came into existence. The once imperial city where the Perumal "held his court in, gathered councils, wielding far peace or war" is now no more than a petty village containing hardly any relics to remind us that the place "was the site once of a city, great and gay."

We have thus passed in rapid review the main events of the earlier chapters in the history of the land, gleaned mainly from the legendary accounts handed down to us. In the administration of the country, we saw first the small democracies giving place to a close and dominant oligarchy, and the government and the society as a whole obtaining a measure of uniformity by the bulk of the people becoming by degrees habitually obedient to it; secondly we saw that, when the leaders of the aristocracy could not agree among themselves on account of their greed for power and pelf, a Perumal was invited from among one of the neighbouring kingdoms to preside over their council and control its deliberations; thirdly we saw, with the steady development of the power of the Perumals, the gradual extinction of the political power of the oligarchy, the country becoming subject to the Perumal as the sovereign of Kerala; and lastly, we saw the administration of the country getting itself arranged on the basis of territorial sovereignty, larger or smaller areas of territory coming under chiefs who governed the country as the feudal vassals of the Perumals. At the same time the prestige, position and interests of the Brahmans appear to have been sufficiently safeguarded, seeing that their preservation came eventually to be regarded as the foremost duty of government. But when this elaborate system was arriving at its maturity, an event of great importance took place, and the country all at once assumed its later form.

Cheramān Perumal tired of sovereignty and of the toils and turmoils of the world 'cast crowns for rosaries away, an Empire for a cell,' dividing the kingdom among his territorial chieftains, excepting a part of it which devolved partly upon his nephew and partly upon his son.

'The world knows nothing of its greatest men,' and so it is with Cheramān Perumal, for while he is the most familiar and famous of the Viceroys of Kerala, while his name is in every body's mouth from the most cultured Brahman down to the most ignorant Paraiyan, there are no reliable materials affording any definite information about his life and times. Cheramān Perumal's rule, from the important events it contained and from the little direct knowledge we have on the subject, has naturally attracted the attention of many diligent scholars, and many are the traditions that have gathered round his name. The Jains, Buddhists, Christians and Mahomedans all claim him as a convert to their religion. There is the tradition of a Perumal having become a Buddhist, or as others would have it, a Jain. It must be observed in this connection that *Buddha Matam* or Buddhism has often been confounded with any religion other than Hinduism, for in the days of the conflict between Hinduism and Buddhism, to a Hindu all non-Hindus were *Bouddhas* or followers of Budha, which term acquiring a general significance was indifferently applied in later times to the followers of Mahomed, Christ, etc. To a Hindu in Kerala, any one professing any religion other than Hinduism has been a *Bouddha*, a term which is even applied to a low caste Hindu. One of the Perumals is said to have renounced his faith, and become a Jain, and not a Mahomedan. His name is supposed to have been Pallibana Perumal.

Dr. Day has summed up in the following paragraph the results of the investigation till 1863, as regards the date of the Perumal's abdication.

..... "The shade of Cheramān Perumal is invoked even hundreds of years after he had paid the debt of nature, A. D. 378. For this event various authors have indulged in dates of their own, without advancing any argument whatever, tending to prove them correct; for instance, Moens gives A. D. 426; Dr. C. Buchman 490; Bishop Middleton 508; Mr. Lawson 750; the Rev. T. Whitehouse 825; Paoli, the tenth century; and the Jews themselves, A. D. 379, making a trifling difference of 446 years, between the date given by them and that by Mr. Whitehouse."

The same writer in another part of his book observes:—

"Thomas Cana certified that he saw the last of the Perumals alive in the year 345, whilst on a reference to the Brahman College at Trichūr, an answer was received, which corroborates his statement asserting that Cheramān Perumal ascended the *Musnad* about March 24, A. D. 341 and reigned 36 years and four months. But the date of May, 378 is then given as that at which he was last seen."

Dr. Day himself says later on that some believe that the last Perumal was induced by the *Majains*, commonly known as Jains, A. D. 378, to proceed to Mecca, at which place many of that faith were established, carrying on a trade with India, which in subsequent centuries fell into Moorish hands.

Mr. Logan tries to prove that the Perumal became a convert to Mahomedanism and went on a pilgrimage to Mecca in about 825 A. D.

If the *Kalis* given be in any way associated with the name of Cheramān Perumal, and any credit be given to the account of Thomas of Cana that he saw the last of the Perumals in 345 A. D., which in a way accords with some of the *Kalis*, the story of the Perumal professing the Mahomedan faith and going to Mecca may be dismissed as an invention of the Mahomedans, and as an indication on the part of some of the modern writers of their anxiety to connect the origin of the Malabar

era with the date of his supposed departure to Mecca. According to one edition of the *Keralotpathi*, the Perumāl proceeded to Mecca in 355 A. D. This would be about two centuries before the birth of Mahomed.

The story of Cheramān Perumāl having become a Mahomedan seems to indicate a confusion in the minds of the writers between Cheramān Perumāl and one of the Zamorins who did accept the Koran and leave his country for Arabia in the first quarter of the 9th century, which well tallies with the beginning of the Malabar era. As the inscription on the tomb-stone of the supposed apostate, on which the Perumāl's conversion and pilgrimage to Mecca is based, is attributed to Abdur Rahiman Samiri, it cannot be connected with Cheramān Perumāl except by a strange perversion of facts, dates and names. Ferishta, the Mahomedan historian, is positive that the Malabar king who embraced the Moslem faith and went on a pilgrimage to Mecca,—according to him at the end of the 9th century—is a Zamorin of Calicut. The Zamorins have still to receive *pan* and *supari* from a Mappila woman on the occasion of their coronation. This custom seems to lend some colour to the story of the pilgrimage of a Zamorin to Mecca and to Ferishta's statement.

As we said, little is known about the Perumāl, but what little we know is wholly against the theory of apostacy. That Thiruvanchakulam was his capital is unquestioned, and Udakamangalam, a temple a little to the west of it, is regarded as the place whence he abdicated and made his gifts. The Rulers of Cochin, his lineal *Anāndaravans*, still revere his name in its place of honour. If he had not preserved to the last the traditions of his *Kulam* and religion, and if there were an apostacy from ancient faith, his image housed along with that of his friend and religious companion in old age, Sundaramurthi Swamiyar, in the vicinity of the temple and palace at Thiruvanchakulam would not have received such marks of honour at the hands of the Aryan Hindus. Offerings are made to his image in the temple even to this day. The temple is dedicated to the God Siva, and is supposed to represent the God of Chidambaram transplanted, so to speak, by the Perumāl for his daily worship. During the annual festival in the temple, the God is taken out in procession to a place two furlongs south of the temple regarded as the site of the palace of the Perumāl, and offerings are made to the God. In that spot, there are still some faint relics of archaeological interest.

I have briefly stated the *pros* and *cons* of the controversy, and the important question of the life and times of the last of the Perumāls must remain an open question for future solution in the light of more reliable information.

8. The history of Cochin begins with the abdication of Cheramān Perumāl, though the name of Cochin does not seem to have been in use until the Portuguese period. In regard to the origin of the name, the following notes are instructive:—

* "The earlier notices of Malabar do not mention Cochin at all. Among the mediæval travellers, Nicolo Conti (A. D. 1440) mentions it for the first time as Cocym. It may be noted that this is almost exactly a century after the formation of the harbour. * * * Barbosa, the anonymous *Summario dei Regni* in Ramusio, and D'Barros mention it as Cochin, while the Lisbon Editions of Barbosa and Conti have Cochim, Cocym or Cochym. So also Gutschin of Spinger. G. Balbi has Cochi. It is remarkable that Nicolo Conti in the 15th century and Fra Paolino in the 17th both say that the town was called Kochi after the small river that flowed by the place."

The oldest name of the State is *Perumpadappu*, for Cochin is that part of Kerala which came under the eldest son of Cheramān Perumāl's sister by *Perumpadappu* Nambūdri. The ruling house of Cochin is still locally known

* The Indian Antiquary, Vol. XXXI, page 340.

as *Perumpadappu* *Sivaroopam*, and the Rajas of Cochin hold the territory by right of descent from Cheramān Perumāl. The system of marriage then inaugurated continues to this day as also the succession to the throne of the eldest male member of the house in the female line. The origin of the other ruling houses in mediæval Kerala, though in a way connected with that of this State, may, for the purposes of this sketch, be left out. As we said, Kerala was broken up into a large number of small but independent States, divided in their interests and often at deadly feud with one another. But in the general darkness in which this period is wrapped up, there is no record or trace of any steady progress either in the arts of peace or of war.

But the figure of Sankarachariyar stands out sufficiently clear from the obscurity of the dark ages. There are of course various opinions as regards the period of even this most remarkable personage. Messrs. R. C. Dutt, Hunter and Logan have fixed the period of his life and work as between the end of the 8th and the beginning of the 9th centuries, while there are those who assign to him an age even anterior to the Christian Era. Without entering into a discussion of the subject, we may accept the period as fixed by Mr. Dutt and other eminent scholars and historians. The *Kali Acharyavigabhēdyā* (Acharyavigabhēdyā) familiar in Malabar points to his having been alive in the first quarter of the 9th century (825 A. D.). As is not unlikely, some ascribe the origin of the Malabar Era (*Kollam Andu*) to the sage's introduction of certain customs peculiar to Malabar. Though Kerala has the unique honour of having produced one of the greatest philosophers and religious reformers of India, his work here appears to have been confined to the codification of what in common parlance of the land are known as the *Anāchārams*, socio-religious customs and practices peculiar to Kerala. The fundamental elements of the society as fixed originally by the Nambūdris, the relations of the members of the various communities and their status and functions in society, were all moulded into their present shape by this code, which has since constituted part of the religion of the Hindu population of Kerala. The non-Malayali Brahmans and Sudras, who began to settle in Kerala, in all probability, contemporaneously with the advent of the Perumāls, still remain distinct from the Malayali community. These and other foreign elements in the population have their respective places assigned to them in the scale of social precedence. The non-Hindu populations, the Musalmans, Christians, Jews and others, all occupy the same level in the eyes of the Hindus. The adherents of Islam began to settle down in Kerala about the middle of the 9th century. Of course, few glimpses of historic light have been cast upon this region before the advent of the Portuguese, with whose appearance on the scene at the end of the 15th century, authentic history begins. Before we deal with the transactions of the European nations with the rulers and people of this coast, it is but fitting to cast a rapid glance at the state of society in Kerala and that of Europe at that period. In divided Kerala, the several States were in a condition of continual warfare, and society in all of them was under the influence and control of a theocracy, which never troubled itself with any useful occupations, but devoted itself exclusively to religious exercises and jealously monopolized all learning like the clergy of the middle ages in Europe. The rulers, their feudal chiefs and the people in general were, in all matters relating to society, guided by it. Briefly, 'the theocratic principle prevailed and determined the character of its institutions, its manners, its opinions, in a word, all its developments.' The democratic tendencies had worn out long ago. Owing to the entire absence of social liberty, the community became stationary, and life monotonous; and the rigorous working of the *anāchārams* accentuated the tendency to separateness.

Again, the country was fertile enough to supply its population with the necessities of life. Its peculiar geographical position has moreover been

one of the ruling facts in its history, exercising, as it has done, an important influence on the constitution and progress of society. The people lived in a land which remained for centuries isolated from the rest of India and which consequently acted in many things as a separate world of itself. With nature bounteous in her gifts, no general spirit of commercial activity has prevailed among the people, even in the presence of special incentives which the sea-faring people from without have from the earliest times supplied in an ever increasing degree. The system of life and all the intellectual manifestations of the period discernible in the *anichārāms*—however useful and conducive these might have been for preserving social order and ensuring personal purity—contributed, as observed above, to render society stationary and life monotonous. Far different was the state of things in Europe. There the diversity of elements in the social order, the incapability of any one section to exclude or domineer over the rest gave birth to a liberty which, by leaving every man unfettered to act as he liked, ushered in and developed a civilization incomparably richer and more diversified than that which was the out-come of the exclusive domination of a special organization, or, at least, the excessive preponderance of a single principle, which in Kerala, or for the matter of that, in India generally, has been theocratic. It is this, observes Guizot, which gives to European civilization its real, its immense superiority,—it is this its essential, its distinctive character.

SECTION B.—Cochin: its relations with the European Nations.

9. By this period, Europe had become settled after its crusades. The advent of against the Saracens in Palestine, and the minds of men the Portuguese, were awakening from the long sleep of the dark ages. The ancient classical and sacred literature began to be disseminated by the printing press. At the seats of traffic and learning, astronomy and geography were becoming subjects of study, and the mariner's compass too had become familiar among the sea-faring peoples. With these equipments, European nations entered upon an enlightened and adventurous course of navigation, so that a ceaseless spirit of geographical exploration replaced the spirit of the crusades. Among the grand practical results of all this was the discovery of a new world and of a new route to India. The opening of a through ocean-route to India and the discovery of America formed two concurrent facts bearing so importantly on the history of the world. Portugal, as all the world knows, is entitled to the first place in the intense energy which she displayed in the discovery of the new regions. Vasco da Gama, following the stroke of the valiant oar of Diaz nearly 12 years before, sighted the Malabar Coast on the 20th of May, 1498, and his name stands deservedly high in the list of world-explorers, perhaps second only to that of Columbus, who by his bolder discoveries gave greater glory and empire to the Kings of Spain. Before the opening of the ocean-route, European nations had scarcely any direct knowledge of India, though the Indian products were among the necessities and luxuries of European life. At that important epoch, the Indo-European trade was in the hands of the Moors and Saracens, and it was carried on mainly through inland seas and deserts. The antagonism between the Cross and the Crescent having become intense after the crusades, serious impediment was caused to this most necessary commerce, so that the European nations had, out of sheer necessity, to find out a new line of traffic. The Cape route, though very circuitous, enabled the people of Europe at once to escape the lawlessness and ferocity of the hostile tribes that infested the Mediterranean and Red Sea route, and to see India for themselves, to examine its products and to find the means of a profitable exchange on both sides.

It has been rightly observed that the Portuguese landing was fortunate both as to time and place. First as to place, the seaports of Malabar had from time immemorial been famous for the trade in spices, pepper, ginger and other commodities, and merchants are said to have at all periods obtained in these ports a fair measure of freedom and hospitality, not only from the fact that the merchants as a class always had something desirable to offer, but also from the circumstance that the rulers of the coast were themselves widely interested in the trade, levying, as they did, a tax on every export, and themselves often supplying the cargoes for the ships. It is the testimony of travellers that, in all their dealings with the foreign traders, the rulers were actuated by the highest spirit of commercial honour. Secondly as to time and circumstances, the internecine feuds then rife on this coast served the ends of the new comers but too well.

Before the arrival of the Portuguese, the ancient port of Cranganūr had declined in importance through the operation of natural causes, and Calicut and Cochin had grown to be the chief sea-ports on the coast. Merchants from Arabia and Egypt were the principal traders. Covilham, a Portuguese explorer, who had been here about 1487, had given intimation of the state of affairs to the Court of Lisbon, so that Vasco da Gama steered direct to Calicut, and laid anchor at the roadstead there.

The Zamorin was greatly elated at the news of the arrival of the Portuguese, as he eagerly expected an increased customs revenue from their trade. But their arrival roused the jealousy of the Moors, who at that time retained in their hands the Red Sea and Persian Gulf trade with Europe, and formed a powerful community exercising considerable influence both at the port and court of the Zamorin, who is himself said to have grown to power chiefly with the sinews of war supplied by the Moors and Mappillas. The intrigues of those Musalmans with the authorities at Calicut for the destruction of the expedition, perfectly justifiable in the circumstances of the time and place, and the subsequent retaliation by the Portuguese, have been told several times, and need not therefore occupy our attention here, however relevant they may be to our narrative.

The first expedition sailed for Portugal without coming further south than Calicut, and Cochin therefore did not come in for any share in its fortunes. The second expedition started under better auspices. 'The claim of the King of Portugal to possess the non-Christian world to the east of the Atlantic dividing line had been solemnly granted by Papal Bulls and ratified by Spanish treaties.' Alvarez Cabral, who was appointed to command the fleet fitted out for the expedition, after discovering Brazil on his way, steered to Calicut, as his predecessor had done before, but, faring little better than da Gama, left the place for good and sailed down the coast to Cochin. Here the ruler, groaning under the weight of the superior forces and resources of his powerful foe, the Zamorin, accorded the new comers a friendly welcome in the hope of using them against the Zamorin. Since the partition of Kerala by Cheraman Perumal, these two rulers seem to have been serious competitors for the general supremacy. Some kind of supremacy appears to have been exercised by one or the other of these chieftains over the States on either hand of each, so that at the time of the advent of the Portuguese, they were brought into close rivalry and collision. The Zamorin continued to be actively supported by the Moors, while Cochin threw in her lot with the Portuguese, whose policy embraced among its cardinal principles opposition to Islam and the destruction of the Moorish trade. The two Rajas thus became vigorous supporters of two rival creeds and peoples.

At the suggestion of the Raja, hostages were exchanged to avoid any misunderstanding and to create mutual confidence. The Raja's men who were

Nayars were exchanged for others every morning and evening, as they could not eat on board without violating their religious rules. After the exchange of friendly visits, Cabral concluded a commercial treaty with the Raja and built a factory at Cochin, which proved to be the nucleus of Portuguese commerce and conquest in the east. Another alliance was entered into by which the Portuguese promised the Raja of Cochin that they would at some future date add Calicut to his dominions. The Rajas of Quilon and Cannanore sent deputations to Cabral offering to supply him with pepper and spices at a cheaper rate than he could obtain them at Cochin. But their offers were politely declined. Shortly after, Cabral sailed from Cochin, 'but unfortunately carried off accidentally, as he had asserted, the Nayar hostages of the Raja', leaving his factor and people at Cochin. To the honour of Indian clemency, observes Sir W. W. Hunter, be it recorded that the Raja took no reprisals against the defenceless Portuguese factors left in his power. In 1501, when the third expedition under John de Nueva arrived, the factor informed him that the Raja was naturally very indignant with Cabral for having carried away his hostages and departed without even bidding him adieu, and that he had nevertheless treated him and the other Portuguese in a friendly manner. The Raja moreover provided them with a guard of Nayars to protect them from the Moors, whenever they went into the town. Nueva was however warmly received by the Raja, perhaps on account of a defeat he had on his way inflicted on a Moorish fleet at Calicut.

Indignant at the treatment afforded by the Zamorin to Cabral, the King of Portugal sent out da Gama a second time to exact retribution. Da Gama, after bombarding Calicut and destroying its Arab fleet, reached Cochin in 1502. The Portuguese factor gave a very satisfactory account of the proofs which the Raja of Cochin had constantly afforded of his friendliness towards the Portuguese. The Raja sent a messenger to Vasco da Gama, who thereupon went ashore and handed over to him a message from the King of Portugal, with presents of a crown of gold and some other valuable articles. After the interview, a treaty was signed, by which the Portuguese were permitted to build factories and store-houses, and rates were fixed for pepper and other commodities to be delivered to the Portuguese. It was further stipulated that they should be the only nation so favoured. The Raja on his part made only one stipulation. It was that no cow should be slaughtered in his dominions, and Vasco da Gama complied with the request. When, three days subsequently, beef was offered for sale by some Mappillas, Vasco da Gama delivered them up to the Raja, who had them hanged for committing such an offence.

Alarmed or enraged at the secure footing the Portuguese had obtained in Cochin, the Zamorin wrote to the Raja to expel them from the town and to refuse permission to obtain lading for their vessels, promising in return for this favour his eternal friendship and compliance with all the wishes of the Raja. The Raja of Cochin wrote in reply 'that he had signed a treaty of friendship with them and to break his word would be a cowardly and dishonourable act, and one which he would not be guilty of.' He also informed the Zamorin that he favoured trade with any nation, and could not refuse protection to any merchant who did not infringe the laws of the country. The Raja, it is said, delicately refrained from making any allusion to this subject while conversing with the Portuguese.

A deputation of the Syrian Christians with a request to take them under the protection of the Portuguese King, waited on da Gama before he left for Portugal on the 1st September, 1503. The Zamorin in the meanwhile spared no expenses to fit out a large fleet for the destruction of the Portuguese trade and to make war on Cochin for the shelter given to his enemies by the Raja. His first attempt was

foiled* by Vincent de Sodre who inflicted a crushing defeat on the Calicut fleet. But Sodre sailed from the coast to the Red Sea, where he had to cruise in order to intercept the Arabian ships trading thence to India. He did so, against the protestations and requests of his own men left at Cochin, and of the Raja, who had rightly feared that the captain's departure would be the signal for the outbreak of fresh hostilities. The Zamorin immediately made preparations to avenge the tortures and outrages inflicted on his people and his Moslem allies at Calicut, and to devastate the territory of his inveterate enemy, the ruler of Cochin. In order to avoid the threatened war, the nobility and the chiefs of Cochin did all they could to persuade the Raja to deliver up the Portuguese, people of whom he knew nothing, and whom he had taken under his protection, but 'His Highness preferred to submit to all the anticipated evils of the invasion rather than to commit such a breach of faith.' The Zamorin once more emphatically urged his demands, but unmoved either by the persuasive arguments of his own men or by the threats of the Zamorin, the Raja peremptorily and positively refused to break faith with the Portuguese. What followed cannot be better described than in the words of Dr. Day* :—

"The Zamorin, who had been joined by many treacherous chiefs of the Cochin State, now harangued his army, contrasting the friendly way in which the Moors had behaved for the previous 600 years, with the conduct of the Portuguese, whom he designated pirates and robbers, and accused of having attacked him without a cause, and in revenge for imaginary grievances, plundered and destroyed his vessels, and executed his ambassadors. He added, that the Raja of Cochin, although well aware of the truth of these assertions, had, notwithstanding the requests sent him to the contrary, given these foreigners refuge in his dominions, and was therefore one of the accomplices: so he must be deprived of his kingdom, and his sanguinary friends of their lives.

The Zamorin's brother, Nambadarin then rose, and urged the impolicy of the present proceeding, which he asserted, originated with the Moors, who dreaded the loss of their trade. He added, that, because the Raja of Cochin had received the Portuguese, as he would any other merchants, who wished to trade with his country, surely that was no reason why he should be punished in so severe a manner, especially as the Rajas of Cannanore, and Quilon, had also desired the advantage of trading with these foreigners.

But all arguments were unavailing. The astrologers were requested to name a fortunate day for the commencement of the enterprise, and the Zamorin marched with his army to the island of his ally the Raja of Repelim (Edapilli), eight miles from the town of Cochin. On March 31st he entered the Cochin territory, and attempted to force a passage by the Ford near Cranganur, but was repulsed by 5,500 Nayars, who were entrenched there, under the command of Naramuhin, the heir-apparent. Being foiled in this endeavour, the Zamorin now determined to attempt stratagem: he accordingly bribed the Cochin paymaster, to oblige the Nayars to return to the town, to receive their daily rations, and then taking advantage of a time when most of them would be absent, he attacked Naramuhin, who, after a protracted resistance, was at length overpowered, and slain along with two of the Raja's sons, and nearly all his men. On hearing this disastrous intelligence, the Raja fell fainting from his seat, and was at first believed to have expired.

An universal panic now prevailed, and many of the principal inhabitants of the Town, fled in consternation. The Portuguese proposed removing to Cannanore, but this the Raja would not hear of: declaring, whilst he lived he would protect them, even were he to lose his kingdom in attempting to do so. The Nayars now became most urgent in their demands for the death of the foreigners, and had they not been under the immediate protection of the Raja, would certainly have massacred them all.

The Zamorin again made overtures for peace on the same terms as before. Thus the Raja was beset on all sides, but still he withstood, alike, arguments, entreaties, and threats. On receiving his reply, the Zamorin ordered the whole country to be laid waste, with fire and sword. Being informed, by two Milanese lapidaries, who had deserted to him, of the

* The Land of the P. rumals, pp. 58, 59 and 60.

panic prevailing in the Town, he immediately marched thither. The Raja at the head of his troops, defended the place for some time, but at length, after having been wounded in one of the engagements, he was overpowered by numbers, and obliged to withdraw with the remnants of his force to the Island of Vypeen, opposite Cochin. All the Portuguese, with their property, accompanied him.

The monsoon now commenced, and the Zamorin after burning Cochin to the ground, retired to Cranganur. He left a strong detachment on the Island of Cochin, with orders to throw up entrenchments for their defence."

With the arrival, in September 1503, of Francisco de Albuquerque, who was received with every demonstration of joy, matters took a different turn. He inflicted a crushing defeat upon the Zamorin and laid waste the territories of his ally, the Raja of Edapilli. In consideration of the meritorious services rendered by Albuquerque, the Raja permitted the Portuguese to build a fortress at Cochin, and himself made liberal grants for its construction. The war with the Raja of Edapilli was resumed with fresh vigour by Pacheco. The Zamorin in the meanwhile tried his utmost to prevent the Portuguese obtaining pepper and spices, but Affonso de Albuquerque obtained lading for his vessels at Quilon with the aid of the Christian merchants there. A factory too was opened at Quilon, and Albuquerque sailed for Cochin leaving it in charge of an establishment. Before sailing for Portugal, Albuquerque concluded a treaty with the Zamorin; but it was a short-lived one, for the Zamorin renewed hostilities immediately after. But the valiant Pacheco, who had been entrusted with the defence of the Cochin fort, inflicted a series of defeats, and the war was brought to a close by the capture and destruction by Soarez de Menezes of the town of Cranganur, which the Zamorin had made the centre of his operations. The defeat of the Zamorin disheartened his Arab allies, many of whom abandoned the Indian trade and returned home.

Towards the end of 1505, Dom Francisco de Almeida arrived in Cochin as the first Portuguese Viceroy of India. On his way, he commenced the construction of the Cannanore fort, and, arriving at Cochin, strengthened and rebuilt the Portuguese fort. The success which he and his son obtained elsewhere on the coast and the cruelties which they inflicted on the people they came in contact with do not belong to Cochin history. The King of Portugal had sent through him a golden diadem richly adorned with jewels as a present to the Raja of Cochin. But the person to whom it was specially sent had turned a religious recluse and abdicated in favour of his nephew. Almeida therefore placed the crown on the head of the new Raja with great pomp and solemnity. At the close of the year 1508, Affonso de Albuquerque arrived in Cochin and made known his credentials, empowering him to supersede Almeida, who however retained the reins of government in his own hands. Disputes between the two became so irritating that Albuquerque was eventually made a prisoner. On the arrival of the yearly fleet under de Coutinho, Marshal of Portugal, Almeida surrendered the supreme command to his rival in November 1509. In these disputes the Raja of Cochin sided with Albuquerque. In 1510, Albuquerque laid the foundation of a fort at Goa which gradually developed itself into the capital of the Portuguese Eastern Empire. In 1512, the Zamorin entered into an alliance with the Portuguese, who at once erected a fort at Calicut. The Portuguese attained the zenith of their commercial prosperity during the Viceroyalty of Albuquerque. A brave soldier, a good statesman, and a sound financier, he humbled the Sultan of Egypt, crushed the power of the Moors, formed friendly alliances with the native rulers and raised to a high pitch of glory the name, the prestige and the power of the Portuguese. But his career had a painful close. He was superseded by his personal enemy Soarez, and the blow having been too much for him, he died at sea on the 16th December 1513.

In 1524, the celebrated Dom Vasco da Gama was sent out as Viceroy to correct certain abuses that had crept into the administration since the death of Albuquerque. He died at Cochin shortly after his arrival. His remains were carried to Portugal in 1537.

The Zamorin marched towards Cochin in 1550, but the then Governor-General Cabral repulsed his attack at the head of 6,000 Portuguese and 40,000 Nayars. Dom Affonso de Noronha superseded Cabral in 1550, and appointed a legislative council to curtail the authority of the Viceroys. Camoens, the author of the celebrated *Luciad*, who had been 16 years in India, singing the praises of Cochin and of the Portuguese, returned disheartened to Portugal in 1567 after undergoing a short term of imprisonment for an imputed debt of 200 ducats.

As the result of the union of Portugal with Spain, Don Francisco Mascarenhas came out as Viceroy of India in 1581, being the first man appointed by the King of Spain. Dom Alexis de Menezes, Archbishop of Goa, arrived in Cochin in 1599. The results of his attempt on behalf of the Most Faithful King in the world of conversion will be dealt with in the chapter on religion. It is worth mention here that he made an attempt to convert the Raja of Cochin, but failing in this, he raised the Purakkat chief to the rank of a prince, and conferred on him the title of 'Brother-in-Arms to the King of Portugal.'

It is unnecessary to enter into the details of the subsequent history of the Portuguese on this coast; suffice it to say that it consisted chiefly of breach of faith with the native rulers, playing off one against the other according as it best suited their interests, and of frivolous quarrels and disgraceful intrigues among the Viceroys themselves. This nation, who aimed at whatever cost and by whatever means at the establishment of an Indian Empire, had, at the close of a century and a half, during which their influence was paramount on this shore, the mortification of seeing the alienation of their friends and the multiplication of their enemies brought about by their self-love, injustice, misrule and intolerance.

10. In Cochin, the Portuguese became objects of aversion, for they stirred up dissensions in the royal family and helped to depose the Raja and set on the throne his aunt as Ranee, who was much attached to them. The Raja in disgust and despair renounced his friendship with the Portuguese and sought at Colombo the assistance of the Dutch. He met the Dutch Admiral Van Goens, who eagerly promised him assistance and entered into an alliance with him. The Dutch set out on the enterprise, and on entering the Cochin waters were received by *Paliyath Achan*, the Raja's hereditary prime-minister, who had himself a private grievance against the Portuguese. The Dutch attacked the Ranee's palace at Mattancheri, took her prisoner, besieged the town and bombarded the fort. The Dutch and the Raja would have gained all they wished but for the timely arrival of the reinforcement sent by the chief of Purakkat who was a friend of the Portuguese. The Dutch feeling defeat certain turned seaward before daybreak and sailed northwards. A brilliant attack was made on the Portuguese fort and the ecclesiastical edifices at Cranganur. The Jesuit Archiepiscopal power was brought to utter dissolution, and the Portuguese and their priests were driven out of Cranganur in 1662. In the next year they renewed their attack on Cochin, and this time with complete success. The port and town fell into their hands, and with it fell the Portuguese power in India. By a series of treaties, Cochin and Holland became close allies, and the Dutch settlement became firmly established in Cochin. A regular Government was set up, subject to the authority of the Batavian Council. Such of the Portuguese as renounced their King and creed were allowed to remain, while the rest were ordered to leave Cochin.

All went peaceably until the commencement of the 18th century, when the Dutch Government at Cochin involved itself in disputes with the Zamorin. Chetwaye, a village on the sea-side 15 miles north-west of Cranganur, was the bone of contention. The place belonged to the Raja of Cochin, who made it over to the Dutch in 1714. The Zamorin having laid claim to the place, hostilities commenced.

The Dutch began the construction of a fort, but before its completion the Zamorin, backed up by the British residents at Tellicherry, drove the Dutch out of the place, and the English Captains hoisted over the unfinished fort the British flag, the appearance of which filled the Dutch with great uneasiness. The Dutch Captain on his return to Cochin was shot for negligence. War continued with varying success until 1717, when W. Bakker Jacobtz, at the head of 4,000 Europeans and as many Nayars supplied by the Raja, defeated the Zamorin and made over the coast-strip from Chowghat to Cranganur to the Raja of Cochin. The Dutch having fortified the ports of Quilon, Cochin, Cranganur and Chetwaye, now practically held in their hands the monopoly of the coast trade.

Serious troubles for Cochin were in store elsewhere. In 1729, the famous Raja Marthanda Varma ascended the Travancore masnad, and after breaking down the power of the *Etta Vitil Pillamars* and feudal chiefs was on the move to extend his territory northwards. Cochin was at this time torn by discords among the members of the ruling family and among her own allies and vassal chiefs of Thekkur, Vadakkenkur, Chempakasherri and others. War with Travancore continued for several years, and Raja Marthanda Varma made himself master of vast territories belonging to Cochin or within the sphere of her influence. The Dutch attempt to curtail the power of Travancore seems to have been mostly futile in the early stages of the war, though the campaign led by Van Imhoff struck a blow which for a while made the Travancore forces halt. But latterly out-witted or out-bidden by Travancore, Cochin did not receive more than a lukewarm support from her strong and bosom allies. A conference was held at Mavelikkara in 1753, which soon broke up, and all parties prepared for war. The energetic Raja Marthanda Varma pressed northwards, and annexed the territory of the Purakkat chief. Once and once only does the successful aggression of Travancore seem to have met with a patriotic resistance, when a small but spirited force of youthful patriots led by *Paliath Komi Achan*, and *Pulliyil Idikkelu Menon* made a brave stand against the superior forces of Travancore, but was repulsed after a sharp fight at Ampalapuzha near Alleppey in 1754. Before they could retreat, the leaders were taken prisoners. All except Komi Achan, who was released on payment of a good ransom, were put to the sword. Travancore followed up her victory and reached within a few miles of the Raja's palace at Tripunitura, when through the exertion of Komi Achan, negotiations for peace were opened, and projects of friendship were discussed by the two sovereigns without the least friction. In the meanwhile, getting scent of the changed attitude of the Dutch, the Zamorin made grand preparations for the invasion of Cochin in the north. Some of the vassal chiefs of Cochin made overtures to the inveterate enemy of the Raja. Important outposts along the coast and all strategic positions within the State were soon occupied by the Calicut troops, and the Zamorin pressed boldly into the heart of Cochin and established his head-quarters at the Raja's palace at Trichur. In view of the dissembling nature of the Dutch allies and of the magnitude and imminence of the struggle, Cochin sought the assistance of the Raja of Travancore, who, fearing that his own interests were likely to be seriously affected by any reverse to the Raja of Cochin, readily entered into an alliance, Cochin promising to pay half the revenue of the reclaimed parts as expenses for the war, and cede to Travancore

some tracts of territory. The allied armies at once began to construct the long line of fortifications from Cranganur to the foot of the Ghats, known as the Travancore Lines, whose remains are still extant. But before it was completed, the Zamorin's army reached Cranganur, Pavur and Verapoly. War followed, and was carried on by the allied forces with vigour and intrepidity. The Zamorin's forces at the three places mentioned above were attacked and signally defeated. The allied forces briskly followed up the victory, until the troops of the enemy were routed and driven far beyond the territory of the Raja. In this war, the discipline and fighting qualities displayed by the Travancore brigades, trained and led by a Fleming, Eustachius de Lanoy, came in for special notice. The terms of the treaty having been arranged, the forces separated in the most friendly spirit. This war brought to a close the long series of internecine broils, which, ever since the partition of his kingdom by Cheraman Perumal, had continued to disturb the peace of Kerala, and arrest her progress in every direction for about fourteen centuries. In all these struggles, the policy was pacific and defensive on the part of Cochin, but aggressive and offensive on the part of others, especially the Zamorin.

11. Scarcely had the country recovered from the strain of the war with the Zamorin, when, in 1766, the General of Haidar Ali, at the head of the victorious Mysore army, appeared at the northern frontier of the State, and demanded 8 lakhs of rupees as a premium to desist from invasion. The news of the conquest of Malabar and the atrocities perpetrated there by the Moslems filled the Raja and the people with the utmost consternation. Through fear of conquest and through a feeling of inability to withstand the invasion, or to satisfy the exorbitant demands of the General, the Raja sent ambassadors to Seringapatam to treat with Haidar in person, and Haidar Ali reduced his demands to 4 lakhs of rupees and 8 elephants.

In the meantime, Haidar, anxious to effect a treaty of friendship with the Dutch Company, convened a conference at Calicut, when it was stipulated, among other matters, that the Rajas of Cochin and Travancore, who were declared by the Dutch to be their allies, should be made to contribute towards the expenses of his wars in Malabar. His demands were 4 lakhs of rupees and 8 elephants from the former, and 15 lakhs with 30 elephants from the latter, in default of receiving which, he said, he meant to visit those countries. * 'In reply to this demand, the Cochin Raja placed himself unreservedly in the Dutch Company's hands, but the Travancore Raja, strong in the assurance of English support, replied that Haidar Ali had not commenced the war to please him or with his advice, that therefore he objected to contribute anything, that, moreover, he was already tributary to Nawab Mohammed Ali, and could not afford to subsidise two suzerains at the same time, but that he would contribute a considerable sum, if Haidar Ali would reinstate the Kolattiri and the Zamorin, and ended by suggesting to the Dutch to do the same. And strangely enough, in spite of the ill-treatment which he had quite recently received at the hands of the Zamorin, the Cochin Raja too in his reply trusted that the Kolattiri and the Zamorin would be restored.' The Dutch Governor, keeping back these replies, simply wrote to Haidar that his demands had been communicated to the Princes concerned, that the terms of the proposed treaty between the Company and Haidar had been sent to Batavia, and that he trusted that all would be arranged in a satisfactory manner. After arranging these negotiations and other matters, Haidar Ali started eastwards, and returned to Seringapatam. In 1773, Srinivasa Rao, Haidar's Military Governor in Malabar, pressing on behalf of his master the demand on Cochin, the Raja paid 1,00,000 *Varahans* equivalent to 3½ lakhs of rupees. In 1776, matters took a more serious turn. In order to invade Travancore for the protection given by the Raja to the Zamorin

* Logan's Manual of Malabar, Vol. I. pp. 411 & 412.

and other refugees from Malabar, Haidar demanded of the Dutch, who held possession of the fort at Cranganûr on the western flank of the Travancore Lines, a passage through their territories into Travancore. The demand being refused on the plea that a reference had to be made to Batavia, Sirdar Khan set out for Travancore at the head of 10,000 men. On his way, he invaded Cochin from the north-west and took the fort of Trichûr, as the Raja of Cochin had refused to give Haidar the income of a tract of territory situated in the Talapilli Taluk of the State, and claimed by the Mysoreans as originally belonging to the Zamorin. Once more feeling that resistance with inadequate resources would be hazardous, the Raja agreed to give 4 lakhs of rupees and 4 elephants, and to pay an annual subsidy of 1,20,000 rupees. Sirdar Khan next turned his course westwards and surprised the Dutch at Chetwaye. His object was to secure a firm base of operations by occupying a convenient site on the coast-line. For this purpose, he attacked Cranganûr commanding the great natural water communication between the north and south, and took the territory of the local Raja excepting the Dutch fort. At this stage, apologetic letters passed between Haidar Ali and Governor Moens. Haidar eagerly wished and secretly strove to carry into effect his former proposals for an alliance with the Dutch, but the Governor, as before, evaded the request without declining it. Moens felt that acceptance of the proposal would eventually lead the Dutch to fight with the English, for by the Mysorean advance, Cochin and Travancore were rapidly coming within the range of the general change, which was taking place throughout the peninsula. Britain had till now played no active part in the politics of the Malabar Coast, though, since so long back as 1664, she had enjoyed in the territory of the Zamorin the monopoly of the pepper trade. The authority of Britain was now becoming paramount in Southern India, and this was considerably facilitated by the death of Haidar in 1782. After the death of Haidar, Travancore was included in the treaty between his son Tippu Sultan and the English in 1784. In 1789, Tippu, after sweeping through Malabar, set out for Travancore at the head of 20,000 regular infantry, 10,000 spearmen and matchlock-men, 5,000 horse and 20 guns. In October, the army encamped near Palghat, and Tippu wanted the Raja of Cochin to meet him there. But the Raja declined to do so. Tippu growing suspicious of his fidelity marched straight to Trichûr, devastating the places on his way, and arriving at Trichûr desecrated the temples and Brahman *Mutts*, wherein cows were slaughtered to pollute them, their bodies being afterwards thrown into the tank in the neighbourhood. After perpetrating all the other atrocities which characterized his career in Malabar, Tippu proceeded to the south, attacked the Travancore Lines and forcing them after several reverses overran and devastated the country. * Up to this point the Governor-General Lord Cornwallis had been prevented by the restrictions placed on his power by Act of Parliament from adopting measures to counteract the danger existing from the scarcely concealed hostile intentions of the Sultan of Mysore, but freed from this restraint by the open aggression of Tippu on an ally, he at once decided on war as a measure not less necessary to vindicate the insulted honour of the nation, than to provide for its future security by accomplishing at a favourable moment the reduction of the power of Tippu Sultan. Taking advantage of Tippu's absence in Cochin, Lord Cornwallis planned an attack on Seringapatam, which turned the tide of affairs in Malabar and Cochin. Alarmed at the news of the attack on his capital, Tippu collected all his forces and beat a hasty retreat. The result of the war which followed was the treaty of 1792. By this treaty, the claims of Mysore on Cochin were transferred to the British Government. Even before this, Cochin had been seeking for an opportunity to shake off the Moslem yoke, and, with this object, had solicited an alliance with the Honourable United East India Company and concluded a treaty

* Madras Manual of the Administration, Vol. I, p. 36.

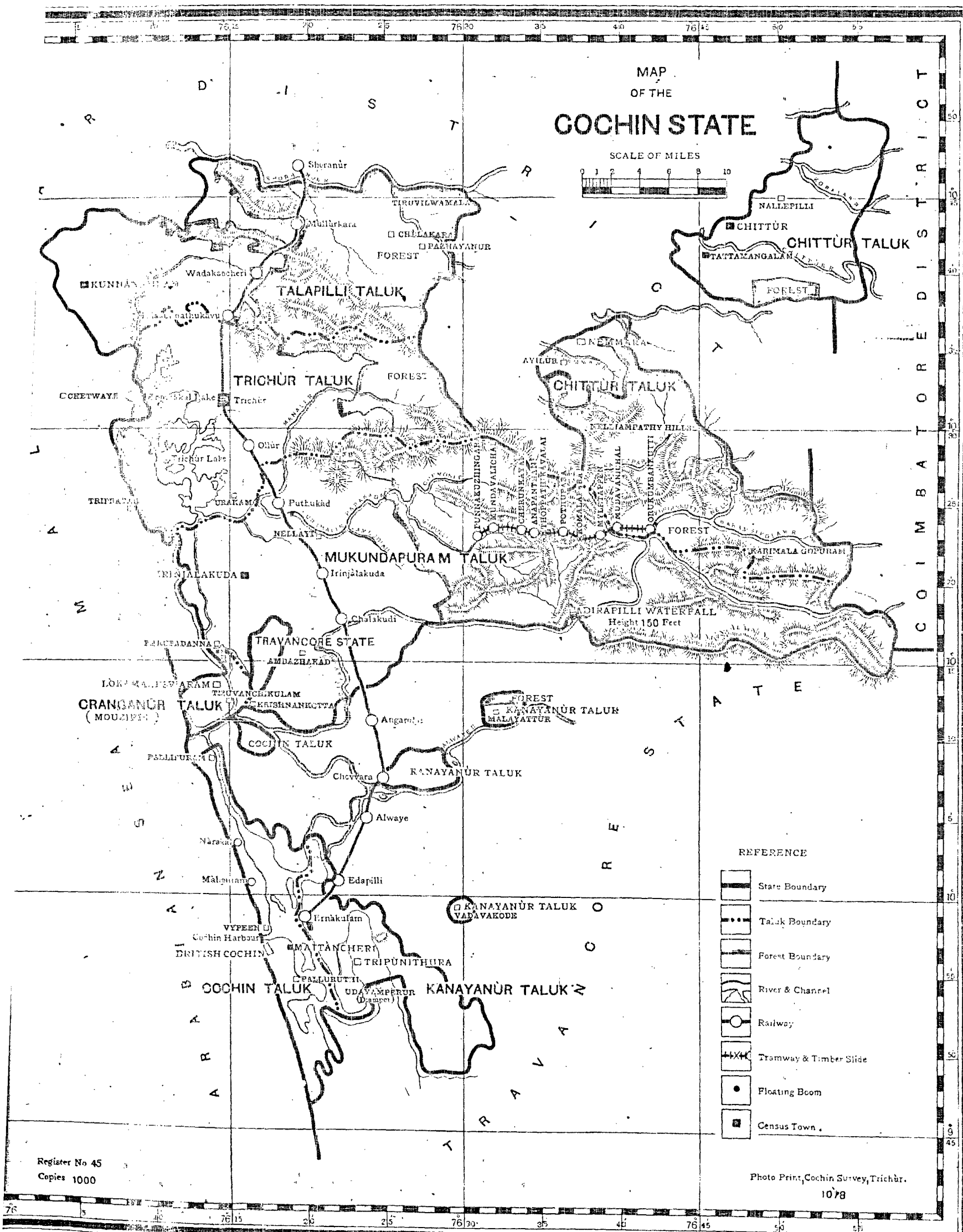
in 1791, by which Cochin agreed to become tributary to Britain and pay a subsidy of one lakh of rupees.

12. The Raja and the people began to feel that, though British supremacy also meant political subjection, it saved them from the frightful alternatives of death, flight or conversion. In the neighbouring regions won from the Moslems by the English, they saw that, with the growth of trust in Britain's might and of confidence in her integrity and assurance of religious toleration, tranquillity and comfort gradually succeeded to discord and rough living. Freed from the distractions and anxieties of war, the Raja, leaning on the support and learning from the counsel of the Paramount Power, set about the building up of the new administrative fabric upon the stricken land still smouldering with the ruin and desolation caused by the Mahommedan invaders. The period of about a quarter of a century from the establishment of British supremacy was one of transition, fusion and preparation for the new era in our history. In the earlier pages of this sketch, we have said that, during what may be termed the dark ages, this State like other kingdoms in Kerala was governed on feudal principles. By the period at which we have now arrived, a fundamental change seems to have come over the governmental system. We note the prevalence of a fairly uniform standard of administration directly controlled by the Raja, or by the officers commissioned by him. This was perhaps the natural and inevitable outcome of centuries of incessant warfare, in which the State was involved, especially in the eighteenth century, when the feudal system became clearly discredited owing to the constant conflicts and feuds among the vassals themselves and by their overtures to the Raja's enemies. Even during the prevalence of that original system of Government, there were the Raja's officers to look after his interests in the several parts of the State. They were the several grades of *Kariakars*, and the *Proverthiars* under them. They had the supervision of the State or Crown lands, and also collected and transmitted to the State treasury in the Raja's palace the transit duties, seigniorage and other dues, by which that treasury used to be replenished in ancient days. In fact, they controlled the collection of the revenue from different sources, and also took cognizance of all important civil and criminal causes. The feudal chieftains had, we know, the ordering of the militia and exercised also a measure of local authority. The power of these chieftains was gradually undermined by the personal rule of the Raja, who appointed his representatives in every centre of importance to minimize the familiar risk of internal dissensions and foreign invasions. In each *Proverthy*, the *Proverthiar's* authority was increased by his being entrusted with all the duties and responsibilities of government subject to the control of the Kariakars, who in their turn were subordinate to the *Sarvadhikariakars*, all of whom were under the orders of the *Valiya Sarvadhikariakar**, or the head Kariakar of the Raja. In regard to the military system, the brigades in the several Taluks were placed under commandants appointed by the Raja, and under the immediate orders of *Paliath Achan* for long the hereditary prime minister of the Raja and the commander-in-chief of his forces. The gradual growth of the power of the Raja's officers led to the final emancipation of his authority from all feudal limitations and restrictions. In district administration, the land-tax was gradually taking shape, and the feudal chiefs, who were ceasing to be the centre of any public authority, were slowly brought to yield obedience to the new system, and to contribute towards its support. The establishment of British supremacy increased the stability of the State and strengthened the personal authority of the Raja. In the task of restoring order and reforming and reorganizing the administration of the State, the Raja and the Resident heartily united their efforts. The reform of the law and the settlement of the State were slowly carried out in an energetic yet conciliatory spirit. The Raja in consultation with the Resident regularly issued *Hukm-Namas* or Ordinances for the guidance of his Kariakars, Proverthiars, Forest Officers, Aminadars, Tannah Naicks (police officers) and other Government servants. In the Taluks, the judicial,

* His Highness the Raja's official Secretary is now styled Sarvadhikariakar. He is the medium of communication between His Highness the Raja and the Diwan.

executive and revenue powers had in the circumstances of the times to be vested in the same officers, and appeals from their decisions were heard by their official superiors and often by the Raja himself. About the year 989 M. E. (1813 A. D.), the Huzur Cutcherry was established at Ernakulam as the highest administrative office. The Huzur Court formed for a time the supreme Court of Judicature. The Raja was thus relieved of all minor administrative and judicial functions. The Court and the Cutcherry were with the approval of the Raja placed under the management of the British Resident or his Assistant. Finance, necessarily the pivot on which turned the whole work of re-construction, occupied the foremost attention of the Raja and the Resident. About 984 M. E. (1809 A. D.), a land revenue settlement was effected after a conference with the chief Jenmis and tenants of the State. The income derived from the new settlement seems to have been adequate to meet the increased expenditure necessitated by the creation of new offices. When peace and order had been practically restored, and the State had fairly entered on a career of stability and progress, a rude shock was given to everything in the land in an almost unexpected manner. A rebellion against British power was started in Travancore, and the malcontents were joined by Paliath Achan and his brigades. Their design was to murder Colonel Macaulay, the British Resident, and to drive out the English from the coast. On the 29th December, 1808, the Travancoreans entered Cochin, attacked the Resident's house and opened the gates of the prison. Before long, the insurrection was quelled, and on the 7th February, 1809, Paliath Achan surrendered all arms and sued for pardon. The Achan was removed from the administration and sent to Bombay as a State prisoner. The Raja had no knowledge of the rebellion till it broke out, and took no part in it. The British authorities therefore readily dissociated his personality from complicity in the affair. The original disposition of affairs was however greatly affected. The subsidy of the State was raised to Rs. 2,76,037, and all fortresses and military stores were handed over to the British after that unhappy incident. Paliath Achans ceased to occupy the position they had held in the government of the State. Kunju Krishna Menon of *Nadavaramba* was appointed as the *Vadaya Sarvadhikari* or the chief minister of the Raja. But it was soon found out that he too was influenced by motives hostile to the British, which led to constant disputes between himself and the Raja, who was friendly to the British. Kunju Krishna Menon was consequently removed from office, and the Raja formally committed the care of the country to the hands of Colonel Munro, the British Resident, until a trustworthy person could be found to hold the responsible post in the State. The period of his regime was marked by many salutary changes in the administration. Courts of Justice were established at Trichur and Ernakulam, by which the Kariakars were relieved of all judicial functions except those of a purely criminal character. A Supreme Court called the Huzur Court was established with full appellate powers. New ordinances were passed and new officers appointed to give effect to them under the new system. Finance was re-ordered, and a series of useful reforms in the matter of revenue collection and the management of *Devaswams* (temples), was effected. Proclamations were issued containing rules for the conduct of public servants. The succession tax was abolished. Free elementary schools in charge of village school masters were established in all the Proverthies for the education of the youth of the country. These and other reforms, calculated to give strength and popularity to the Government, were, with the hearty concurrence and co-operation of the Raja, effected by Munro within a few years of his assumption of office. Lieutenant Blacker, the Assistant Resident, was practically in charge of the administration for about $4\frac{1}{2}$ years from 989 M. E. (1813). Before Colonel Munro left the administration, a Trigonometrical Survey (1816—20) had been started to determine the area of the State. Nanjappiah of Coimbatore was appointed as the Diwan in 1818, and in his hands was placed





the entire control of the administrative machinery, subject to the paramount authority of the Raja and the constitutional obligation to abide by the advice of the British Resident. At the close of Colonel Munro's administration, the State of Cochin was finally formed. Through his kind intercession, the financial obligation of the State was reduced to two lakhs in 1818, and the other relations between the State and the Company were defined. The broad lines of law and administration now took the shape, from which they were never again to change in the main points. The subsequent changes, great and important as they are, have been merely changes of detail to bring the administration into line with the progressive requirements of modern times.

SECTION C.—Geography and Administration.

13. The State of Cochin thus finally formed comprises the territory between the 9th and 11th degrees of North Latitude and the 76th and 77th degrees of East Longitude. It is bounded on the north by British Malabar, on the east by British Malabar, Coimbatore and Travancore, on the South by Travancore and on the west by British Malabar and the Arabian Sea. Isolated from the main territory, and situated to the north-east of it, lies the major portion of the Chittur Taluk entirely surrounded by British Territory. The minor portion forming the Nemmara Proverthy, included for administrative convenience in the same Taluk, is, however, contiguous with the north-eastern limits of the Mukundapuram Taluk. Owing mostly to the political events of the 18th century, the boundaries of the State are very irregular, and even since its consolidation, they have often been subject to slight alterations by the settlement of boundary disputes between the State on the one hand, and Travancore or the British Government on the other.* As the result of these occasional disputes and settlement of the same, the territory of the State is in several places intermixed with Travancore and British Territory. The two disconnected parts of the State, and a few isolated portions here and there put together have an area of 1,361½ square miles.

14. For administrative purposes, the State is now divided into two divisions—the Northern and the Southern—with Trichūr and Ernakulam as their head-quarters. The former comprises the Taluks of Chittūr, Talapilli and Trichūr, and the latter the Taluks

* The territory of the State once extended from Alleppey (Travancore) in the south to Pookkaiha near Ponnani in the north. By the treaty of alliance entered into between Cochin and Travancore against the Zamorin in 937 M. E. (1761-62), Alengad, Paravur, Karappuram and other places were made over to Travancore for the purpose of meeting the expenses of the war from the income thereof, and they have ever since remained as parts of Travancore.

By a Notification published in the Fort St. George Gazette, dated 6th October, 1870, Thekkamangalam, a village on the northern, or Malabar side of the Ponnani river near the Lakady Railway station, granted to the Raja of Cochin by Tippu Sultan and confirmed as such by the Commissioners in 1792, being by its situation contiguous with the Valluvand Taluk of the Malabar District, was exchanged for the villages of Pookalam and Kottai then in the Ponnani Taluk, with the condition that the assessment on the cultivated lands in the desams transferred to the State would not be raised without the special sanction of the Government of Madras, and that waste lands brought under cultivation and lands in process of reclamation would be assessed according to the terms of the Cowl-deeds granted by the British Government. The transfer took effect from 22nd September, 1869.

A series of long standing disputes between Cochin and Travancore was settled by an Arbitrator appointed by the British Government in 1055 (1890). In 1883, the Madras Government passed final orders on the decisions of the Arbitrator. Other disputes between the State, and the British Government or private jennies, relating chiefly to the boundaries of the forests were settled by commissions, which ended mostly in favour of the Darbar. Disputes between Travancore and the State about Vadavakode, a village forming part of the Kanayanur Proverthy of the Taluk of the same name, but entirely surrounded by Travancore Territory were settled by the Madras Government, and the village was finally adjudged to the State in 1076 (1900-01).

of Mukundapuram, Cranganur, Cochin and Kanayanur.* The name, area, number of revenue subdivisions, town and population of each Taluk are given below :—

Name of Taluk.	Area in Sq. Miles.	No. of Proverthies or Ansams in each Taluk.	No. of Desams or villages in each Taluk.	Population.	Town in each Taluk.	Population of each town.
1 Cochin	62½	5	61	1,20,456	Mattancheri	20,061
2 Kanayanur	80½	5	83	1,14,628	Ernakulam	21,901
3 Cranganur	18½	1	7	29,140		
4 Mukundapuram	418½	10	139	1,61,833	Irinjalakuda	8,420
5 Trichur	235	9	174	1,45,104	Trichur	15,585
6 Talapilli	271	10	163	1,51,315	Kunnankulam	7,194
7 Chittur	285	4	25	89,549	Chittur Tattamangalam	8,095 6,222
TOTAL ..	1,361½	44	652	8,12,025	7	87,478

The above figures show more or less the varying extent of the Taluks and their subdivisions. The *Desams* are the smallest revenue units and correspond in some respects to the villages in British India. They are as irregular in shape and size as the Taluks and the Proverthies themselves, and vary in area from 5 or 6 square miles to a few acres. A number of *desams* constitutes a *Proverthy*, which, like an *Amsam* in British Malabar, is the next higher subdivision of a Taluk. The subject will again receive our consideration in the chapter on 'Distribution of the People', when we come to deal with the village population. There is no town in the Cranganur Taluk. Of the total population, 10·77 per cent. are urban.

15. The majority of the people, Hindus, Animists, Musalmans and Christians are Dravidians in race; a few, chiefly among Hindus, are Aryans, while the Jews and a few Musalmans are Semitics. Of the total population of the State, 5,54,255, or 68·25 per cent. are Hindus; 54,492, or 6·71 per cent. are Musalmans; 1,98,239, or 24·41 per cent. are Christians; 1,137 or ·14 per cent. are Jews; 3,897, or ·48 per cent. are Animists; and 5 are Jains.

Religion.	Males.	Females.	Percentage of variation in the decade.	Females to 1,000 Males.
Hindus	2,74,547	2,79,708	+ 11·40	1,016·8
Animists	1,971	1,926	- 3·22	977·2
Musalmans	27,726	26,766	+ 17·46	965·3
Christians	1,00,404	97,835	+ 14·04	974·4
Jews	548	589	- 14	1,074·8
Jains	4	1	..	..
Total	4,05,200	4,06,825	+ 12·33	1,004·0

16. The physical configuration and internal geography of the State are determined almost entirely by the Western Ghats on the east, and the Arabian Sea on the west, which form natural boundaries. While the position of the mountain chain has profoundly affected the historical conditions, the meteorological influences resulting from the relation in which it stands to the sea have determined the climate and played an important part in the natural economy of the State. The whole State may be divided into three well defined regions or zones, (1) the eastern zone consisting of the Forests of the State made up of portions of the Western Ghats, which gradually decreasing in height merge into (2) the central belt comprising the uplands and plains that dip towards the back-waters, beyond which lies (3) the western zone forming the littoral strip. Though the State as a whole has almost the same climate as regards temperature, the three zones, thus broadly indicated, exhibit, in respect of vegetation, but few points of agreement, and this is due mostly to the differences in the composition and state of aggregation of the soil. The low belt which borders on the sea and the

* At the time of the Trigonometrical Survey (A. D. 1818), there were eleven Taluks, but they have since been reduced to seven by the amalgamation of Chelakkara and Mullurkkara with Talapilli, of Phanakal with Trichur, and of Kodasseri with Mukundapuram (Census Report, 1891, page 36).

back-waters is by nature flat and swampy, but has in the course of ages become rich with the works of man, and the landscape shaded and fanned by 'the feathery palm' presents a chequered scene of light and shade. As we leave the seaboard, an undulating country, diversified with grassy flats, naked hills and wooded terraces, intersected by numerous torrents and rapids dashing down from cliff to valley, and profusely dotted with simple homesteads, orchards and cultivated fields, rolls up to the foot of the Ghats, where the landscape, now become nobler and more intensified in grandeur, merges itself in wide forests of continuous shade, leaving 'a woody theatre of stateliest view' amidst 'a variegated maze of mount and glen'.

Of the total area of the State, the forests and the lagoons cover nearly 605 and 15½ square miles respectively. The chief ranges of hills are the Nelliampathies with Parambikulam, and the Pothundi in the Chittur Taluk, the Macchad in the Talapilli Taluk, the Paravattani in the Trichur Taluk, the Palapilli, Kodasseri and Adarapilli in the Mukundapuram Taluk and the Malayattur in the Kanayanur Taluk. These ranges of hills piled one behind the other, and 'engrailed with peaky tops',* vary in height from 1,000 to about 5,000 feet above the level of the sea. Nellikottay or Pardigherri on the Nelliampathies, which is 5,200 feet high is the loftiest peak in the State; Kurisumudi, on which is situated a Romo-Syrian church of some antiquity is the highest peak of the Malayattur range. At Adarapilli, there is a picturesque water-fall nearly 150 feet high. The country is well watered by innumerable torrents which pour down the hills. The chief among them are the Bharatapuzha or the Ponnani river, which, with its tributaries of Chemmanthodu and Vettikapuzha, drains the Pothundi and portions of the Macchad forests, the Chittur river, the Karuvannur river, the Chalakudi river, and the Periyar or Alwaye river. The Alwaye in its course to the sea from south-eastern Travancore has but a short section within the limits of the State. At Alwaye it bifurcates and flows into the Arabian sea by two mouths—one into the opening at Cranganur and the other into that at Cochin. The drainage of the major portion of the forests of the Mukundapuram Taluk is performed by the Chalakudi river, whose feeders, the Kappatodu and Kanankarithodu, form deep ravines and narrow gorges in the mountains. The river after its descent from the forest flows through picturesque and fertile tracts and empties itself into the right arm of the Alwaye river at Elenthikara about 6 miles to the east of Cranganur. The Manali and the Kurumali, of which the latter is fed by the Chemoni, the Mupulli and the Vambudian tapping the Paravattani and Kodasseri forests, unite into the Karuvannur river. Portions of the Alwaye and the Chalakudi rivers are much frequented during the hot season as bathing places. Both these rivers have great commercial value, being navigable all the year round for small country boats and barges. On the lowlands, some of these rivers which form the chief outlets for the drainage of the State unite into shallow and irregular-shaped lakes, or backwaters,§ which are the most remarkable of the physical features of the country. They open out into the sea at Chetwaye, Cranganur and Cochin. These lakes abound in islands§.

* Kariyalogapuram, Vellochymudi, Valiya Wani Ridge and Mnamudi and Valarackan are each a little over 1,000 feet in height; Pannimadu, Nadukani and Shernelli are other high peaks of the Nelliampathies. The chief peaks of Paravattani are Vazhani, Tirumani, and Ponnudi; of Macchad, Kotikuthiakumar, of Kodasseri, Kodasseri Koomban, and Kumpitannudi; and of Palapilli, Pandimudi, Kumpancheri and Irulimala.

§ The most important of the lakes within the State are Manakodi and Enamalak in the Trichur Taluk and Chathanad, Cochin and Kaithapuzha between the Cochin and Kanayanur Taluks.

§ The chief islands are Kumbalangi, Kumbalam, Venduruthi, Mulavukad or Bolghotty, Kadamakudi and Panampulad. At the southern extremity of Bolghotty is situated the Residency overlooking the Cochin Kayal and Creek.

17. The year may be divided into three well defined seasons—the dewy, the summer and the rainy. The dewy season lasts from December to February. During this season, the mornings are at times foggy, and the days pretty hot, but the nights are cold and chill with heavy dewfall. In the northern Taluks containing the forests of the State, a strong and dry land-wind begins to blow with the dewy season, and continues till its end. The summer season commences from February and lasts till June, when both days and nights are very hot. The intensity of heat is mitigated by the land-wind, by occasional showers of rain, and by the sea-breeze in the tracts along the coast. About the first week of June, the rains set in with loud thunder and lightning, and last till the end of November with a short interruption in August-September. Like other countries on the West Coast of the Peninsula, the State enjoys the benefit of the two monsoons, the South-West and the North-East, the almost continuous spurs of the Western Ghats serving as a wall to obstruct the lower strata of rainclouds. It is during the South-West monsoon that Cochin gets most of her rainfall, June and July being generally the months of heavy rainfall. The North-East monsoon bursts in October, and the rains continue till the end of November. While the annual rainfall of over 100 inches is irregular in its distribution, and seldom varies much in quantity from year to year, the average differs in the three meteorological tracts, as will be seen from the table annexed as Appendix I to this section. The number of rainy days varies from 100 to 140 per annum. For about nine months of the year, the sun is bright and hot in this 'land of perpetual summer'. During two months of the rainy season, the sun is at times invisible for three or four days together. During the greater part of the year, the air is moist and humid. With the outbreak of the monsoon, the parched country puts on a pleasant appearance rich with the verdure of luxuriant vegetation.

18. The soil may generally be divided into two distinctive classes or series, (a) the red ferruginous, derived mostly from ferruginous sand-stone, laterite and other rocks, and (b) the arenaceous, being the flinty sand, which forms the basis in the littoral tracts of the country, and which has been improved by the introduction of manure in the process of cultivation, and the admixture of detritus, and decayed animal and vegetable matter brought down and deposited as silt by the rivers. It is red ferruginous and arenaceous in the Cochin and Cranganur Taluks, lying mostly between the back-waters and the sea, and red ferruginous in the remaining five Taluks. The red ferruginous series is clayey, sandy and loamy, and the arenaceous, loamy and sandy. The geological formation of the forest tracts is gneiss, which is eminently fitted for luxuriant forest growth. Dark boulders met with on the slopes of a few hills in the Northern Taluks attest to the destructive influences of some volcanic action in the remote past. Alluvial soil is found on the banks of rivers and lakes which are subject to annual inundations. On the lowlands by the side of the beach and along the shores of the backwaters, sandy soil overlaid with alluvium is most common. The hot sun, the heavy rainfall and the fertile soil account for the prolific vegetation.

19. The chief productions are rice, millet (*Panicum miliaceum*), ragi, beans, pepper, ginger, pumpkins, cucumbers, water melons, brinjals, various species of plantains, including the nutritious banana, mangoes, jack-fruit, *Chena* (*Arum campanulatum*), *Chembu* (*Caladium esculentum*) and other varieties of yams, cocoanut, arecanut, bread-fruit, drumsticks, lady's finger, *Parakkai* (*Momordica charantia*), *Patavalankai* (*Trichosanthes dioca*), limes, citrons, chillies, turmeric, &c. Arrowroot grows wild in the Taluks of sandy soil. Its starch is manufactured by primitive methods, and, besides being consumed by the poorer classes, is exported. Tapioca is also cultivated to a very small extent. The cultivation of the cocoanut forms an important industry in the tracts adjoining

the sea and the back-waters, especially in the three southern Taluks of the State, while the growth of arecanut as an article of export is carried on in the northern Taluks. Various species of the palmyra are cultivated in the Northern Taluks; while toddy is tapped from some species, other kinds are grown for their timber and leaves. The leaves are used for thatching houses, for writing purposes, or for making umbrellas. Betel-vine is also largely grown, as almost every grown-up man or woman is a habitual chewer of its spicy leaves together with the usual ingredients of chunnam, arecanut and tobacco. There are many cashew* *topes* or groves, chiefly in the Northern Taluks. The fruit and nuts are used as food, and the wood furnishes good fuel. Pulses of all kinds and oil-seeds are cultivated on a small scale, as also are hemp and flax. Cinnamon and nutmeg, though not cultivated as articles of commerce, are frequently met with in the plains. On the Nelliampathies, there are 18 coffee estates, of which 17 are owned and worked by Europeans, and one by Natives, the average yield for the last ten years being 1,050,000 lbs. The cultivation of tea having proved a failure has been abandoned. In proportion to its area, the flora of the State is extremely rich and varied. The forests abound in valuable timber trees, of which the more important are teak, rosewood, blackwood, ebony, white cedar, red cedar, *Irud* (*X. dolabriformis*), *Punna* (*D. pentagyna*), *Anjili* (*A. hirsuta*), *Vetankorna* (*B. aylocarpa*), *Karimaruthu* (*T. tomentosa*), *Venya* (*P. marsupium*), *Pilavu* (jack tree, *A. integrifolia*), *Pongu* (*H. parviflora*), *Maillelu* (*V. altissima*), *Venteak* (*L. lanceolata*), *Chadaachi* (*G. tiliaefolia*), *Pavam* (*S. trijuga*), *Pala* (*A. scholaris*), *Elavu* (cotton, *B. malabaricum*), *Pajinu* (*V. indica*) and *Vimbu* (*K. calycina*) and bamboos. At Palapilli, there is a Teak Plantation which is about 800 acres in extent and 30 years old. Besides timber, the forests yield cardamoms, honey, wax, various drugs such as gallnuts, nux vomica, cinnamon, wild mace, &c., gums, horns, tusks, and *Chcenikai* (*Acacia concinna* pods). A line of tramway 15.4 miles long with two timber slides covering 2.68 miles, intended to connect the Parambikulam basin with the Kurumali, is in course of construction, and, when completed, will open up the magnificent virgin forests in the Chittur and Mukundapuram Taluks of the State. Elephants are caught in pits. They are then tamed and trained for forest operations and for festival processions, chiefly in temples. The operations are carried on chiefly in the Palapilli, Kodasseri and Nelliampathy Forests. The *Keddah* operations once tried were given up as being too expensive. Agriculture is the chief occupation of half the population of the State. The chief harvests are known as *Virippu* (September to October), the cultivation of which begins with the first showers of the South-West monsoon, *Mundakan* (December to January) carried on with a great deal of transplantation, *Puncha* (March to April), and *Kole* (April to June). The last named is peculiar to Cochin, Travancore and Malabar and means the cultivation of paddy in the fresh water lakes after draining away the water. Almost the whole of the Trichur lake is thus cultivated. The cultivation of the beds of these lakes deserves notice as illustrating a phase of 'the perpetual struggle of human industry against the forces of nature.' The beds are partitioned and temporarily bundled up into plots of varying extent, and the water is pumped out before sowing. It is a very speculative undertaking, for, if the frail bunds annually put up burst by some mishap, or if the monsoon sets in a little earlier than usual, as at times happens, there is danger of the whole crop being submerged and lost. In normal seasons, the outturn is very good. A good *Kole* crop very often saves the State from the effects of other bad harvests. There has of late been an improvement in the methods of draining the lakes, as steam pumps are being used instead of the primitive Persian wheels. Excluding the forests, all lands in the State may broadly be divided into wet lands, and *Parambas* (dry lands and gardens). Of the former, those situated

* It is also called *Paranki manu* (literally Firingi mango-tree), probably because it was first introduced into the State by the early Portuguese settlers.

chiefly on the margin of the back-waters are generally embanked for rice cultivation, and they afford much scope for reclamations and improvements. As these lands are submerged under salt water, their cultivation is taken up only after the first showers of rain diminish the brackishness of the water. As the soil is clayey and plastic, ploughing is out of question; cultivation is carried on in the simplest way possible; the fields are dug up into square or rectangular plots a square yard or two in area; sprouted seeds are sown over these plots, and covered over with the same soil; in four or five days, they take root and soon grow up into luxuriant plants. In other fields, sowing begins in May about four or five weeks before the monsoon. Large areas of fields yield two and sometimes three crops, but salt water fields invariably yield only the *virippu* crop. A good harvest depends entirely upon the seasonable fall and regular distribution of the monsoon showers, as the plants are scorched and spoiled by the hot sun making the water more brackish. Leaves, cattle dung and ashes are used as manure. There has been no improvement in the methods of cultivation; in the Northern Taluks, the somewhat hard soil is broken up by the country plough, while the loose sand of the Southern Taluks is simply dug up by the spade. About 50 varieties of seeds are sown. *Pokkali*, *Kolappayal* or *Oarumundakan* is the best seed for the cultivation of lands adjoining the lagoons. Leaving the fields fallow is almost unknown, except in the case of *Kole* lands. Several *chiras* or bunds are put up and maintained by the Sirkar, or by private individuals to prevent the entrance of salt water, and to protect the crops from being submerged by the floods. Except in the Chittur Taluk, there is no regular system of irrigation by means of reservoirs or canals, maintained by Government, or owned by private individuals. 'The periodical rains fall with such regularity as to time and quantity, and the earth yields her fruits so abundantly that, although in certain exceptional years there may be partial failures of crops, absolute agricultural famine, as a result of bad seasons, is quite unknown'. The copious water supply is allowed to run to waste into the sea, because the people have not felt the necessity of reserving the same. There are extensive plots of waste land, which can be profitably cultivated by means of artificial water supply.

Minerals.—Ancient writers speak of gold as having been found in the State, and exported with ivory and other articles for the building of the temple of Solomon, but at present traces of auriferous quartz are not discernible anywhere. The only mineral productions, so to speak, obtained in any marketable quantities are laterite and granite, used for building purposes, the former more largely than the latter. Calcareous shells are collected from the seacoast, the sea, and the lagoons. In several places, traces of iron ore are common, being found in masses or veins, chiefly in the substance of the laterite. Mica is met with in some places, but it is not worked.

Animals.—The forests abound in elephants, tigers, bears, hyænas, wolves, leopards, bison, deer, swine, foxes, monkeys, birds such as kites, doves, pheasants, parrots, wild fowls and vultures. Various species of reptiles including venomous snakes are commonly met with, especially in the Northern Taluks. Of domestic animals, cows, buffaloes, dogs, sheep and goats are found extensively in the plains.

20. The State has never been remarkable for any staple manufactures, except the usual village industries meant to supply the few and simple wants of an Indian people. In the Cochin Taluk, where cocoanut is very largely cultivated, the pressing of oil is now carried on in mills worked by steam-power, which are slowly displacing the country mills worked by men or bulls. At Mattancheri, there are some coir presses. A few tile and brick manufactories have been opened in the Mukundapuram and Trichur Taluks, where tiles of the Mangalore pattern are made. The pointed and the pan tiles made by the ordinary potters are fast going out of fashion. The products of the handloom weaving

industry consisting of a variety of laced and unlaced cloths made of English cotton twist imported from Bombay, and carried on chiefly in the Chittur and Talapilli Taluks are gradually displacing the Tinnevely cotton goods, which for many years commanded a large sale in the State. The works of the blacksmith do not go beyond those of tools and implements of various kinds and the appliances necessary for the construction of a house. The brazier and the copper-smith supply various kinds of vessels required for culinary and other purposes. The goldsmith, the carpenter and the mason follow their respective professions, which of late have shown some improvement from an artistic point of view. Earthen vessels of different kinds meant chiefly for the kitchen are supplied by the potters. The beautifully chequered grass mats of fine texture made in the Talapilli and Trichur Taluks deserve mention, as they have been highly spoken of and awarded prizes at important Industrial Exhibitions. The cultivation or manufacture of indigo has not developed into an industry. The indigo plant grows wild in some places.

21. *Means of communication.*—Before considering the commercial interests of the State, a few words may be said about the means of communication. Between the littoral strip of land adjoining the Arabian Sea and the mainland lies the continuous sheet of lagoons that have been brought into existence by 'the perpetual antagonism between the mountain torrents and the sea'. Running almost parallel to the sea, and branching into the interior in several places, these 'land-locked lagoons' extend from Tirur on the Madras Railway to Trivandrum, the capital of Travancore, covering a distance of about 220 miles, of which nearly 67 miles are within Cochin territory with short inter-spaces, on either banks, of Travancore or British borderlands. They consist of a series of narrow and winding canals that often open out into glassy expanses, varying in depth from 3 to 60 feet, and margined all along with *tipes* of the tall and fruitful cocoanut palm, and afford on the whole a magnificent system of water highways. For a distance of nearly 35 miles from Arcokutty in Travancore to Karupadanna in the State, they are navigable for boats from four to five tons of burden at all times of the year, the remaining distance to the north consisting mostly of canals, being navigable only during the monsoon months. Throughout the State, there are many public roads connecting all important stations, the total length of which is 496 miles. Of these, 354 miles are metalled, and annually maintained. The Shoranûr-Cochin Railway passing almost right through the centre of the State for a distance of 64.83 miles, through an undulating country of alternate hills and paddy fields, and affording beautiful scenery, connects Shoranur on the Madras Railway line with Ernakulam the capital of the State, which is separated from Mattancheri and British Cochin by the Cochin Kayal 2½ miles across. In the previous sections, reference was made to the advent, in the earlier ages, of the Phœnicians, the Jews, the Greeks, the Moors, &c., and in more modern times, of the Portuguese, the Dutch and the English, following one another in quick succession, for purposes of trading with this coast. It was also pointed out there how Cranganûr, the earliest seaport on this coast being blocked by sandbanks, lost all its importance as a centre of trade, and how Cochin took its place. Cochin recognized as one of the finest natural harbours in all India, Bombay being excepted, has also shared the fate of Cranganûr to a certain extent, but the question of opening up and improving the harbour is engaging the attention of the Imperial Government. As it does not at present afford safe anchorage during the monsoons, the Sirkar ports of Narakkal and Malipuram are taken advantage of by steamers, sailing ships, *Palmaris*, &c.

Export and import.—The chief articles of import are rice, paddy, wheat, and other grains, oil-seeds, cotton and woollen goods, cotton twist, hardware, copper and lead sheets and slabs, kerosine oil, wines, salt, opium, tobacco, umbrellas,

medicines, &c. The exports comprise coir yarn, fibre, coirmatting, *copra* (dried kernel of the cocoanut), cocoanut oil, oil-cake, arecanut, dried fish, timber, coffee, pepper, ginger, lemon-grass oil, hides, horns, &c.

Customs.—The following extract from the Administration Report for 1063 (1887–88) briefly defines the relation between the British Government and the State in regard to the Customs revenue of the State, and also explains the circumstances, which led up to the Interportal Trade Convention of 1865:—

“Anterior to 1039, the Cochin Government maintained inland Chowkies or Customs Stations at Mattancheri, Azhikal and other places along the back-water and levied export and import duties on all goods passing through them. The collections at these Chowkies and at the Sirkar Port of Malipuram formed the Customs Revenue of the State. As these fiscal restrictions proved serious obstacles to free trade, and the financial interests of the British Government had been affected by the diversion of trade from British Cochin caused by the low rates of duty levied at the Sirkar Ports situated only a few miles distant, it was found expedient to enter into arrangements with the British Government. The Interportal Trade Convention concluded between Cochin and the British Government on the 21st June 1865 put an end to the prevailing evils by abolishing the inland Customs Stations formerly maintained by Cochin, by equalizing the customs duties at the Sirkar ports with those levied in British Cochin and assimilating the local price of salt to that obtaining in British Malabar. The Sirkar Ports were declared to be free ports to British Indian Commerce. As compensation, the British Government granted to the State the sum of Rs. 1,00,000 annually, which was based on the average customs collections of Cochin for the three previous years, and a further sum of Rs. 10,500 in consideration of its abandoning the import of tobacco”.

22. Towards the close of the last section, I have briefly stated the circumstances

Political relations.

under which the State entered into a subsidiary alliance with the East India Company in 1791, and also shown why the treaty had to be renewed in 1809. This treaty forms the basis of its present relations with the Paramount Power.

By the terms of this agreement briefly told, the friends and enemies of either of the contracting parties are to be considered as the friends and enemies of both, the subsidy fixed at one lakh in 1791 was raised to Rs. 2,76,037, the enhancement having been made for the maintenance of one battalion of native infantry for the defence of the State; the Raja was also to contribute further sums in proportion to his means towards military expenses, should any necessity arise for employing a larger force for the protection of the State. Failure of funds to meet either ordinary or extraordinary military charges was provided for by the Company affirming its right to interfere in the affairs of the State, to introduce such reforms in its administration and to take such further steps, as would improve the finances of the State. The Raja agreed to be guided by a sincere and cordial attention to the relations of peace and amity established between the Company and its allies, to hold no correspondence with any foreign States, or admit any Europeans into his service, or permit any to remain in his dominions without the knowledge and consent of the Honourable East India Company. The Company retained the right of garrisoning or dismantling any fortress in the Raja's dominions, as well in time of peace as of war, if the complete protection of the Raja's territory required the same. The Raja further agreed to pay at all times the utmost attention to such advice as the English Government may occasionally deem it necessary to offer to him for the good and progressive administration of the State. In return for this, the Company undertook to defend the State against all enemies and to preserve the integrity of its territory. In 1818, the subsidy was reduced to two lakhs, and the State now pays annually a sum of Rs. 2,00,089 in ten instalments beginning from the second month (*Kanni*—September) of the official year.

Government.—In Section B, we have brought the historical summary to the formation of the modern State of Cochin with its hereditary king as the Ruling Chief, with the Diwan appointed from time to time as His Highness' chief minister and responsible adviser subject to the advice of the British Resident, who has political charge of the State conjointly with that of Travancore, being styled the British Resident in Travancore and Cochin. Having given the chief geographical features of the State so formed, we shall close this Section with a brief sketch of the administrative progress which the State has made since then.

The office of *Valiya Sarvadhikariakar*, as the chief minister of the State was in early times styled, was in 1818 changed to that of *Diwan*. Under the *Valiya Sarvadhikariakar*, there were *Sarvadhikariakars*, the *Thekkemughham* (the Southern Division), the *Vadokkemughham* (the Northern Division), and, for some years at least, the *Kizhakkemughham*, (Eastern Division—Chittur), who in a way corresponded to the *Peishkars* of the present day. Subordinate to these again were *Kariakars*, who discharged almost the same duties as the *Tahsildars* of our own times. The *Tirumukham Menons* of those days have since become the *Taluk Samprathies*. No definite information is at present available as to the time when these posts were created. In 937 (1762), the revenue administrative divisions came to be known as *Kovilakathumvathils* (Taluks), and their sub-divisions *Proverthies*. At the close of Munro's Administration, Nanjappiah, the first Diwan of the State, was appointed to that post in 993 (1818), after which the subordinate officers mentioned above also came to be known by their present designations. In the earlier years, the Diwan discharged the twofold duties of the Chief Magistrate and Revenue Officer.

23. *Revenue.*—As has been already stated, the State is now divided into two divisions, the Northern and the Southern, each presided over by an officer with the designation of *Peishkar*, who acts under the orders of the Diwan and corresponds to the Collector of a British District. The post of Diwan *Peishkar*, as

Administrative departments.

he was styled up to 1069, seems to have been first created soon after that of Diwan itself, for Seshagiri Row, who succeeded Nanjappiah as Diwan, appears to have held that office prior to 1825. Some of the earlier Diwan *Peishkars* worked in the Resident's office. In 1035, the Diwan *Peishkar* was posted to Trichur practically as a Divisional Officer to assist the Diwan in the revenue and criminal administration of the State. In 1054, a Deputy *Peishkar* was appointed, and placed in charge of the four Taluks in the Southern Division with the same powers as regards matters revenue and magisterial, as were exercised by the Diwan *Peishkar*. In 1069 (1894), the two Divisions were distinctly designated as the Northern and Southern Divisions, and placed under *Peishkars*, who are also District Magistrates, each in his own Division. Under the *Peishkars* are the *Tahsildars*, seven in number, who are the responsible heads of Taluks. The *Tahsildar* is assisted by an official called a *Samprathy*, who corresponds to the *Sheristadar* of a British Taluk. He is in charge of the accounts of the Taluk. The Taluk is divided into a number of *Proverthies* made up of *desams* or villages, each in charge of a *Parvathyakaran* assisted by accountants, two or three in number, all of whom work conjointly in the collection of revenue (vide para 14 of this Section). In the earlier stages, the *Peishkars*, *Tahsildars* and the subordinates under them had to attend to duties so manifold and varied in their nature, that they were at once the collectors of revenue, magistrates, supervisors of public works, managers of religious and charitable institutions, inspectors of police, collectors of salt, abkari, opium, tobacco and customs revenues, purveyors of provisions for public feasts, and guardians of public health—in fact they had to attend to every detail of administration. With the opening of separate departments, their powers were decentralized.

Police.—The Police Administration was at one time in the hands of an Officer styled *Daroga*, under whose supervision were the *Tannahs* and the executive staff of *Naiques*, *Aminadars*, *Muthelpers* and peons. Later on, in 1010 (1835), the Tahsildars of the different districts (Taluks) were constituted Police Officers by Regulation III of the same year, and the inferior servants of the districts, viz., Tannah Naiques, Peons, Samprathies, Pillaymars (accountants) Proverthikars and village watchers were placed under their authority. 'The Diwan Cutcherry was invested with the supervision of Magisterial and Police duties', and of servants appointed by the Huzur to conduct the same. A Police Kariakar stationed at Tripunitura discharged the duties of a Police Inspector till 1059 (1884), when the post was abolished. In 1040, 'a Police *Ameen* with nearly the full powers of a Head of Police' of the time was appointed at Nenmara for the special benefit of the Coffee Planters on the Nelliampathies. Under the orders of the Diwan, he also investigated cases of breach of contract by subordinates and coolies working on the Coffee Estates as provided for by Regulation II of 1041 relating thereto. The post was subsequently (1065) changed to that of a Sub-Magistrate. In 1883, the Police Regulation (Regulation I of 1058), was passed, and with it, a separate department was opened, and placed under the supervision and control of a Superintendent with an Inspector for each Taluk. The new system was put into working order only in 1059. The department was reorganized in 1898, when the Inspectors were graded and their salaries raised. The Police headquarters, tentatively transferred in the previous year from Ernakulam to Trichur, were permanently located at the latter station as being a central place in the State. In the year of the census, a British Officer, whose services have been lent to the State for seven years by the Madras Government, was appointed as Superintendent. Its actual strength on the last day of that year was 68 officers and 416 men. Besides the Superintendent, there are six Division Inspectors and a Reserve and a Detective Inspector.

Civil and Criminal Justice.—A brief sketch of the course of legislation, which has built up the existing machinery for the administration of justice in the State, may next be attempted. In doing so, it is not necessary to go farther back than the year 988 M. E. (1813), as any account of the epoch prior to it would but be more or less conjectural. In that year, a Hukm-Nama was issued with the object of placing the administration of justice on a constitutional basis. After referring to the extreme inconvenience to which suitors used to be subjected owing to the absence of duly constituted tribunals for administering justice, and of settled rules of law and procedure, and after condemning and formally abolishing ordeals, it proceeds to establish a High Court or the Huzur Court with appellate powers, and two Lower Courts,* to assign to them their respective jurisdictions, to penalize certain heinous wrongs, to direct what law should be administered by the established courts, and to lay down a very meagre outline of Civil and Criminal Procedure, being based mainly upon the provisions of the Hukm-Nama, *Dharma Sastras* and local usages and customs. This was supplemented in the following year (989 M. E.) by another Hukm-Nama. In respect of this latter, it is enough to note that it required for the first time that complaints should be written on *Acchadi Ola*† (stamped *cadjan*).

* Of these, one was at Trichur exercising jurisdiction over the Taluks of Trichur, Talapilli and Chittur, and the other at Tripunitura for the remaining Taluks. Both classes of courts had three Judges, but in the High Court, the Diwan also sat with the Judges. The two Lower Courts subsequently became the two Zilla Courts,—the Trichur and Anjikaimal—the latter of which came to be so designated after the transfer of the Court from Tripunitura to Ernakulam in 998.

† It must be noted here that these stamped *cadjans*, on which complaints were to be written, were quite different from the stamped *cadjans* used later on for executing documents. These latter came to be used only after Regulation I of 1012 (1837), was passed. The *Acchadi Ola* was only a meagre substitute for court fee.

The year 1010 (1835) was one of exceptional legislative activity in the State. Four Regulations were passed with a view to amend and consolidate the laws relating to the constitution of the State Judiciary. The administration of Civil Justice was in the first instance left in the hands of two courts of original jurisdiction—one in each of the two Zillas, into which the whole State was divided for this purpose. These Courts were styled the Zilla Courts, and were empowered to try all suits brought within twelve years from the date on which the cause of action arose. The appellate civil jurisdiction was exercised by a court which was styled the Appeal Court (Regulations I and II of 1010, A. D. 1835). Of Criminal Courts, there were five grades, established by Regulations III and IV of the same year:—

i. The Tahsildars of the different Taluks, who were constituted Police Officers were invested with powers to try and punish offences of a trivial nature. They were also empowered to hold preliminary enquiries in cases of commission of grave offences, and to commit the accused, if necessary, to stand their trial before the Zilla Criminal Courts;

ii. The Diwan, who was to exercise supervision over the Tahsildar-Police Officers, was invested with the functions of a Magistrate and empowered to pass sentence of fine not exceeding Rs. 50, or imprisonment with hard labour for a term not exceeding three months, or whipping which was not to exceed a dozen stripes. He possessed also the power of commitment to the Zilla Criminal Courts, and jurisdiction to revise the proceedings of the Tahsildar Magistrates;

iii. The Zilla Criminal Courts were invested with powers to pass sentence of imprisonment of either description for a period not exceeding one year, fine not exceeding 100 Rs., and whipping not exceeding twenty stripes;

iv. The Court of Sessions, consisting of one of the Judges of the Appeal Court and the *Sastry* of the Zilla Court, held quarterly Sessions in the Anjikaimal Zilla, and half-yearly Sessions in the Trichur Zilla. At such Sessions, charges of grave offences were tried. This Court was empowered to pass sentence of imprisonment of either description for a term not exceeding three years, fine not exceeding Rs. 200, and whipping not exceeding 36 stripes;

v. The Appeal Court, which was invested with appellate and revisional powers in criminal cases, was authorized to pass any sentence; but if it exceeded 14 years' imprisonment, or 36 stripes, or if it was one of death, it was subject to the confirmation of the Huzur (His Highness the Raja) communicated through the *Delawaye*.

It may also be noted here that Regulation I contained provisions for levying fees on suits, and allowed parties to be represented by pleaders in civil suits. Regulation I of 1041 (1865) insisted on the appointment of *duly qualified* men as *vakeels* to plead in the courts. Persons on criminal trial were not permitted to be assisted, or to make their defence by counsel till the passing of Regulation III of 1043 (1868).

This adjustment of jurisdiction could not in the nature of things be final; and as suitors for public justice became more and more numerous in the course of years, necessity was felt for the creation and gradual multiplication of subordinate grades of courts styled the Courts of District Munsiffs. Regulation I of 1036 (1861)

provided, among other things, for opening Munsiffs' Courts* for the first time. Their establishment was merely tentative at first, and they were accordingly given only a very limited jurisdiction in civil cases. As, however, their usefulness became gradually apparent, their number was increased, and a special Regulation, I of 1042 (1866), was passed for 'extending', to quote the Preamble of the Regulation, 'the powers vested in the Munsiffs, and for defining their jurisdiction'. At the present day, this Regulation is more of historical than of legislative interest or importance. In 1039 (1864), an attempt was made to simplify the procedure of the Civil Courts, and Regulation I of 1039, modelled on Act VIII of 1859 of British India as amended by Act XXIII of 1861, was passed. This has not yet been superseded.

Four years later in 1043, certain material changes were made in the constitution of the Courts, and in the administration of Criminal Justice. These changes may be summarised thus:—(1) The Appeal Court was to consist of three Judges, or such other number as His Highness the Raja deemed fit to appoint; (2) each of the two Zilla Courts was to consist of one or more Judges not exceeding three; (3) the Circuit Sessions Court was abolished; (4) the Zilla Courts were empowered to try all criminal cases irrespective of the nature of the offence committed, but the sentences passed by them were subject to the approval and confirmation of the Appeal Court, when they exceeded the assigned limits of their jurisdiction; (5) the Appeal Court was invested with original criminal jurisdiction in addition to its appellate functions; (6) punishments in criminal cases were regulated, as nearly as might be, in accordance with the British Indian Penal Code. The Law of Limitation (Regulation II of 1043) was also codified in the same year on the model of the British Indian Act XIV of 1859. Both this and the Civil Procedure Code have been found to be very defective to meet the requirements of modern times, and with a view, accordingly, to amend them, Draft Bills have been submitted to the Madras Government.

There are special courts for the trial of offences committed within the State by European British subjects. These courts are presided over by European Officers of the State, who are appointed Justices of the Peace and Special Magistrates for the trial of such offenders. The first Special Magistrate and Justice of the Peace was appointed by Proclamation, dated 17th May 1875.

We may now pass on to the year 1057 (1882). The first Regulation passed in the year was 'to amend the law relating to the Civil Courts'. Four grades of Civil Courts were established, (i) His Highness the Raja's Court of Appeal, (ii) the Appeal Court, (iii) the Zilla Courts, and (iv) the District Munsiffs' Courts.

His Highness the Raja's Court of Appeal was to be the highest tribunal in the State. The function of the Appeal Court was to be solely appellate in civil

* As the Chittur Taluk lay isolated from the rest of the country, and was situated at some distance from Trichur, the station of the nearest Zilla Court, the Tahsildar of Chittur was in 1027 (1851-52) invested with the powers of a Munsiff to hear and dispose of suits for property not exceeding Rs. 100 in value. Towards the end of June 1861, the Tahsildar's civil jurisdiction was withdrawn, and two District Munsiffs were appointed for the adjudication of civil suits not exceeding Rs. 100 in value, one at Ernakulam with jurisdiction over the Districts (Taluk) of Cochin and Kanayanur, and the other at Chittur with jurisdiction over that District. A single Judge of the Zilla Courts was at the same time authorized to hear and dispose of Small Cause suits in those Districts, where there were no Munsiffs. In the beginning of 1033 (September 1862), two more Munsiffs' Courts were opened, one at Irinjalakuda for the Districts of Mukundapuram and Cranganur, and the other at Vadakancheri for the Districts of Talapilli and Trichur. Thus at the end of 1033, there was no part of the State in which a Munsiff did not exercise civil jurisdiction, and from that date, the Zilla Judges ceased to exercise Small Cause powers. In 1044 (1867-68), the combined jurisdiction of Trichur and Talapilli was divided, and a separate Munsiff was appointed for the former District. In 1052 (1876-77), a Munsiff's Court was established at Cochin for the benefit of the people of that Taluk. This was abolished in 1058 (1882-83), but was re-opened in 1065 (1889-90), in view of the heavy file of the Munsiff's Court at Ernakulam. At the beginning of 1077, the Sub-Magistrate of Neumara was invested with the powers of a Munsiff for the trial of suits of a Small Cause nature up to Rs. 50, arising within the Neumara Proverthy.

matters; and in certain specified cases its decision was to be final. The Zilla Courts were to have power to try civil suits (on the original side), wherein the amount or value of the subject matter exceeded Rs. 500, and all suits in which the Sirkar was a party. They were also authorized to hear and determine appeals from the 'regular decisions' of the Munsiffs, and such appellate decisions 'in all cases of a Small Cause nature, wherein the value involved did not exceed Rs. 100, were to be final'. The District Munsiffs were empowered to try suits, of which the amount, or value of the subject matter, did not exceed Rs. 500; but there was a proviso excluding from their cognizance all suits in which the Sirkar was a party. They were also invested with Small Cause powers to the extent of Rs. 25.

In respect of the Criminal Courts, no material changes were made till 1059, (1883), when the existing Criminal Procedure Code was passed (Regulation II of 1059). This Regulation is *mutatis mutandis* the same as the British Indian Code (Act X of 1882), and it forms, along with the Penal Code (Regulation I of 1059), the ground-work of the administration of Criminal Justice in the State. Under the provisions of the former of these Regulations and Regulation I of 1058, the Tahsildars were constituted Magistrates, and divested of their Police functions, thus effecting the highly desirable reform of separating the functions of the Police from those of the Magistracy. The Diwan also was relieved of his Magisterial duties by the appointment of District Magistrates. In 1065, two Sub-Magistrates were newly appointed, one at Adur in the Mukundapuram Taluk, and the other at Kunnankulam in the Talapilli Taluk.

Regulation II of 1061 (1886) provided for the execution in the State of the decrees of the Civil Courts in British India and in Travancore, in the same manner as the decrees of the Cochin Civil Courts.

And lastly, we may note the changes effected by Regulations II and III of 1070, the Cochin Chief Court and the Cochin Civil Courts Regulations. Section 3 of Regulation II enacts that the Appeal Court shall henceforth (*i. e.* from the first day of *Dhanu* 1070—15th December 1900), be designated the Chief Court of Cochin. Section 9 invests this Court, in addition to its former appellate and revisional powers, with original civil jurisdiction, and Section 10 retains its original criminal jurisdiction conferred by Regulation I of 1043. As this Regulation repeals Section 2 of Regulation I of 1057, which established the Raja's Court of Appeal, and does not re-enact it, the Chief Court has become the highest Court in the State. As for Regulation III, it does not effect very many changes. It enacts that the Zilla Courts shall henceforward be called District Courts, and it invests these Courts with original civil jurisdiction, which is to extend to all suits of a civil nature. Their appellate powers are not taken away, but a right is given to suitors to specially appeal, *in all cases*, from their appellate decision to the Chief Court. The Munsiffs' jurisdiction is extended up to Rs. 1000, and they are also empowered to exercise a summary jurisdiction in suits of a Small Cause nature, of which the value of the claim does not exceed Rs. 50.

Before closing the subject of judicial administration, we may mention that the judicial department of the State consists at present of the Chief Court (with the Chief Judge and two Puisne Judges, of whom one is always to be a Christian), two District Courts (each with one Judge), seven Munsiffs' Courts, two District Magistrates, and seven Tahsildar Magistrates and three Sub-Magistrates with Second or Third Class powers. The staff consists of officers, of whom many are Graduates-in-Law, and nearly all are qualified Graduates-in-Arts. The substantive law administered in the State is virtually the same as that in British India. The judicial receipts (Civil and Criminal) amounted to Rs. 31,518 in 1040, and to Rs. 1,72,105 in 1076.

The Law Committee.—In the latter half of the year 1068 (1893), two Committees were temporarily appointed, one to revise the existing Civil Procedure Code and the Limitation Regulation, and the other to draft a Stamp Bill, an Abkari Bill and a Land Acquisition Bill. In March 1895, a Committee consisting of both official and non-official members, eight in number, was constituted for drafting Regulations. The strength of the Committee has remained the same, although there have been occasional changes in its *personnel*. The chief business of the Committee is to advise the Darbar as to the necessity of amending old Regulations so as to bring them into line with the corresponding ones in British India, and of making new ones, whenever necessary, and also to draft the necessary Bills. Bills drafted by the Committee are sent up to the Diwan for approval and necessary action.

Jails.—During the administration of the State by the Kariakars, there were Tannahs in charge of Naiques and peons at the head-quarters of these officers. These Tannahs practically served the purpose of the Police Station sub-jails of the present day. The earliest Jails appear to have been opened in 990 M. E., being attached to the two Lower Courts at Tripunitura and Trichur, which were established by the Hukm-Nama of 988 M. E. The Tripunitura Jail was subsequently transferred to Ernakulam, when the Court itself was removed to the latter place and established there under the designation of the Anjikaimal Zilla Court. Even after the transfer of this jail, there existed at Tripunitura a sub-jail, where a few prisoners drafted from the Ernakulam Jail used to be stationed up to the year 1070. They were employed chiefly in cleaning the roads there and keeping them in repair. It may be noted here that, till recently, convicts used to be employed chiefly in the work of sweeping roads, cleaning public tanks, opening new roads, and metalling and maintaining them. In 1068 (1892), the Jail department was reorganized. The Ernakulam District Jail was constituted a Central Jail, and, with the sub-jail at Tripunitura, was placed in charge of a European Superintendent. The Trichur District Jail was abolished, and sub-jails were established in the several Taluks. In 1070, the branch jail at Tripunitura, already referred to, was also abolished, the conservancy of the place being entrusted to the medical officer in charge of the local hospital as an *Ex-officio* Sanitary Officer. As a result of the re-organization of the department, convicts are less frequently employed in out-door work. The new Superintendent introduced certain indoor industries such as carpentry, manufacture of coir, coir mats, rattan blinds, coarse cloths, &c., which find ready sale. The Civil Surgeon at British Cochin, who was also the Chief Medical Officer to the Darbar till 1895, had for many years supervision over the Jails, and looked after the health of the prisoners. At present, there are seven sub-jails besides the Central Jail at Ernakulam. For the better management of the Jails, the Darbar in 1901 passed a regulation (Regulation VI of 1076) on the lines of the British enactment.

Registration.—Regulation I of 1049 (1874) on the lines of British Act VIII of 1871, which was brought into force only from the first day of the next official year (1050), provided for the registration of documents executed in the State. Under the provisions of this Regulation, a special department was organized with the Huzur Registrar at its head. District Registry Offices were also opened at the time, one in each Taluk. A few more offices have since been opened so as to cope with the increased work of the department, and to meet the convenience of the people. At present, there are 15 District Registry Offices. In 1050, the receipts of the department amounted to Rs. 15,050, and in 1076, they came to Rs. 48,102.

Public Works.—The supervision of public works was, for many years (till 1073), entrusted to the Peishkars and Tahsildars, who carried out the works either through their own subordinates or through private contractors. The Palaces

of His Highness the Raja and members of his family, and the other public buildings at Tripunitura, were looked after by a *Maramath Vicharippukaran* or Superintendent specially appointed for the purpose, who continued to work from 1033 to 1066. The Department of Public Works was first organized and placed under the control of a qualified European officer towards the end of 1868. The State was divided into three divisions, each of which was placed under a Divisional Officer. With the increase of public buildings and roads, the staff has had to be strengthened occasionally. But the Maramath department under the supervision of Taluk officials still continued to work side by side with the new department. In 1066 (1891), the *Maramath* department was reorganized by the appointment of a *Parishodhakan* (Supervisor) with an Overseer in each of the Divisions, the Northern and Southern. The post of Superintendent at Tripunitura was abolished, and a Sub-Overseer appointed in his place. The Parishodhakan has had the special duty of supervising the construction of temples, charitable institutions and Palaces in conformity with the principles of '*Thachu Sastra*', the Hindu science of architecture. The *Maramath* department as such was practically abolished in 1073, but the post of Parishodhakan has been retained. The Public Works Department itself was re-organized in 1074 (1898-99). The scheme of reorganization provided among other things for abolishing the post of one of the Assistant Engineers, for raising the salary of the Supervisors, for increasing the number of Overseers from four to eight, and grading their salaries, and for a thorough revision of the office establishments of the Chief Engineer and the Divisional Officers by strengthening the existing staff and raising their salaries. In view of the large drawings that remained unaccounted for, the old accounts were audited and wound up, and several adjustments were made during the year. A detailed Code regulating the work of the department was framed and introduced in the same year. In 1076, the staff of the department consisted of the Chief Engineer, an Assistant Engineer, three Supervisors, eight Overseers, three Sub-Overseers, Surveyors, clerks, and menials. The Darbar has in the course of the last decade incurred on public works an average expenditure of between four and five lakhs of rupees per annum.

Anchal System.—The State has had its own *Anchal* (Postal) System from very early times, which under an inter-Statel arrangement worked with the same department in Travancore. It was at first meant chiefly for the transmission of official letters and parcels within the two States. Up to 1866, private messages also were being conveyed free of charges. In that year, small rates of postage were levied in cash. The department was organized on the present lines in 1065 (1890). The Anchal Act (Act I of 1067 M.E., 1892 A.D.) was passed in 1067, and some denominations of State Anchal stamps were also introduced towards the end of that year. In 1073 (1897-98), a thorough change was effected in the design and colour of all denominations of Anchal stamps* and covers, and 3 pie stamps and 2 pie cards were newly introduced. In 1074 (1899), a Dead Letter Office was opened as a branch of the Anchal Superintendent's Office. There are 32 Anchal Offices situated at conveniently short distances; and letter boxes are also placed in important villages. Besides the usual staff of clerks and Anchal masters, there are three officials to supervise the proper working of the department—a Superintendent, an Inspector and an Overseer. The British Postal System works side by side with the State Anchalf.

* The various denominations of Anchal stamps in use at present are three pie, half puthan (5 pies), one puthan and two puthan stamps. Besides these, there are three denominations of Anchal covers ($\frac{3}{4}$ puthan, one puthan and two puthan), and Anchal cards (single and reply) valued respectively at 2 and 4 pies each. The Superintendent of Stamps is in charge of the manufacture, custody and issue of these stamps also. The Anchal Masters are allowed a discount of 5 per cent. on the sale of Anchal stamps.

† The total length of the Anchal line in the State is 245 miles. The number of articles (official, private and received from British Post Offices) carried by the department in the year of the census was 6,60,307.

There are in all 21 British Post Offices, a few of which are combined Post and Telegraph offices. Some of these are only experimental offices. The Travancore Government has Transit Offices at Shoranūr, Trichūr Karūpadanna and Ernākulam, which are meant chiefly for the booking and transport of heavy packets and parcels.

Forests.—A system of forest lease appears to have existed prior to 990 M. E. In the subsequent period, the State Forests appear for well-nigh 40 years to have been at different times subject to the supervision of some European or native Officer. The forests used to be leased out to merchants for cutting down and removing the trees within specified areas. As the operations were being carried on without much regard to the principles of forestry, the necessity for reform was imminent. A special department was therefore organized in 1835, and placed under the supervision of a European Officer. He divided the forests into seven districts, over each of which was appointed a *Vicharippukaran* (manager), whose duties were, however, confined to the extraction of teak from the hills adjoining the low country, and stocking the same in special depôts. A few years later, the forests began to be worked on the permit system for all produce other than teak, rosewood, ebony, firewood and minor produce. Of these latter, teak, rosewood and ebony continued to be worked departmentally. The sole right of collecting and selling firewood and other minor produce was sold by contract. Mr. Hudson, the Chief Engineer of the State, held the office of Comptroller of Forests too from April 1881 to November 1896. Owing to unscientific working and inefficient supervision, the forest revenue fell short of the resources. In 1893, the Conservator was asked to submit a full report on his department with suggestions for its improved working. In 1895, the matter was laid before the then British Resident, and after a great deal of correspondence between him and the Darbar, Mr. Foulkes was deputed by the Madras Government 'to inspect the Cochin Forests and to advise the Darbar in regard to the conservancy and better working of the same.' Mr. Foulkes entered on his work in 1897, and submitted a detailed report in the same year embodying his suggestions for their improved working. About the middle of 1898, the then Resident Mr. Rees himself inspected the Forests, and favoured the Darbar with his views. In pursuance of these, a root and branch reform was effected, which resulted in a thorough reorganization of the department in 1899 by a British Officer. Mr. Alwar Chetty, who assumed charge as Conservator in April 1899, divided the forests into two divisions, the Northern and Southern, and placed each division in charge of a qualified Divisional Forest Officer, assisted by a number of subordinates—rangers, foresters, guards, watchmen, &c., to check the operations of the department at their various stages. In 1900—01, the *Kuttikanam* system, or cutting down trees after payment of seigniorage, which greatly damaged the forests by unregulated fellings, was done away with, and the coupe system was introduced. The old accounts of the department were overhauled and audited, and the Forest Code was introduced to regulate the operations of the department in all their details. The absence of any forest laws to guide the working and penalize offences has greatly hampered the work of the department. The forest operations were being controlled by a series of Notifications issued from time to time, which no doubt contained penal clauses. One of the earliest of these is dated 998 M. E. A Forest Bill is now before the Darbar, and, when it is passed, the department is expected to work on more satisfactory lines. Besides the large quantities of timber supplied to the Public Works Department of the State and to private individuals, the department has at present extensive transactions with the Madras Railway Company and the Cordite Factory, Coonoor. The opening of a great extent of the virgin forests, for which active steps are being taken, will develop the forest resources and enhance the revenue of the State under this head. In 1040, the Forest revenue was Rs. 73,989, and in 1076, it was Rs. 5,08,112, the working expenditure in the latter year being Rs. 3,55,836.

Salt.—There is enough on record to show that salt required for consumption in the State was from very early times manufactured locally, though at this distance of time, it is not easy to ascertain when exactly the industry was first started and made a source of revenue to the State. During the time of the Kariakars, there existed some arrangements for the manufacture and sale of salt. Local manufacture appears to have been regulated, and depôts for storing the article and bankshalls for the sale of the same, seem to have been established and worked on some systematic lines as early as the year 989 M. E. (1814), that is, during the time of Colonel Munro's administration of the State. It also appears that salt was imported from Bombay and Goa prior to that period. In all probability, the foreign salt was first introduced into the State by the Portuguese. At the general Settlement of 996 M. E., salt beds or pans were registered and assessed distinctly as such in some of the Taluks, notably, Cochin, Kanayanūr and Trichūr. The earliest known arrangements were simple enough. The owners of saline lands carried on the manufacture under the supervision of Sirkar officials. They were required to sell to the Sirkar at a certain fixed price the whole quantity of salt produced by them. In localities, where the commodity was manufactured, there were depôts or store-houses, whence it was distributed for sale. As the result of the Interportal Trade Convention of 1865, the selling price of salt in the State was in that year assimilated to that obtaining in British territory, viz., Rs. 1½, which was about twice what it was in the State at that period. This measure caused considerable decline in the sales—a decline which was attributed partly to the illicit manufacture of salt in the State, but mostly to the smuggling of foreign salt. The high price at which salt was sold in the Sirkar bankshalls gave an impetus to clandestine manufacture and the nature of the country afforded peculiar facilities for the same. Moreover, the State territory was so intermixed with Travancore and the British District of Malabar—where, it must be remembered, private manufacture was legalized at that period—that the detection of the illicit traffic proved to be a matter of no small difficulty. As a first step towards striking the evil at the very root in the State itself, and in view of the larger sale of the better salt imported from Bombay, the local manufacture was gradually discouraged, till at last it was practically stopped in 1043. The depôt at the port of Malipuram was converted into a central depôt for storing salt supplied from Bombay by the contractors, and in 1045, it was placed in charge of a Superintendent. A similar depôt was subsequently established at Trichūr. From these depôts, salt was distributed for sale to the bankshalls in different parts of the State. In 1054, an Inspector was appointed to check the work of the bankshall subordinates. The small and insufficient Preventive Force, which was entrusted with the work of checking illicit manufacture and sale, was strengthened in 1068, and placed under the orders of the Assistant Superintendent of Police. In 1069 (1894), a separate department was organized, and a Superintendent appointed to control the administration of the same. In June 1900, the Darbar borrowed the services of a British Officer who has been appointed as Superintendent of Salt, Abkari, Customs, Opium and Tobacco Revenues. The department has since been reorganized by him, and an efficient Preventive Force formed. A separate Customs Officer not being required at Malipuram, the Customs and Depôt Superintendents' Offices have been amalgamated, and several reforms in the administrative details have also been effected. In 1040, the average consumption of salt per head of population, taken on a rough calculation, was nearly 20 lbs. and the revenue Rs. 1,70,470. In 1076, the average consumption was 17½ lbs. and the revenue Rs. 5,08,886, being 18½ per cent. of the total revenue of the State.

Abkari.—Arrack and toddy were articles of Sirkar monopoly from very early times. There is reference to this monopoly prior to 993 M. E. Section 38 of Regulation III of 1010 makes it penal to smuggle, or trade in articles

of Sirkar monopoly, in which arrack has been included. What items of revenue were comprised under this head in those early days has not been definitely ascertained. It is however known that, for some years prior to 1037 (August 1861), a light tax called *Moturpha* tax, was levied on the toddy-drawer's knife, on distilleries, &c., in some parts of the State, while the farming system prevailed in others. The receipts on account of the former represented the revenue under this head, while the proceeds on account of the latter were credited to extra revenue. In 1037, the above tax was abolished, and the farming system was adopted throughout the State, which resulted in an appreciable increase in revenue. This system continues to the present day. From 1041, licenses began to be issued for the sale of Colombo arrack and European liquor, wholesale dealers being required to take out first class licenses, and retail dealers second class licenses on payment of Rs. 25 and 15 respectively. In 1072, these rates were raised to Rs. 100 and 25 respectively, and the license system was extended to Nilgiri Beer, the fees payable being Rs. 200 and 50 respectively. A new Abkari Regulation on the lines of the British Act was passed towards the end of 1077, and will shortly be brought into force. In 1040, the revenue was Rs. 17,377 and in 1076, Rs. 1,19,773.

Tobacco.—Tobacco was an article of State monopoly till the year 1038 (August 1862), when the monopoly was abolished, and licenses for importing, and dealing in the article, were granted on payment of a fee of Rs. 10. An import duty at the rate of Rs. 20 per candy on foreign tobacco, and Rs. 10 per candy on British Indian tobacco, was levied, the quantity imported into the Chittur Taluk being exempted from this duty. In the following year, the rates of license fees were modified, three classes of licenses being issued on payment of rupees twenty, ten and five respectively; and wholesale dealers, who alone could import the article, were required to take out first class licenses, and retail dealers second and third class licenses, according as the latter carried on their sale in towns or villages. These rates remained unchanged till 1041 (August 1865), when, with the view of making good the loss sustained by the Sirkar by the abolition of the duty on British Indian tobacco in accordance with the interportal trade arrangements entered into with the British Government, they were raised to rupees fifty, twenty and ten respectively, by a Proclamation dated 26th *Karkadugam* 1040 (August 1865), which is still the existing law relating to tobacco. The provisions of this Proclamation being found inadequate to safeguard the interests of the Sirkar, the passing of a Tobacco Regulation is now engaging the attention of the Darbar. In 1040, the receipts were Rs. 15,825 and in 1076, Rs. 21,925.

Opium and Ganja.—In regard to Opium and Ganja, there is reference to the farming system as early as 994. But later references seem to show that for some years till 1037 (August 1861), the sale of these drugs was allowed to be carried on free of any tax. It was then rightly apprehended that such liberty would lead to too large a consumption of these intoxicating drugs, and it was therefore thought fit to introduce certain restrictions. It was notified by a Proclamation dated 30th *Mithunam* 1036 (12th July 1861), that the sale of these legitimate articles of taxation should cease to be free from 1037, and that the right of selling them should be put up to public auction and conferred on the highest bidder. The amount so derived is the only revenue which the Sirkar now gets under this head. The provisions of the above Proclamation having been found defective in several respects, Regulation VIII of 1076 was passed for the better administration of the Opium revenue, while all matters relating to Ganja are to be regulated by the provisions in the new Abkari Regulation. The revenue under this head amounted to Rs. 2,600 in 1040, and to Rs. 24,630 in 1076.

NOTE.—Tobacco cases are tried by the Magistrates. After recording their opinion, the papers are submitted through the District Magistrate to the Diwan who finally disposes of the cases. This is the only instance in which the Diwan now exercises Magisterial powers, as a relic of the powers that he once wielded as Chief Magistrate of the State.

Stamps.—Stamps were first used in the State in accordance with Regulation I of 1012, which came into force from April, 1837. From the preamble, it is seen that the Regulation was meant to safeguard the interests of the people, and to provide against difficulties in the disposal of cases by the judicial department, as people executed documents connected with the transfer, mortgage, &c., of moveable properties, and monetary loans, on ordinary plain *cadjans*, which afforded facilities for antedating and forging instruments. The first stamps were in *cadjans*. These were impressed by means of steel dies at one end to denote the value of the stamps, and at the other with the Huzur Treasury seal, with the Diwan's signature at the left hand corner on the reverse. There were ten denominations of stamped *cadjans*, the value of the lowest and highest being one and 250 puthans. In spite of several precautionary measures*, the administration of the department was very lax. In 1065 (1890), some rules were framed to regulate the sale of stamps by *Ex-officio* and licensed vendors, the latter of whom were allowed certain rates of discount †. A Stamp Regulation (Regulation I of 1071), on the lines of the British Indian Act No. I of 1879, was passed in 1895, and it came into force at the beginning of 1896. Additional denominations of stamps had to be printed to meet the provisions of the Regulation. A special department was therefore created as a branch of the Diwan's office, and placed under the control of a Superintendent, who supervised the printing and issue of stamps. To prevent fraud of any kind in the manufacture, custody and issue of stamps, several safeguards were provided, and the Stamp Code was introduced in 1074 to guide the work of the department in all its details. Under the provisions of the Regulation, the two Peishkars are invested with powers for the adjudication of all stamp questions. Stamp references are made to the Chief Court through the Diwan, and these are to be heard and decided by a Full Bench (of the Chief Court). The introduction of the Stamp Law has almost trebled the revenue of the State under that head. In 1040, the receipts under general stamps were Rs. 4,362, in 1070, Rs. 43,285, in 1071, Rs. 69,506, in 1072, Rs. 1,32,996, and in 1076, Rs. 1,01,751.

Section 10 of Regulation I of 1010 (1835) provided for the levy of Court Fees ‡ upon suits preferred before the Zilla Courts. This cancelled the provision of the Hukm-Nama of 989, which required plaints to be written on stamped *cadjans*.

Regulation I of 1055 (1830), which came into force from the beginning of 1056, repealed all regulations and provisions previously enacted in regard to the levying of Court Fees. Section 13 of this Regulation provided for the collection of Court Fees in money, or such other manner as His Highness the Raja might from time

* Below the Diwan's signature was inserted the endorsement of sale, which contained, besides the name of the applicant, the purpose for which the stamp was bought, the date of sale and the name and signature of the Tansildar or Samprathi of the Taluk, whence it was sold. The sale was invariably effected after a preliminary enquiry into the bona-fides of the application, and of the transaction for which the stamp was intended.

† The Superintendent of Stamps and the Taluk Samprathies are *Ex-officio* vendors.

‡ The rates are:—6½ per cent. on purchases of one puthan stamps to the amount of not less than 80 puthans; 5 per cent. on purchases of stamps of the individual value of 50 puthans and under (except one puthan receipt stamps) to the amount of not less than 60 puthans; 3 per cent. on purchases of stamps of greater value than 80 puthans each but not greater than 560 puthans each. No discount is allowed on any stamp exceeding 560 puthans in value.

§ Stamps are manufactured in the State on special watermarked paper. The watermark on General and Court Fee stamp papers and hundis contains besides the insignia of the State, consisting of a plangin, an umbrella, a conch, and a lamp, the words 'Cochin Government Stamp Paper'. Court fee and process fee labels, special adhesive labels, receipt stamps and Annual stamps are manufactured out of special paper containing the watermark of conches. All stamp papers manufactured contain the date of printing and the signature seal of the Superintendent of Stamps impressed on them.

There are at present 29 denominations of general stamps ranging in value from 2 puthans (1½-Sp.) to 8000 puthans (416½ Rs.). There are nine denominations of hundis valued at 2 to 96 puthans. Besides these, there are one puthan receipt stamps, and six denominations of special adhesive labels, whose values vary from 8 to 1600 puthans (Rs. 85½).

¶ The fees to be levied upon suits were regulated as follows:—

From Re. 1 to Rs. 1,000 at 5 per cent.
From Rs. 1,001 to Rs. 10,000 at 4 per cent.
From Rs. 10,001 to Rs. 25,000 at 3 per cent.
From Rs. 25,001 and upwards at 2 per cent.

to time direct, and the fees were being collected in cash. In view of the very unsatisfactory working of the system, Court Fee stamps* were introduced from the beginning of 1075 (1899). Process fees continued to be collected in cash for a year more, but in 1076 labels were substituted for these also. To amend the existing Regulation, a Court Fee Bill is now before the Darbar. The Superintendent of Stamps and Stationery is in charge of the manufacture and issue of Court Fee stamps and labels also.

Medical Relief.—Even from the traditional period of its history, Kerala has been remarkable for its herbalists, well versed in the *Ayurvedic* science of the Hindus. The *Ashtavaidyans*, or the 8 families of physicians formed part and parcel of the Nambudri hierarchy. Though some of the families have now become extinct, such of them as still remain, and their numerous disciples have enjoyed, and do still enjoy a great reputation for their skill in curing the thousand ills that flesh is heir to. Besides these doctors of admitted skill, every village has had its own quota of hereditary hakims and midwives, of all castes and creeds. Amongst native physicians, there are some persons, who are regarded as being particularly clever in curing fevers, rheumatism, diseases of the eye, snake-poison, hydrophobia, &c., and in treating children. Medicinal herbs, which are easily and largely obtained in the forests of the Western Ghats and the low country adjoining the Hills, have always commanded a very large sale in the markets of the State. Medicated oils, ghees, *Arishtas*, *Sindoorams* (mineral preparations), decoctions, *Lehyams* (electuaries) and mixtures are very largely used by the young and the old alike. In spite of the speedy remedies and appliances of the western science of medicine in modern times, in spite of the wonders of Allopathy, Homeopathy, Hydropathy, Electropathy, &c., and in spite of their growing popularity, chiefly in towns, the services of the herbalists are still in requisition except in difficult cases of childbirth and treatment of diseases† necessitating surgical operations, and in places where there are no hospitals. The reason is not far to seek. Their fees are much smaller; their prescriptions are cheaper; and their services are procured with less ceremony. The well-to-do sections and the poor alone therefore go in for European treatment. The former can afford to pay, and the latter generally go to the hospital hard by. A large majority still seek relief at the hands of the native physician, who is very often his own druggist and chemist. From very early times, the State has had its paid physicians in some places as guardians of public health. Their services have mostly been dispensed with, and medical practitioners with University Diplomas are now in charge of Hospitals or Dispensaries in all the important stations. The first civil hospital was established at Ernakulam in 1024 M. E. (1848). After the lapse of 18 years, another was opened at Trichūr. Between 1880 and 1890, Hospitals or Dispensaries were opened at Tripunitura, Irinjālakuda, Kunnankulam and Chittur. Up to 1895, the Civil Surgeon in British Cochin was also the Darbar physician, and exercised supervision over the work of the department in the State. In that year, the department was formally organized and placed in charge of a separate officer, styled the Chief Medical Officer to the Cochin Government. In 1076 (1900—01), there were 9 Hospitals and 4 Dispensaries, besides a Lunatic Asylum at Trichūr. There is one Lady Doctor, who is in charge of the Women and Children's Hospital at Mattancheri. A lady apothecary works in the female ward of the Trichūr Hospital. There are 9 trained midwives attached to the several hospitals.

* There are 7 denominations of fanam (4 annas 8 pies) labels, (half a fanam to six fanams), 4 denominations of rupee labels, (Rs. 2, 4, 6 & 8), and 28 denominations of stamp papers ranging in value from Rs. 10 to 1,000. There are 4 denominations of process fee labels (as. 4, 6, 8 & Re. 1). The rate of discount for sale of Court Fee stamp papers and labels by licensed vendors is 1 per cent.

† The diseases most commonly treated in these hospitals are small-pox, cholera, dysentery, malarial fevers, scurvy, worms, syphilis, gonorrhoea, rheumatism, tubercular, leprosy, diseases of the eye, ear and nose, diseases of the circulatory and respiratory systems, general injuries, &c. Other diseases prevalent in the State are elephantiasis, dropsy, diabetes mellitus, scabies, &c. In 1076, the total number of patients, in-door and out-door, was 1,82,695, and the total number of operations, major and minor, performed in the hospitals was 7905.

Vaccination.—Old records show that there were vaccinators in 978 M. E. In the correspondence relating to the period of Colonel Munro's administration, mention is made of the pay bill of vaccinators in 989 M. E. In the accounts of 1015, the pay of vaccinators appears as a distinct item of expenditure. These facts go to show the solicitude of the Darbar ever in those early days in an important matter affecting public health. In spite of the progress of education and the spread of enlightened ideas, there are even now many who look upon vaccination with feelings of fear and distrust. It was therefore a matter of no small difficulty in those days to persuade the ignorant and superstitious folk to submit themselves to the innocent operation. Till 1056 (1880—81), there were ten vaccinators, including the head vaccinator stationed at Ernakulam. In 1062 (1886—87), their number was raised to 15. In 1069 (1893—94), a Superintendent and a Deputy Inspector of Vaccination were appointed, and the department was placed under the control of the Chief Medical Officer. Up to 1074 (1898—99), calf lymph required for the operations was being procured from Madras. In that year, a calf vaccine Depot was opened at Trichūr. Besides the Superintendent and the Deputy Inspector, the staff now consists of 17 vaccinators and a Depot Superintendent. In the course of the past decade, as many as 2,73,382 operations were performed by the staff of the department.

Vital Statistics and Sanitation.—In pursuance of a Notification published in the Sirkar Gazette, births and deaths began to be recorded for the first time in 1071 M. E. (1895—96). The statistics obtained every year have been regarded as imperfect and inaccurate. The subject will again come up for consideration in the chapter on 'Movement of the Population'.

There was hardly any arrangement worth the name for the Sanitation and Conservancy of the crowded centres in the State. Prior to 1063, the Public Works and Maramath Departments had a nominal supervision. In 1063 (1887), the merchants of Mattancheri appointed a small committee consisting of members chosen from amongst themselves, and maintained, by means of private subscriptions, a small staff of coolies for sweeping the roads, cleaning the gutters, lighting the streets, and watering the roads of the town during the hot season. In 1065, the Darbar encouraged their efforts by monthly grants. In the same year, Committees consisting of official and non-official members were appointed by the Government in the towns of Ernakulam and Trichūr, and grants were allotted for sweeping and lighting the streets. In 1071, the old Committees were dispensed with, and three fresh Sanitary Boards consisting of official and non-official members with a regular staff of Inspectors and sweepers were appointed to look after the conservancy of the towns of Ernakulam, Mattancheri and Trichūr. Such Boards were subsequently appointed in all thickly populated stations, chiefly the towns of the State. Ten Boards worked during the year 1076. In view of the prevalence of Plague in Bombay, Mysore and some Districts of the Madras Presidency, a few Inspection Stations have been maintained in the State to examine arrivals from infected parts either by Railway, or by sea at the port of Malipuram. No municipal laws have yet been introduced into the State, but a Bill is now before the Darbar.

Education.—The origin and progress of Education in the State, both Vernacular (Malayalam) and English, will be fully dealt with in chapter V 'Education' of the Report.

Military.—In the year of the census, there were 304 (officers and men) in the force of Infantry maintained by the Sirkar, including 22 (2 officers and 20 men), constituting the Artillery. His Highness the Raja's Body Guard consists of a Jemadar, a Havildar, a Naique and 13 troopers.

His Highness the Raja is entitled to a salute of 17 guns.

Devaswams.—This department of administration is concerned with the Hindu religious institutions under State management. They consist chiefly of the various temples scattered throughout the State, and certain *Sabblāmadhams* instituted for encouraging Sanskrit education. There are about 250 temples managed by the State. His Highness the Raja has practically been the *Melkoima*, or the Ecclesiastical Head of all Hindu Religious Institutions in the State. The State has come to manage such a large number of these institutions by their having lapsed to the Sirkar on the extinction of the families of *Urallars* or trustees, or as in some cases, by the *Urallars* themselves having surrendered their rights to the State, on account of their admitted inability to satisfactorily manage their trusts. The Devaswams or temples under Sirkar management are of two classes, incorporated and unincorporated. Incorporated Devaswams are those of which the finances are merged in the State revenue and expenditure, while the receipts and disbursements of unincorporated Devaswams are kept as distinct funds and separately accounted for. The most important of these religious institutions is the *Vadaku-nathan* temple at Trichūr in the centre of Kerala, said to have been built and consecrated by Parasurama himself. This temple is called *Vrishadri* in ancient writings. It was managed by *Yogathiripad Sanyasis* till about 930 M. E., when the last *Yogathiripad* died, and the management was subsequently assumed by the Sirkar about 938 M. E. Among other temples managed by the State and noted for antiquity and sanctity may be mentioned *Tiruvanchikulam*, the temple of the Perumals, *Tiruvilwamala*, *Pazhayanur*, *Kodungallur*, *Perumanam*, *Triprayar*, *Vengannellur* and *Chottanikara*. Of private temples noted for their sanctity and wealth are those of *Tripunitura*, *Uragam*, *Irinjalakuda* and *Tirumala Devaswam* (the Konkani temple) at Cochin.

Most of these temples possess extensive landed properties in Cochin as well as in Travancore and British Malabar, and in this respect, they are in the position of Jenmis or landlords. The lands are held on various tenures by tenants, who having had to pay only a very small proportion of the produce in the shape of rent, or *Michavaram*, have long enjoyed their holdings under very indulgent and favourable conditions. The chief sources of income to the temples are (i) *Pattam* (rent), or *Michavaram* (the amount due after deducting the interest on Kanam or advance) on lands belonging to the Devaswams, (ii) renewal fees on *Kanam* deeds and (iii) offerings and gifts. The rent due from tenants outside Cochin is generally collected in kind, while that due from tenants in Cochin is now received in cash along with the State Land Revenue. The rent on the lands belonging to unincorporated temples is generally collected in kind, whether they are within or outside the State. The income of the incorporated temples amounted in 1076 to Rs. 92,445.

The chief items of expenditure in connection with the temples are (i) the established ordinary charges on account of *Niveydyams*, (ii) salary of the establishments, (iii) assessment on Devaswam jenn lands outside the State, (iv) Law charges, (v) extraordinary charges on account of *Kalasam* (reconsecration) and other ceremonies, and (vi) miscellaneous contingent charges. The daily ceremonies performed in temples consist of *Pūja* and *Nivedyam* (offerings of boiled rice, fruits &c.) to the Deities to whom they are dedicated. In all the important temples, there are annual ceremonies, such as *Utsavam*, *Pōoram*, &c., which attract large crowds from all parts of Malabar. The total expenditure incurred by the Darbar in 1076 on account of temples was Rs. 1,26,084 or nearly 34,000 more than the receipts.

The temples were formerly managed by low paid officials, who were not very prompt in the discharge of their duties connected chiefly with the collection of

rents and the renewal of leases. For want of any efficient supervision of their work, the rents had fallen into arrears and renewals had been neglected. In view to improving the unsatisfactory state of things, a Superintendent was appointed about the close of 1072 M. E., to supervise the management of all Religious and Charitable Institutions, and it may be noted that he has during the past five years effected reforms in various directions.

Charitable Institutions.—The Charitable Institutions consist of *Oottupūras* or choultries, *Satrams* and waterpandals. Though we cannot at present determine when they first came into existence, there is little room to doubt that, like the temples themselves, most of them are the outcome of endowments made in early times by the reigning Rajas or other members of the royal family, while a few founded by private individuals might have lapsed to the Sirkar and thus come under its management. Some choultries are attached to temples, and in all probability, they have come into existence along with the temples themselves. In 990 M. E., there were only five choultries. By 1072, their number had risen to 17; a few have since been abolished leaving 15 of them at the end of 1076. In choultries, meals were given *gratis* to Brahmans, whether they were permanent residents or travellers, two meals in those situated in important centres and one meal in others. In a few of them, again, Brahmans are fed with rice or gruel during the hot months of the year. Some important reforms by way of retrenchment have been effected of late by restricting the charity in most of them to *travellers*. In these institutions, rice is distributed also to pilgrims from other parts of India, chiefly Gosayis. The Darbar maintains *Satrams*, one at Benares and another at Rameswaram, where Brahman pilgrims are fed and lodged during their sojourn. The Sirkar maintains about 100 water pandals. In these, buttermilk diluted with water is distributed to wayfarers during 4½ months of the hot season. The Charitable Institutions cost to the State on an average Rs. 65,000 per year.

On the whole, the State incurs an annual net expenditure of nearly a lakh of rupees on account of Religious and Charitable Institutions.

There has not been up to this any law in the State for the administration of religious and charitable endowments. The Darbar has at present under its consideration a Draft Religious and Charitable Endowments Bill.

Cranganur.—Cranganur is a small tract of land lying between the Arabian Sea on the west and the backwaters on the east. To the north of it is the Ponnani Taluk of British Malabar, and to the south the Cochin Taluk of the State. It covers an area of 18½ square miles with a population, according to the present census, of 29,140 souls. It is constituted into one of the administrative Taluks of the State. The town of Cranganur, if we may so call it, is about 2 or 3 square miles in area, and is the seat of the Cranganur Chief and his family. It is noted for the temple of *Sreekurumba Bhagavati*. At the annual celebration of the *Bharani* festival in the month of *Meenam* (March-April), enormous crowds of devotees from all parts of Malabar gather there to worship the Goddess, and to make their offerings of pepper, turmeric, fowls and small coins.

The early history of Cranganur is shrouded in obscurity. The Cranganur Chief is a Malayali Kshatriya, and it is probable that his family is associated with that of some one of the early Perumals of Kerala. There is a tradition, which may be taken for what it is worth, that *Patinjaredath Bhattatiri* married a sister of one of the Perumals, and that on the extinction of the Bhattatiri's family, his issue succeeded to his estates and gave rise to the family. Whatever the fact may be, the Rajas of Cochin have all along used the conventional address of *Patinjattedam*,

whenever they write to the Cranganur Chief. It probably existed as a separate State from very early times, although there is no reliable information of its having existed as an independent Principality. At the earliest period of which we have any definite information, it was under the protection of the Raja of Cochin. The earliest record available is an agreement entered into by the Raja of Cranganur with the Raja of Cochin in August 1791, from which the following information can be gathered. In 1776, Sirdar Khan, the General of Haidar Ali, had over-run the Zamorin's territories, and crossed the Chetwaye river with a view to invading Cochin. The Raja of Cochin then agreed to accept the suzerainty of Haidar and undertook to pay an annual subsidy. At that time, Cranganur appears to have been under the protection of Cochin but not paying any tribute to Cochin. When, however, Cochin had to pay tribute to Haidar, it was decided with the consent of the Chief of Cranganur to levy from his State a proportionate contribution amounting to 5,000 pagodas. This contribution is the origin of the Cranganur tribute, which began to be levied in 1777. The amount was afterwards considered to be excessive for the resources of the small Principality, and when Cochin sought the alliance of the English East India Company against Tippu Sultan, and entered into the first of her treaties with the Company in 1791, the tribute from Cranganur was reduced to 24,000 fanams, or Rs. 6,857—2—3, which has ever since remained unaltered.

In 1792, the Government of Bombay appointed a Commission to regulate according to justice all the affairs of the countries on the Malabar coast ceded to the English East India Company by Tippu Sultan. On behalf of the Company, this Commission set up a claim to Cranganur on the ground that it formed part of the Island of Chetwaye under the direct administration of the Company; they even took active steps for the incorporation of Cranganur with the Chetwaye Administration. The Cranganur Chief complained against this measure on the ground that his family had been under the protection of the Cochin Raja from time immemorial, and that it was painful to him to have his allegiance transferred to any other authority. The Raja of Cochin, also, both by letters and representations through his agents, protested against the attempt, whereupon General Duncan, a member of the Commission, investigated the matter on the spot during his Cochin tour. After examining various evidences, among others, the testimony of the Dutch Governor at Cochin in support of the claim of the Cochin Raja, he became convinced of its validity, and forthwith ordered the restoration of the country to the Cochin Government. The internal administration continued to be conducted (more or less independently) by the Cranganur Chief until the time of the British Resident Colonel Munro, (1810—1819), when it was taken from him in consequence of the tribute having fallen into arrears; and though it appears to have been restored to the Raja afterwards on his tender of sureties for its future regular payment, it remained in his hands only for a short period, for as the result of further correspondence that followed between the Resident and the Raja of Cochin, and after a full discussion of the arguments both for and against independent local administration, it was finally settled that Cranganur should thenceforward be placed under the direct administration of the Cochin Darbar.

Although outwardly the fiction is kept up that the Chief is a feudatory in political alliance with His Highness the Raja of Cochin, he is now practically in the position of a Pensioned Chief. The Chief and the grown-up members of his family are each given a fixed monthly allowance, and the administration of the little Principality vests entirely in the hands of the Diwan of Cochin. The revenues of Cranganur are treated as a separate fund, and are not merged in those of Cochin. Its income and expenditure were not accounted for either in the Annual Reports published on the Administration of Cochin, or separately, for the information of the British Government until so recently as the year 1075 M. E. (1899-1900). The chief administrative officer of Cranganur is the Tahsildar, who is also a Second Class Magistrate. He is appointed by the Government

of His Highness the Raja of Cochin. The Peishkar and District Magistrate of the Southern Division is his departmental head in revenue and criminal matters, and in like manner, the local officers of the other departments such as Salt, Police, Education, Devaswam, Anchal, &c., are under the orders of the corresponding heads of departments in Cochin. The departments of Civil Justice and Registration are not represented in Cranganur, and its inhabitants conduct their civil litigation and get their documents registered in the nearest Courts and the Registry Office respectively, established in Cochin territory. In all matters of expenditure exceeding Rs. 100, the Diwan of Cochin obtains the sanction of the Chief, as also in exceptionally important matters, all of which have to be also referred to His Highness the Raja of Cochin for orders.

The chief sources of income are :—(1) Land Revenue, being the assessment on *Pandaracaka* and private jenn lands in Cranganur, and the rent on jenn lands outside Cranganur, chiefly in British Malabar, (2) Salt Revenue, being the excise value of the necessary quantity of salt supplied by Cochin to Cranganur at cost price, (3) Abkari, and (4) Devaswam, or receipts on account of the *Srikurumba Bhagavati* temple. The more important items of expenditure are (1) Allowances to the Chief and his family, (2) Tribute to Cochin, (3) Cost of the local administrative establishments, (4) Religion and Charities, and (5) Public Works.

Financially, the Principality is in a prosperous condition. From the annual Report on the Administration of Cochin for 1076, it appears that at the end of that year, Cranganur had an income in round numbers of Rs. 83,700, and an expenditure of Rs. 62,500 under Service Heads. The closing balance of the year, together with the investment of the annual amounts of surplus, has furnished to its credit a sum of nearly 1½ lakhs of rupees.

Currency.—It has been said on the authority of their historians that, when the Portuguese first arrived on this coast, none of the coast Rajas had the power of coining money except the Zamorin. But Vincenzo Maria, who visited the coast in 1657, has observed that the privilege of coining was at that time confined to the four States of Cannanore, Calicut, Cochin and Travancore. This statement is in conformity with our knowledge of the right exercised by them, when these States were independent, as is also corroborated by the coins issued from their mints and current throughout the coast at different times. Travancore and Cochin have enjoyed in times past, and continue to enjoy even at present, the privilege of minting their own coins whenever there is scarcity of small coins, of course with the sanction of the Suzerain Power since they came under British supremacy. Confining our remarks to Cochin, it may be stated that in the earliest days the gold coins of *Rasi-fanams* (so called from the 12 dots on them supposed to stand for the 12 signs of the Zodiac and said to have been coined by Parasurama), and later on *Veerarayan fanams* on almost the same model (supposed by some as having been so named after one of the rulers of Vijayanagar and by others as being called after one of the Zamorins of Calicut), the Dutch copper coins, several species of *Varahans*, the elephant cash, sultan cash, &c., the English Surat rupee, the Company rupee and all small silver and copper coins belonging to them, were at one time or another in circulation in the State. In the accounts of the State, all calculations continued to be made in fanams till very recently. A rupee is equivalent to 3½ fanams and a fanam is equal to 55 pies. A few denominations of Court Fee labels are still denoted in fanams. These will disappear with the passing of the new Court Fees Bill. So far as is known, the first coin issued by the State was the *Kalayaneni puthan* without the *Sankh* or Conch mark, which ceased to be current at least a hundred years ago. Owing to the scarcity of coins, it was decided to mint a supply of single puthans in 958 (1783). To prevent all fraud, the puthans were coined by a master of the mint appointed by

the State, the work being done under the supervision of the Dutch Commandant at Cochin. About 46 lakhs of single puthans were coined between 1783 and 1790. Puthan literally means something new, and this fact bears testimony to its later origin. It is a small silver coin, valued at 10 pies, and is supposed to be made of an alloy of five metals—gold, silver, copper, lead and iron—though according to a Dutch authority the coin was made of gold, silver and copper. The single puthan weighs from 5 to 8 grains, and a rupee was equivalent to 19½ puthans. Some sanctity is attached to this coin, and it was invariably used for *Danams* or presents in connection with religious ceremonies. The puthans have *Sanhh* or *Conch*, and four dots representing a discus with festoons and the *Oordhwapundram* (the Vaishnava mark) on the obverse, and a figure somewhat like a horizontal J with three rows of four dots in each row on the reverse, in almost exact imitation of the early gold Rasi fanams. The Conch is the most important of the heraldic emblems of the Raja's 'Coat of Arms', so much so that it is used as the Raja's 'Sign Manual'. The figure that has been likened to the letter J turned upside down is a sword, which is either an emblem of royalty or a symbol representing a Family Deity, a scythe-shaped sword being pre-eminently the symbol of Bhagavati or Goddess. Though the whole device on the reverse is an exact imitation of the earlier fanams, it is not at all improbable that the sword on the puthan is symbolic of *Pazhayanur Bhagarati*, the Family Deity of the Ruling Family. The dots seem to represent the 12 signs of the Zodiac, and the circle and the semi-circle within the loop of the sword and by the side of its handle seem to stand for sun and moon. In 993-7 (1820-1), 9,62,673 double puthans bearing the same device as the single puthans were coined under the supervision of State officials. In 1032 (1856-7), 2,05,313 double puthans and 2,05,532 single puthans were minted. These puthans have on the obverse a distinct image which has been variously interpreted to stand for the image of the God Vishnu or Siva, the device on the reverse being exactly the same as on the old puthans. It is however interesting to note here that, in popular language, these coins are called *Lekshmi roopam* puthans, as the original idea was to make the new coins on the model of *Lekshmi Varahans*. There is however no doubt that the image is distinctly that of Vishnu (in all likelihood, *Purnathrayisa* of the Tripunitura temple, held in great veneration by the members of the Ruling Family) wielding in his four hands, the conch, the discus, the club and the lotus, though Dr. Day mistaking the two arms issuing from the elbow of the image considers them as representing two serpents, a symbol pertaining to Siva. By the end of 1895, the single puthans coined between 1783 and 1790 had almost entirely disappeared in consequence of the discovery of a small admixture of pure gold in their composition, as these were very largely melted by speculators for the small quantity of gold they contained, which owing to the depreciation of silver at the time gave them a profit. As the supply of puthans had thus considerably fallen short of the demand and affected the rate of exchange of 19½ puthans per rupee, the people at large were put to great inconvenience and loss. To meet the growing demand, another attempt at coinage in the State was made in 1896-7, when under the supervision of the Huzur Treasurer, 4,84,130 single puthans and 96,252 double puthans were coined in the State on the model of the first set of single and double puthans. Owing to the large number of false coins that had found their way into the currency of the State, while this coining was going on, and the difficulty of handling them in Treasury transactions, all puthans were by a Proclamation withdrawn from circulation towards the end of 1075. The genuine coins were paid for and the false coins were cut, or otherwise destroyed, and puthans, both single and double, ceased to be current in the State from the 1st day of *Mithunam* 1075. But the several denominations of stamp duty denoted in puthans in pursuance of the provisions of the Stamp Regulation were exempted from the operation of the

Proclamation. Section 19 of the Regulation, which had fixed the value of British rupee at 19½ puthans or 192½ pies, had already been amended in view to fixing it at 192 pies. From 1st *Mithunam* 1075, (14th June 1900), the British Indian coins became the sole currency of the State.

Finance.—The receipts and disbursements of the State for certain years that are of some importance in the history of the State are given in Appendix II. The figures serve to show the gradual development of the resources of the State and the revenue and expenditure for the years selected. Appendix III has been inserted to show the details of receipts and disbursements under groups of major heads in the year of the census. It will be seen from the statement that, of the total revenue of the State, the highest percentage (25) is derived from Land,* that Salt and Forest forming the next most important items contribute a little over 18 per cent. each, that Judicial Receipts, Excise and Temples together contribute about 25 per cent., and that all the remaining items make up the balance of 13 per cent. With the completion of the forthcoming Settlement and the construction of the Tramway and the Timber Slides, the revenue under Land and Forest are capable of considerable development.

Looking at the figures under disbursements, we see that Public Works, Forest, Palace, Subsidy, Temples and *Oottupuras* form in order the most important items of expenditure, being 61 per cent. of the total charges. Of the remaining, the more noteworthy figures are seen under Law and Justice, Registration, &c., Land, Salt, Education, Jails, Police, &c., and Medical Relief, Vaccination, &c., covering as they do 28 per cent. of the expenditure, the balance being taken up by several minor items. Grouping the various items of expenditure under three important heads, we see that (1) Protection (Subsidy, Palace, Registration, Law and Justice, Jail, Police, Military and General Administration), (2) Production and Distribution (Forest, Public Works and Anchal), and (3) Miscellaneous (which comprise the remaining heads), come in order with a percentage of 33.9, 33.5 and 32.6 respectively. The Survey operations now in progress and the Tramway works have increased the expenditure under Land and Forest. By the end of 1076, the State had invested Rs. 47,43,118 in Railway, and Rs. 22,807 in Tramway, two reproductive works of great importance in developing the resources of the State. The subjoined statement shows the result at the end of 1076 of the financial policy adopted by the State in utilizing its reserve funds.

	Last day of 1071,	Last day of 1076,
Capital invested in Government of India Pro-Notes	Rs. 32,02,100	Rs. 8,75,800
Capital invested in the Railway	" ..	" 47,43,118
Deposits in the Bank	" 5,55,630	" ..
Cash in Sirkar Treasuries	" 3,12,631	" 3,09,516
Total	Rs. 41,30,361	Rs. 59,27,734
Deduct Loan	" ..	" 10,00,000
Net Total	Rs. 41,30,361	Rs. 49,27,734

Thus, at the end of 1076 (1900-01), the Darbar was better off to the extent of nearly 8 lakhs of rupees than it was at the end of 1071 (1895-96).

Miscellaneous.—The Cochin Government Gazette, published under the authority of His Highness the Raja, was first issued on the 1st *Chingam*, 1042 (15th August, 1866) as a bi-monthly. From the 5th *Chingam*, 1074 (20th August, 1898), it was made a weekly publication. It is printed at the Sirkar Press, which was established in the year 1038 (1863). The Government publishes annually a Malayalam Calendar prepared by astrologers appointed for the purpose. The first Calendar was issued in 1038.

* A note on the Land Revenue system of the State will be found at the end of this section.

The Report on the Administration of the State was first printed as an octavo size pamphlet in 1039. It was issued in the Blue Book form in 1069. The budget estimates began to be inserted from 1070 (1894-95).

The Port Officer of British Cochin does the duties of Master Attendant at Narakal. During the monsoon months, a Light is maintained at the Port, which affords safe anchorage during the period for steamers, sailing ships and small crafts.

In the year of the census, there were two Magazines and one Newspaper, all in Malayalam, printed and published in the State. Of the two Magazines, both of which are monthly publications, one was owned and conducted by the Verapoly Roman Catholic Mission, and was almost a purely religious organ, as it still is; and the other was edited by a Nayar graduate Vakeel of the Chief Court. The pages of the latter were devoted to topics, literary, social and scientific. This has since ceased to appear. The Newspaper is a tri-monthly conducted by the Verapoly Mission, and deals with subjects, literary, religious or social. Besides the above, there are at present two Malayalam Magazines; one of them is a monthly conducted by a Prince of the Ruling Family, and the other is a bi-monthly owned and edited by a Brahman. Both of them deal with historical, scientific or literary subjects. There is also an English quarterly Magazine edited by a Brahman graduate teacher of the Ernakulam College. The pages of the quarterly Magazine are open for the publication of articles on topics relating chiefly to Malabar—its ancient history, religion, manners, customs, literature, &c.

Conclusion.—We have now completed a rapid survey of the State for the past one century, since it came under British supremacy, with special reference to the formation and development of the administrative departments in the course of the last 80 years, and seen how, under the anxious solicitude and watchful care of successive Rulers, assisted by the Diwans, and guided by the wise counsels of the Representatives* of the Paramount Power, the State has from small beginnings reached its present prosperous condition. On the ruins left by Haidar and his son Tippu, Colonel Munro, one of the most far-sighted and energetic administrators of the time, had laid the broad foundations of the fabric of administration. The work of construction begun by the first Diwan Nanjappiah, who is now remembered chiefly in connection with the Survey and Settlement of wet lands in 996, was continued on the same lines with more or less success by his successors Seshagiri Rao and Sankara Menon. Venkitasubba Aiyar furnished it for the first time with some of the essential adjuncts of good government by the Regulations passed in his time for the guidance of Civil and Criminal Courts, and added to its income by introducing certain fiscal laws and by a revision of the Settlement of Parambas. Sankara Variyar was fully occupied with making it stable and strong in its several parts, while Venkita Rao, who succeeded him for a short time, started a further revision of the Settlement of Parambas, which forms the basis of the present revenue assessment in regard to them. To his worthy successor Sankunni Menon, in whom were combined the advantages of a sound English education, British experience and statesman-like qualities, and who enjoyed the unbounded confidence and received the uniform support of his master and the British Residents, belongs the credit of having embellished it in such a way as to give it a thoroughly modern appearance, for he it was who greatly developed the resources of the State—agricultural, industrial and commercial—and placed its revenue and finances on a sound and satisfactory footing. He introduced during his long tenure of office several useful and well considered reforms by passing various acts of legislation—judicial, fiscal and administrative—by establishing Munsiffs' Courts, by opening Hospitals and English Schools, organizing a Public Works Department under European supervision,

* Vide Appendix IV.

and by penalizing slavery, by the emancipation of soil serfs, and by the abolition of *Oolium** service. He maintained the most cordial and happy relations between the British Government and the Ruling House, and his valuable services on behalf of the State were recognized by the Paramount Power, which by making him a Companion of the Star of India conferred upon him 'a substantial token of its favour and appreciation'. His immediate successors contented themselves for the most part with the proper maintenance and up-keep of the edifice completed by him. It is but due to his brother and successor Govinda Menon to say that, by his tact and sagacity, the long-standing boundary disputes between the State and Travancore were satisfactorily settled by an arbitrator appointed by the Madras Government, viz., Mr. J. C. Hannington, who with his kind and valuable advice guided the course of this State for a longer period than any other British Representative except Lieut. General Cullen. In his time too, the functions of the Police were separated from those of the Magistracy, and the administration of Criminal Justice was placed on a sounder basis by the introduction of the Penal Code and the Criminal Procedure Code. Tiruvankita Chariar's name is associated chiefly with the spread of elementary education started under the auspices of the experienced educationist Resident Mr. Grigg, as also with the reform of the Anchal Department. Subramania Pillai, whose name is more closely connected with the judicial department, over which he presided for about a quarter of a century, introduced the new Stamp Law, improved the administration of the Jail and Salt Departments and revised the Leave and Pension Rules. On the 23rd October, 1895, His Highness the present Raja was installed on the Masnad. In his speech on that auspicious occasion, the British Resident, Mr. (now the Hon'ble Mr.) J. Thomson furnished His Highness with a sketch of the main improvements that should engage His Highness' immediate and careful attention. In ready response to the advice then given, His Highness set to work, and before long secured the services of an energetic British Officer in the person of Mr. P. Rajagopala Chari of the Madras Statutory Civil Service. With the uniform support and hearty cooperation of His Highness and of the British Residents, Messrs. J. D. Rees, F. A. Nicholson and G. T. Mackenzie, Mr. Rajagopala Chari with his British experience effected several out-right repairs and gave it an altogether new shape. During the five years that he filled the office of Diwan, the old accounts of the State were mostly audited, several items of advances were adjusted, and a Code to regulate the working of all departments was framed and introduced with the help of the Special Account Officer, Mr. S. Swaminatha Aiyar of the British Service. The important administrative departments were thoroughly reformed and reorganized. He initiated 'a spirited financial policy' by utilizing the reserve funds of several years for the introduction into the State of the long looked-for Railway, and directed a general scientific Survey and Settlement, the necessity of which has been felt for years. By the various measures of reform effected by him, he has, in fact, given to the State edifice a fresh start on new lines of development, on which at present it is steadily advancing in its career of progress and prosperity.

In compiling this Section, I have made free use of several old State Reports and Papers.

* The ancient system of exacting compulsory labour for State purposes.

APPENDIX IV.
Names of the Rajas and the Diwans of Cochin and the British Representatives.—(Continued).

THE RAJAS OF COCHIN.	DIWANS.	RESIDENTS.	REMARKS.
1	2	3	
H. H. Rama Varma, K. C. S. I. Died at Tripunittura, 16th Mithunam, 1063 (June, 1888)	T. Sankunni Menon, C. S. I., Chingam 1055 (August 1879). (T. Govinda Menon.	W. Fisher, Esq. H. Newell, Esq. A. MacGregor, Esq. G. A. Ballard, Esq. J. I. Minchin, Esq. Major A. F. P. Bloomfield. Major W. Hay. H. E. Sullivan, Esq. J. C. Hamvinton, Esq. W. Logan, Esq. Sir Richard Barlow. General Sir H. N. D. Prendergast, K. C. B., V. C., R. E.	T. Govinda Menon.—Settlement of boundary disputes, 1055 to 1057; Organization of the Police Department, 1058; Introduction of the Criminal Procedure and Penal Codes, 1059; Passing of the Grant-in-Aid Rules, 1064. C. Tiruvenkitta Chariar.—Spread of elementary education; Re-organization of the Anchal Department, 1066; Passing of the Anchal Act, 1067. V. Subramania Pillai.—Visit of His Highness the Raja to Upper India, 1068; Reorganization of the Jail Department, 1068; Appointment of a temporary Law Committee, 1068; Opening of the Salt Department, 1069; Revision of the Leave and Pension Rules, and the passing of the Land Acquisition Regulation, 1070; Passing of the new Stamp Regulation, 1071. P. Rajagopala Chari.—Reorganization of most of the Departments of the State: Opening of a special department under a Superintendent for the management of Religious and Charitable Institutions, 1072; Passing of the Survey Regulation and commencement of a scientific Survey of the State, 1074; Introduction of the Cochin Financial Code, 1075; The first Vice-regal visit to the State (Lord Curzon) 1076, (18th Nov. 1900); Passing of the Chief Court and Civil Courts Regulations, the Prisons Regulation and the Opium Regulation, 1076; Construction of the State Railway opened for traffic on 2nd June 1902.
H. H. Veera Kerala Varma, K. C. I. E. Died at Tripunittura, 27th Chingam, 1071 (September, 1905).	T. Govinda Menon, Chingam 1065 (September 1889). C. Tiruvenkitta Chariar, Vrishchikam 1068 (November 1892). V. Subramania Pillai. V. Subramania Pillai, Dharmu 1072 (December 1896). P. Rajagopala Chari, Dharmu 1077 (December 1901). S. Locke, Esq. (Acting), Chingam 1078 (September 1902). N. Pattabhi Rama Rao assumed charge on 21st Chingam 1078 (16th September 1902).	J. C. Hamvinton, Esq. H. B. Grigg, Esq., C. I. E. J. D. Rees, Esq., F. R. G. S., M. R. A. S., C. I. E. J. Thomson, Esq. The Hon'ble Mr. J. D. Rees, C. I. E. The Hon'ble Mr. F. A. Nicholson. The Hon'ble Mr. G. F. Mackenzie.	
H. H. Rama Varma, G. C. S. I. was installed on the 23rd October 1895			

Note (1).—Other Rajas of Cochin prior to 1742, whose names and dates are both known are H. H. Veera Kerala who died in 1549; H. H. Veera Kerala, 1601–1615; H. H. Ravi Varma, 1615–1624; H. H. Veera Arya, 1646–1665; H. H. Rama Varma, 1665–1697, during whose reign the first adoption took place in 1689; H. H. Rama Varma, 1697–1722, and H. H. Rama Varma, 1722–1731.

(2) Mr. A. Sankarajah who held the post of Diwan Peishkar for about a quarter of a century, and whose name is associated with several works of public utility, chiefly in the Northern Taluka, and Messrs. T. C. Krishna Menon and S. Swaminatha Aiyar have on different occasions officiated or acted as Diwan.

A note on the Land Revenue system in the Cochin State.

General remarks.—The system of land tenure in Cochin, as in other parts of Malabar, seems to be founded on a feudal basis, which for long governed the socio-political organization of the country. The Naduvali Chiefs, the Nambudri Brahmans, and later on, the Rajas—all became the proprietors of the soil, while all others held lands under them on various terms according to the nature of the service, military or personal, rendered by them to their liege or to the community. Again, the temples built by the Brahmans, Chiefs, or Rajas were most of them richly endowed by the proprietors themselves, or those interested in them, and to these therefore have belonged from very early times extensive landed estates, which also stand distributed on the same principle. Thus, the Ambalavasis (garland makers, drummers &c.) and the artisan classes (the carpenters, smiths, braziers, &c.), and those engaged in other services (washermen, barbers, weavers, potters, &c.), all obtained grants of land from the Nambudri, the Naduvali, the Raja, or the chief temple of the Nad.

Origin of the land tax.—No land tax appears to have been levied during the time of the Brahman rule, or in the period of the Perumals, or even for many centuries after the dismemberment of Kerala into several States. Like other Rajas of the Coast States, the Cochin Raja made up his Civil List by means of income derived from what is known as *Kandukrishhi* (Crown Lands), monopolies, customs, escheats, protection fees collected from rich proprietors, or temples, succession tax and various minor items. From some old papers, it is seen that a land tax was first levied in 937 M. E. (1762), chiefly to meet the increasing expenditure consequent on the wars with the Zamorin and Travancore. This is corroborated by the treaty with the Dutch in 1785, in which the Christian subjects, who at first refused to pay the taxes agreed to abide by the rule, which applied to other classes of the population, and the Raja on his part consented to remit all arrears due from them up to 1784. According to another version, it was during the occupation of the country by Haidar and his men (about 950 M. E.) that a tax was first levied on land. A third suggestion is that taxes were first imposed by the Raja himself to pay up the subsidy demands of the Mysore suzerains. Whatever might be the exact period from which a land tax began to be levied and collected, it does not seem to have existed prior to 1760.

Lands how divided.—All lands in the State may be broadly divided into (1) *Pandaravaka* lands and (2) *Paravaka* lands. Pandaravaka lands are those over which the State has the Jemm right or ownership, while Paravaka lands are those of which the Jemm right is vested in private individuals, and in religious or other institutions. The assessment levied on Pandaravaka or Government lands is necessarily greater than that on Paravaka lands, for the tenants or holders of the former have to pay not only the tax payable by the subject to the sovereign, but also the rent payable by the tenant to the landlord. All lands, whether Pandaravaka or Paravaka, may be classed as *Nilams* (wet lands) and *Parambas* (dry lands and gardens).

Survey and Settlement.—There has not been a complete general Survey of the State on any systematic and scientific lines. The Forests of the State have never been surveyed except small patches on their outskirts registered and cleared for paddy cultivation. There have been piecemeal attempts confined sometimes to particular tracts or to particular kinds of agricultural lands. The earliest of these attempts is said to have taken place at some period between 950 and 960, that is, after the Mysorean conquest. The wet lands appear to have been surveyed in 956, 982, 984 and 996. The Survey of 984, or as some would have it, of 956, is known as '*Kettezhuthu*' (a record of what was heard, or more probably what was recorded by enquiry and questioning), as the information contained in the registers was gathered by a personal conference with the Jemms and tenants. The general Survey of wet lands took place in 996. The dry lands were similarly surveyed and settled in 990, 1012, and 1032. The operations as regards the wet lands in 996, and the dry lands in 1032 form the basis of the present revenue administration. Being based upon unscientific methods and rough calculations, these records have all along produced no small inconvenience and difficulties both in revenue and judicial administration. Having felt the necessity of taking up the question put off year after year for some reason or other, the Darbar took up the matter in 1073. The services of an experienced British Officer were borrowed; Mr. V. K. Raman Menon was appointed Special Revenue Officer; and the preliminaries were arranged towards the end of that year. In 1074, the Survey Regulation was passed and the work was started at once. It is rapidly progressing at present.

The unit of taxation.—The tax on *Nilams* or wet lands is calculated on the extent of the land with due regard to the productive capacity of the soil, and on *Parambas* or dry lands by the number and produce of certain classes of fruit-bearing trees in them, which have been selected for taxation. On *Parambas* without trees, it is calculated merely on their extent. For purposes of assessment, the unit of taxation for wet land is a square measurement of land called a *parah**. *Parah* is also a measure of capacity. A *parah* of land is the area which will receive a *parah* of seed (in sowing). This calculation does not of course hold good always, the sowing capacity varying with the nature of the soil, of the seed and even with the methods of cultivation. Rich lands require but a thin scattering of seed. Some species of paddy plants again throw out many offshoots and therefore require more room than others that generally have only four shoots, so that 3, 4 or 5 *edangalis* of paddy are often found to be sufficient to sow one *parah* of land.

Tenures and rates of assessment.—*Pandaravaka* lands are held by tenants mostly on what is called the *Verumpattam* tenure or simple lease. Persons who hold lands on this tenure are as a matter of right entitled only to the value of improvements, and though the Government has the right of evicting the tenants on payment of the same, that right is never exercised. This tenure is not regarded as a precarious or uncertain one, for, so long as they regularly pay the dues, the tenants are allowed to enjoy their holdings without any interference or molestation. *Verumpattam* lands have thus a real marketable value, and are bought and sold just like private *Jenmi* lands. Leaving out of consideration minor variations, the assessment on *Verumpattam* wet lands may be said to consist of *Pattam*, *Nilavari* and *Pattakazhcha* in the Cochin and Kanayanur Taluks, and *Pattam*, *Nikuti*, *Palam* and *Pattakazhcha* in all the other Taluks except Chittur, where only *Pattam* and *Palam* are levied on such lands. Government *Pattam* is fixed generally at half the *Jenmi* *Pattam*, which again is usually half the *Karipattam*, or the rent which a tenant-at-will would pay for any land to a private *Jenmi*, due allowance being made for labour and capital with a small margin of profit. The rate varies from one-fourth to six *parahs* of paddy per *parah* of land; *Nilavari*, which is reckoned in cash instead of in kind, amounts to $\frac{1}{2}$ puthan or $7\frac{1}{2}$ pies, or very rarely, $1\frac{1}{2}$ puthans, or 15 pies per *parah*. *Pattakazhcha*, which is of the nature of a *Nuzzur* to the *Jenmi*, varies from 1 to 88 puthans, the amount being fixed more or less with reference to the extent of land. *Palam* (probably a corruption of *Phalam*—fruit or produce) varies from 1 to $7\frac{1}{2}$ *edangalis* of paddy per *parah* of land; the more general rates, however, are three and five *edangalis*, and when it is 3 *edangalis*, it is technically called *Mupparah* (3 per *parah*); *Nikuti* is reckoned at various rates according to the quality of the soil from one-fourth to one *parah* of paddy per *parah* of land. On *Puravaka* wet lands, the items of assessment are *Mupparah* and *Nilavari* in the Southern Taluks, and *Palam* and *Nikuti* in the Northern Taluks. The nature of *Mupparah*, or *Palam* assessment has been already explained. In the case of these lands, the *Nilavari* is $1\frac{1}{2}$ puthans per *parah*, being double of what it is on *Pandaravaka* lands. In a few cases, however, it is only $\frac{1}{2}$ puthan, being the same as the rate on *Pandaravaka* lands. For many years after land tax began to be levied, the assessment was being collected in kind, and incidental to this, therefore, there have been certain burdens charged on lands, more especially in the Northern Taluks, whether the lands be *Pandaravaka* or *Puravaka*. These are *Paravasi* and *Chumattukuli* or *Vatakakuli*. *Paravasi* is an extra quantity of paddy which the landlord exacts from the tenants to make up probable deficits in measurement, wastage or loss in transit, and decrease in bulk by the bristles of the grains being broken off by lapse of time, or by friction. As different kinds of paddy are liable to varying rates of decrease, the impost also varies from 5 to 10 per cent. of the assessments. *Chumattukuli* or *Vatakakuli* is the cost of conveying the paddy collected from the tenants from the place of collection to the Government granary. The charges depend upon the distance of the granary from the place of collection, and the rate of assessment accordingly varies from 15 to 37 $\frac{1}{2}$ per cent. of the quantity of grain due as *Nikuti*. In some Taluks and on some lands, *Niraparrah* or full measure is also collected. When a tenant takes his rent to a landlord, the first measure is treated as an invocation of good luck. Unlike liquid measure, where the measure is filled to the brim, the *Niraparrah* is so filled that the top of the measure may present a cone. Two *edangalis* of paddy are supposed to be sufficient to make up the cone, and this extra quantity to make up the *Niraparrah* is taken on each item of land.

* $23\frac{1}{2}$ English inches = 1 Carpenter's *Kole*. 4 Carpenter's *koles* = 1 *Demmu*. 1 Sq. *Demmu* = 1 *Perukkam*. 40 *Perukkams* = 1 *Parah*. 12 $\frac{1}{2}$ *Parahs* = 1 Acre.

† 10 *edangalis* make a *parah*.

Land tax how levied and collected.—Land tax was first levied and collected in kind. In 988, collection in kind was stopped, and a commutation rate fixed, which varied from 2 to 3 *parahs* of paddy for a *fanam* (4 as. 7 pies). These rates were slightly revised in 991. Now, a large quantity of paddy was required every year for expenditure in the Temples, Ootapuram, Hospitals and Jails, and the Sirkar was purchasing the paddy at a price higher than the commutation rates. *Diwans* Sankara Variyar and Venkita Rao ordered the collection of tax in kind, at least of as much paddy as was required for Sirkar purposes. The ryots complained against this measure. To make up for the loss sustained by the Sirkar in the purchase of paddy, and to meet the growing demands on the resources of the State in view of its development in all directions, without revising the taxes by a fresh Survey and Settlement, *Diwan* Sankunni Menon revised the commutation rates in 1036, which now vary from $1\frac{1}{4}$ to $1\frac{1}{2}$ *parahs* of paddy for a *fanam*. The commutation rates are not uniform for all the Taluks, probably because the supply and demand of paddy and the prices that ruled in the several places were different. Though the tax is now collected in cash, all calculations of the Government dues are made in paddy, the value of which is then commuted into cash. When collection began to be made in cash, the extra demands such as *Paravasi*, *Chumattukuli*, &c., ought to have disappeared from the demand register, but they have continued as part of the Government dues along with the regular assessment.

Parambas.—These are divided into *Vrikshapattam* and *Payattupattam* *Parambas*. The former are assessed according to the number and produce of the trees standing in them. The trees on which taxes are levied are the cocoanut, arecanut, palmyra and jack. In regard to the assessment, it may be said to consist of *Pattam*, *Kettuthengu* and *Pattakazhcha* on cocoanut gardens, and *Pattam* and *Pattakazhcha* on other gardens. For purposes of taxation, the cocoanut trees are divided generally into four classes. *Pattam* varies from one puthan to four puthans per tree according to the class under which it falls. *Kettuthengu* (the tree tied or marked, and set apart for Government dues) rate is 8 puthans per tree on 3 per cent. of the trees in every garden. This probably had its origin when the garden revenue was partly levied in the shape of cocoanut oil. *Pattakazhcha* varies from 1 to 64 puthans. The areca trees, though not classified like the cocoanut trees, are assessed at rates varying from $\frac{1}{4}$ to one puthan per tree. Of the various species of palmyra, *Kulappana* (*Corypha umbraculifera*) is taxed at the rate of one puthan per tree. *Karimpana* (*Borassus flabelliformis*) used to be taxed in kind, and the owners of gardens had to supply the Government with a certain number of *olas* or *cadjans*, which were used for all writing purposes, before paper came to be substituted for them. Jack trees are divided into four classes, which bear an assessment of 16, 12, 8 and 4 puthans respectively according to the class under which they fall in classification. *Puravaka* *Parambas* are charged only with *Ettilonnu*, or one-eighth of the *Pattam* levied on trees, and *Kettuthengu* at the rate of 8 puthans per tree on 3 per cent. of the trees in a cocoanut garden. Cocoanut trees on *Puravaka* *Parambas* are not classified as in *Pandaravaka* *Parambas*, but are assessed at a uniform rate of 2 puthans, and $\frac{1}{8}$ of the total is reckoned as the Government assessment. Other taxable trees on *Puravaka* *Parambas* are assessed at *Pandaravaka* rates except the areca trees, on which a uniform rate of $\frac{1}{4}$ puthan is charged per tree. *Kombuchakka* and *Kula-atakka* are two minor items; *Kombuchakka* is literally branch jack fruit, and whatever the number of jack trees in a garden may be, only one fruit is claimed as royalty, the price fixed being one puthan; similarly, *Kula-atakka* (a bunch of arecanuts) is brought into the Government demand, one bunch for each garden, and for this also, the price is one puthan.

Payattupattam parambas.—These are divided into two classes according to the fertility of the soil. The first class bears a *Pattam* of one puthan, and the second class $\frac{1}{2}$ puthan per *parah* of land in all the Taluks except Chittur, where a uniform rate of $\frac{1}{2}$ *fanam* is levied. In certain Taluks, *Pattakazhcha* is also levied. As in *Vrikshapattam* *Parambas* (*Parambas* with taxable trees), the Government claims only an eighth of the *Payattupattam* on *Puravaka* *Parambas* except in Chittur, where the whole *Pattam* is collected. Waste dry lands are often registered in the name of applicants for the same on what is called a *Payattupattam* (pea rent) rate. For *Payattupattam* assessment, a *parah* of land is the extent of land required to sow one *edangali* of *Payaru* or pea. In Chittur, there is another kind of *Payattupattam* known by the name of *Valla-vari*. Chittur once contained dense forests of teak trees, which were found difficult to be watched. The forests were not properly conserved also, and the trees were being sold away wholesale mostly to the merchants of the adjacent British parts, and the denuded forest areas were assigned for cultivation by their being converted into paddy fields.

* $5\frac{1}{2}$ puthans make a *fanam*. $3\frac{1}{2}$ *fanams* make a Rupee.

or gardens. It was allotted in small areas called *Vallams*, a Vallam being fixed at 1,800 Perukkams, or 45 parabs. The tax levied is called *Valla-vari*, which varied according to the fertility of the soil from Re. 1 to Rs. 2 per Vallam. When these lands are improved and converted into Nilams or Vrikshapattam Parambas, they are assessed at the usual Verumpattam rates.

There is another kind of tax on Pandaravaka lands in certain localities. It was imposed on bits of bare ground adjoining ports or markets, and varied according to the commercial importance, and hence the local value of the spots. The assessment is made per *kole* of *frontage* at rates varying from 4 to 32 puthans per kole. But such grounds are very few, and the income under this item is small. The assessment is called *Nilakuli* or *Sthalakuli*.

With regard to assessment on newly reclaimed Nilams, the standard is the full assessment on the nearest land assessed at the latest general Settlement. But when the land to be assigned is waste or forest, or is submerged in water, only a nominal rent is levied, which varies inversely as the amount of labour and capital required to prepare it for cultivation. This kind of registry is called *Nintham* or *Pidikumpattam*, and the assessment may be periodically revised, until the general maximum rate on adjoining lands is reached, subject of course to the conditions on which the registry was originally made.

Kalanikuti.—No double-crop assessment is now levied on lands. Assessment for a second crop (on the same land) was levied by the Government in 964 (1788-9). It was called *Kalanikuti*, and was imposed only on Nilams in some parts of the Taluks of Mukundapuram, Trichur and Talapilli. Before the general Settlement of 996, there were several piecemeal Settlements. The second crop assessment was levied only on such lands as came within the Settlement of 964. It was imposed only on Puravaka lands. In the case of *Kalanikuti*, Palam was not generally charged, but only half of the *Nikuti* along with the usual charges of collection, viz. Paravasi and Chumattukuli. It was thus a little less than one half of the average assessment on one crop lands. After repeated representation of their grievances by the ryots, the collection of *Kalanikuti* was suspended, or practically stopped in 1023 during the administration of Diwan Sankara Variyar, whose name stands associated with the remission of several extraordinary burdens, which with the change of times and circumstances had lost their necessity and significance.

Water-cess.—There is a regular system of irrigation canals in the Chittur Taluk, some of which are maintained by the Government, while others, which form the greater portion, belong to private individuals and are maintained by them. The Government water-works are at Mulathurai and Nurni, and they irrigate about 4,000 acres. The rates of cess are $\frac{3}{4}$ fanam (3 as. 6 p.) at Mulathurai and one fanam (4 as. 7 p.) at Nurni per parah of land. The private water works or the lands benefited by them are not assessed. The Government has also put up embankments called *Chiras* in several places, on which a cess called *Chiravari* (contribution for *Chiras*) is levied. These *Chiras* are either (1) permanent embankments opening into the back-waters with sluices to let out excess water or to prevent salt water from getting into the fields from them, or (2) temporary dams thrown across rivers or other water-ways for the purpose of storing up water in them in the proper season for the summer crops, which the ryots take out through small aqueducts into their lands on either side. The rates of *Chiravari* are generally regulated by the amount of outlay in the construction of these *Chiras*, and vary from 1 edangali to five edangalis of paddy per parah of land. In some cases, $\frac{1}{4}$ fanam per parah is levied as *Chiravari*.

Kole lands.—The beds of fresh water lakes are cultivated, chiefly in the Trichur and Talapilli Taluks. These lands called *Kole* lands are of two classes: *Nijakaram* lands, or lands on which the Government dues have to be paid by the holders, whether they cultivate or not, or *Natakarakalam* lands, or lands on which Government dues are collected only in the years in which they are cultivated. These lands are charged with the usual dues on Nilams, according as they are Pandaravaka or Puravaka.

Melvaram.—This is the term applied to the revenue derived from fugitive cultivation. Unoccupied lands and treeless flats in unreserved parts adjoining the forests are sometimes taken up by ryots for a casual crop of paddy, or gingelly, if the monsoon be favourable. They have then to pay to Government the usual commutation value of 20 to 30 per cent. of the estimated produce of the land. But such areas are now so very small that the income under this item is becoming very insignificant.

Estates.—There are some Coffee Plantations on the Nelliampathi Hills in the Chittur Taluk. They owe their origin to the enterprise of a few European Planters. Land was first assigned for coffee cultivation in 1863 A. D. At present there are 18 estates covering an area of 8,500 acres. For the first three years of the preliminary period of the estate, no tax at all was levied; and for the remaining 9 years, only a rate of 10 as. 4 pies per acre was claimed. The full assessment is only Rs. 1½ per acre, which has been collected from the 13th year.

House-tax.—Houses in the State are subject to a tax. The only exceptions are (1) Temples, Churches and other places of worship, (2) Government buildings, and (3) the houses of Brahmans and nobles. The assessment is known by the names of *Andutirumulkazhcha* (yearly present to the Ruler), *Peedikappanam* (charge on shop), or *Purappanam* (charge on house). The smith has to pay his *Alappanam* (tax on the smithy), and the pot-maker his *Chulappanam* (tax on the kiln). The rates on houses vary in different Taluks. In Trichur and Talapilli, the rate is about 7 puthans; in the other Taluks, the rates vary from 2 to 4 puthans. The demand list of this item of revenue is revised every year in order to bring newly erected houses under assessment, and to expunge destroyed ones from the list.

Rent of fisheries.—Another item of revenue is the *rent of fisheries*. Cochin affords ample scope for profitable fishing along the sea-coast and in the inland lagoons or backwaters. The monopoly of fishing in certain inland pools and ponds used to be permanently given for a trifling rent to certain individuals, who held lands in the neighbourhood. The Valans (fishermen and boatmen) have had to render personal service in rowing boats on State occasions. The men are fed on these occasions, and are given wages at certain fixed rates. As a further remuneration for their services, the Valans appear to have been allowed to fish free of rent in the back-waters along-side of which they generally live. Fishing is carried on generally by laying the net in water with its mouth extended between two wooden posts to which it is attached. These posts are permanently fixed. They are called *Oonnis*, and the space between two posts, which is the space for a net, is called an *Oonnipad*. In 1074, the *Oonnipads* in the various places were numbered and taxed. They are divided into 4 classes according to the income from each *Pad*, and are taxed at the rate of 8, 6, 4 and 2 puthans respectively, with *Andukazhcha* (yearly present) as in the case of Pandaravaka lands. It has also been the practice to sell by public auction annually the monopoly of fishing in certain lagoons not previously registered in the name of any individual.

Cochin possesses lands in the adjacent British territories and in Travancore. They are leased out to tenants on various tenures, and yield an income of nearly Rs. 30,000 per annum.

Kanam.—Next to Verumpattam, the most extensive tenure is *Kanam*. *Kanam* is the amount of money which a tenant has advanced to a Jenmi. A *Kanam* is practically a usufructuary mortgage. The consideration for the mortgage might have been a real or constructive loan, i. e., it might have been capital actually borrowed at the time the lien was created, or it might have been money admitted as due for improvements effected in reclaiming the land, or it might have been a State debt handed down by a former Chieftain to a Principality, which subsequently merged in Cochin, or it might have been a debt or encumbrance due on an *Escheat*. In these and similar cases, the *Kanam* amount and the rate of interest are specified in the State Accounts. The Sirkar or private Jenmi, as the case may be, admits the debt, which is made a charge on the land demised to the Kanamdhar, or registered holder of land. The interest on the amount advanced is deducted from the Pattam or rent, and any amount in excess called *Michavaram* (Pattam minus interest) is paid to the Government. The general rate of interest is 5 per cent. per annum if calculated in money, but, when it is calculated in paddy, it varies from 10 to 45 parabs of paddy for 1000 puthans (about Rs. 52) on Pandaravaka lands. When the interest on the *Kanam* amount is equal to the Pattam, the tenure is known as *Nerpanayam* or *Nerpalisa*. The assessments on Pandaravaka *Kanam* lands consist of *Michavaram*, *Mupparah*, *Nilavari* and *Pattakazhcha* in the Southern Taluks, and *Michavaram*, *Nikuti*, *Palam* and *Pattakazhcha* in the Northern Taluks. *Nilavari* is charged at the uniform rate of 1½ puthans, and *Pattakazhcha* varies from 2 to 24 puthans, or very rarely 32 puthans, according to the extent of land, or the status of the individuals to whom the lands are demised. *Nerkanam* lands are charged with *Mupparah*, *Nilavari* and *Pattakazhcha*. In theory, the *Kanam* lease is to last only for 12 years, at the end of which it is subject to *Polichezhuthu* or renewal. The Government or private Jenmi has then a right to resume the land on payment of the *Kanam* amount together with the value of improvements, if any.

or to renew the Kānam. When a Kānam demise is renewed, a renewal fee is levied. This fee is generally 25 per cent. of the Kānam amount.

Inams.—These are chiefly of two kinds. They are (1) *Karāzhiru* and (2) *Atima*, *Anubhogam* and *Karaima*. *Karāzhiru* or tax-free lands are those which have been given to families as rewards for services rendered by them, or as a mere present, or as religious gift (*Danam*). In the case of such lands, the Government has forgone not only the rent but also the revenue. There are however some lands in the Chittur Taluk which are only tax-free, i.e., which are exempted only from the payment of tax as distinguished from Pattam or rent. *Atima* and *Anubhogam* are also service tenures, in which the State has granted the concession as a remuneration for services rendered by the grantees, and which they have still to render to the State, or the Ruling Family, or to some temple. A lump sum is deducted from the Pattam, or rent on lands so given, and is known as *Utankuravu*. In some cases, the whole of the Pattam, and in others, a portion of the Pattam is given away as *Utankuravu*, whether the tenure be *Atima* or *Anubhogam*. The Government demands on such lands consist of *Michavaram* (Pattam minus *Utankuravu*), *Mupparah*, *Nilavari* and *Kazhcha*. The rates of *Mupparah* and *Nilavari* are the same as those on Kānam lands. *Kazhcha* varies from 4 to 48 puthans for a *Theettooram*, or the royal title deed of grant. There is practically no distinction between the two tenures, or if there be any at all, it is a distinction without a difference, so far as the dealings between the Government and the grantees are concerned. All these tenures are inalienable except those that are so specified in the deed of grant, and the moment a grantee sells or mortgages the properties, the Government has a right to assess the land in full according as the land is Jenm or Verumpattam. These tenures are also subject to renewal, for which the value of a year's Pattam on the land is collected as renewal fees. In the case of *Karaima* lands, the Government derives a *Melaima* (suzerain right) at the rate of 2½ per cent. of the Pattam, and *Pattakazhcha*.

Salt Padunnas.—In some of the Taluks, there are salt beds or saline lands which are held under the above tenures, and are known as *Padunnas*. The extent of such lands is calculated as *Cannies*, each of which may roughly be taken to be equal to 1/10 of a parah of land. The Verumpattam rate on such lands varies from ½ puthan (5 pies) to one puthan. A *Pattakazhcha* of 4 puthans is also charged on each item of such lands. On *Padunnas* held as Kānam, the lands are assessed at 4 pies and 2 edangalis of salt per Canny, the price per parah of salt being fixed at 1 1/10 puthans. Since the abolition of the local manufacture of salt, most of these have been converted into paddy fields or gardens.

Kists.—The lands in the State are single crop, double crop or three crop lands. The last class is not so common as the other two. The single crop lands are those which yield the *Kanni* crop (September-October), the *Makarām* crop (January-February), or the *Punja* or *Kole* crop (April-May) as the case may be. The double crop lands yield any two of the above three, kole being excluded. *Kanni* crop lands are the most common in the sea-board Taluks, while other kinds of lands are met with chiefly in the Northern Taluks. The *Kist* follows the crop. Thus, the tax on *Kanni* crop lands has to be paid in 4 instalments beginning from the month of harvest. The *Kists* on *Makarām* and *Medam* crop lands had to be paid each in three instalments, but the tax on *Punja* and *Kole* crops has now to be paid in two instalments. In the course of 12 months, the coconut gardens yield 10 crops, and the tax due on these and other gardens had therefore to be paid in ten *Kists* or instalments. In 1074, the number of *Kists* was however reduced from 10 to 8, beginning from *Kanni* (September-October), so that the demand for each official year may be realized before the close of the year.

Coercive measures.—Interest at one per cent. per mensem is charged on balances of current demand from the succeeding month. Personal property of a defaulter is also attached and sold, but land is seldom sold for arrears of revenue. There is a peculiar practice in the State of temporarily alienating the defaulter's land. It is called *Naduppattam*, which means lease to a mediator. The rule is that this should be done with the least possible loss to the defaulting owner. Only as much land as is necessary for the realization of the amount due from him is to be alienated, and that for the shortest possible period (not less than one year), at the end of which term the land should be restored to the owner, if he pays up the amount which he had failed to pay up, and which the *Naduppattam* holder had paid for him. If the land be so poor that no one could be got to take it up on *Naduppattam* even for a long period, the land, if *Pandaravaka*, is permanently made over to any one, who offers to pay up the demand. When the land is so transferred and registered, it is said to be transferred on *Stirapattam*, or permanent Pattam. If however no one comes forward to take it

up on *Stirapattam*, the land is given to the highest bidder. If the land be *Puravaka*, it is not so alienated, but the amount due is shown as irrecoverable for the time being, and collected with arrears when the land is occupied. There has been no special law to regulate the steps to be taken for the realization of revenue from defaulters except the above measures sanctioned by Circulars and Notifications. The Darbar has now under its consideration a Revenue Recovery Bill.

Devaswam lands.—Lands belonging to incorporated Devaswams or temples are liable to all the dues levied on *Pandaravaka* lands, while those belonging to unincorporated Devaswams are charged with dues payable to Government on *Puravaka* lands. The Pattam assessment on unincorporated Devaswam lands are collected and accounted for separately.

Summary.—All lands in the State may be broadly divided into *Pandaravaka*, or Government lands, and *Puravaka*, or those belonging to Devaswams and private Jenmis. All lands may be classed as Nilams, or wet lands, and *Parambas*, or dry lands and gardens. About two-fifths of the former and a third of the latter belong to Government, and the rest belong to Devaswams and private proprietors.

The subjoined figures may be taken as rough averages of the present assessments:—

	Rs.	as.	pies.	
Pandaravaka Nilams	0—10—0			per parah, or Rs. 7—13—0 per acre.
Puravaka Nilams	0—4—0			per parah, or Rs. 3—2—0 per acre.
Assessment on a cocoanut tree	0—2—0			
Do on an areca tree	0—0—4			
Do on a jack tree	0—6—0			
Do on a palmyra	0—0—10			
Do on a house	0—3—6			

The receipts under Land Revenue in 1076 (1900–01) are given below:—

MAJOR AND MINOR HEADS.			1076
			Rs.
LAND REVENUE PROPER. (Current).	State	..	6,28,861
	Devaswam	..	56,596
		Total	6,85,457
LAND REVENUE PROPER. (Arrears).	State.	..	15,862
	Devaswam	..	2,666
		Total	18,528
LAND REVENUE MISCELLANEOUS. (State).	(a) Renewal fees	..	13,414
	(b) Rent of fisheries	..	2,192
	(c) Irrigation cess	..	14,449
	(d) House tax	..	19,680
	(e) Interest on arrears	..	4,939
	(f) Survey receipts	..	21
	(g) Other items	..	16,782
		Total	71,477
LAND REVENUE MISCELLANEOUS (Devaswam).		..	13,065
Grand Total			7,88,527

The total Land Revenue of the State in 1076 deducting the rent on lands outside Cochin was Rs. 7,58,926, and the population being 8,12,025, the incidence of land tax may, for all practical purposes, be set down as 15 as. per head.

SECTION D.—Enumeration, Abstraction and Tabulation.

24. The census of 1901 is the fourth attempt at a systematic enumeration of the population of the State, and the third of the kind taken along with the census of the Indian Empire. The first systematic enumeration was made in 1875, three years after the general Indian census. The second and third enumerations were effected simultaneously with those of India in 1881 and 1891. A stock-taking of the people was however

not a novel thing in Cochin, for the first attempt of the kind, though only a rough calculation on the most unambitious lines, dated as far back as the year 1820 A. D. Three such enumerations more were made prior to 1875. The results of all attempts to determine the population of the State are given below:—

Year of the census.	Interval between successive censuses.	Population.	Percentage of variation, increase +, or decrease —.
1820		223,003	
1836	16 years	258,176	+ 20
1849	13 ..	356,862	+ 24
1859	9 ..	399,056	+ 12
1875	17 ..	601,114	+ 50
1891	6 ..	600,278	— 14
1891	10 ..	722,906	+ 20
1901	10 ..	812,025	+ 12

In Cochin, as in Travancore and Malabar, a night census as in other parts of India has all along been found to be impracticable owing to the peculiar conditions of life and of society. On this, as on previous occasions, the Government of India were therefore pleased to allow the census of the State being taken during day time. Thus, the final census of the State was taken on the morning of Saturday, the 2nd of March, 1901, instead of on the night of Friday, the 1st of March. The work was commenced at 6 in the morning and completed everywhere before 12 noon. The Forests of the State were however treated as non-synchronous tracts where there was no final enumeration in view of the nomadic habits of the Hill Tribes, and of the difficulty of getting enough men to count them simultaneously on the census morning. A single enumeration being all that was feasible, it was started on the 1st of January, and completed by the end of the month by the Divisional Forest Officers and their subordinates under the general supervision of the Conservator of Forests. The periods for the preliminary enumeration of the village and town populations in British India were from the 10th to the 25th January and from the 14th to the 20th February 1901 respectively. As the population of the towns of the State was not liable to much fluctuation, it was thought unnecessary to fix for the rural and urban areas two different periods for the preliminary enumeration, which commenced on the 10th January and ran on to the end of that month. Our circles and blocks were larger than the same census divisions in British India generally, and it was therefore thought better to allow the enumerators a little longer time to prevent the work from being hurried through. As observed above, the final census was taken on the morning of the 2nd of March 1901, or 10 years and 3 days after the previous census.

25. As in the Provinces and States of India, the census divisions of Cochin consisted of blocks, circles and charges. But the smallest unit, 'block' in charge of an enumerator, was much larger here than in other parts, the number of houses per block being 3 times the general average of 30 to 40 houses in British India. The next higher unit 'circle', consisting of from 12 to 15 such blocks, was under a supervisor, and lastly the 'charge', coterminous with each Taluk, was under the control and supervision of a superintendent. The Tahsildar appointed as charge superintendent was made responsible for the proper conduct of every item of work in connection with the census operations in his Taluk. At the very outset, the State was provisionally divided into seven charges comprising 100 circles made up of 1,486 blocks. When the preliminary enumeration was over, assistant supervisors were appointed to help the supervisors in the work of thoroughly inspecting and checking the preliminary work, and with the completion of the fair copying of the enumeration books, and with the approach of the final counting, the staff of enumerators was strengthened by the appointment of assistant enumerators, which practically reduced the circles and

blocks to the British Indian standards for the final enumeration. The details of the agency employed are given in the subjoined statement:—

i. Charge Superintendents	7	
ii. (a) Chief Supervisors	100	304
(b) Assistant Supervisors	198	
(c) Special Supervisors for the forest tracts	6	
iii. (a) Enumerators for preliminary enumeration	1,348	4,227
(b) Assistant Enumerators	2,718	
(c) Special Enumerators for counting the forest tribes, travellers, &c.	161	

About 90 per cent. of the supervisors and 60 per cent. of the enumerators were Government servants, and the rest were private gentlemen, vakeels, stamp vendors, masters of aided schools, Government pensioners, copyists, and managers and clerks of temples and *Jenmis*.

A full time paid agency conducted the work at the previous systematic censuses up to the end of the preliminary enumeration, but this time the services of public servants were freely laid under contribution. It was found impracticable to do away with payment altogether, and the non-official enumerators were therefore paid a small remuneration of Rs. 3 each to purely private gentlemen, and Rs. 2 each to copyists, aided school masters, stamp vendors, &c., for their work. The expenditure on account of payment of remuneration amounted to Rs. 1,310 as against Rs. 6,287 in 1891. This payment was necessitated by the fact that it was not possible to secure the services of a sufficiently large number of qualified men in rural parts. To such stations enumerators had to be sent out from the head-quarters of Taluks, or from places distant from their post of duty. By the time that the next census comes round, it may be possible to stop the system of payment altogether.

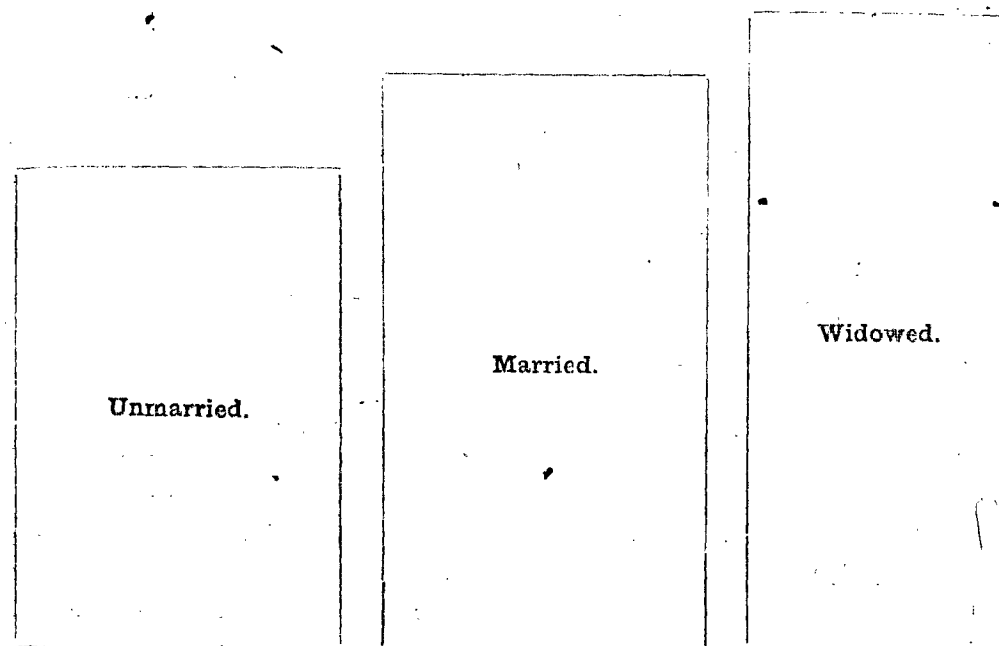
On the night preceding the census morning, there was a festival in the Konkani temple at Ernakulam. Special arrangements were made for the enumeration of the persons that had gathered there. The final census having fallen on the morning of Saturday, the Jews raised some objections to conversing with the enumerators on that day, but, when the nature of the work they had to do with the enumerators was explained to them, they yielded.

The totals of all the charges came in by the 5th of March, and the provisional total was made up and wired to the Census Commissioner on the morning of the 7th. According to the provisional total, the population of the State was 815,218, which showed an increase of 12.77 per cent. on the figure of the previous census. The final total fell short of the provisional total by 3,193 or .44 per cent. This large difference was traced to a double addition of the total of one of the circles sent up from Talapilli.

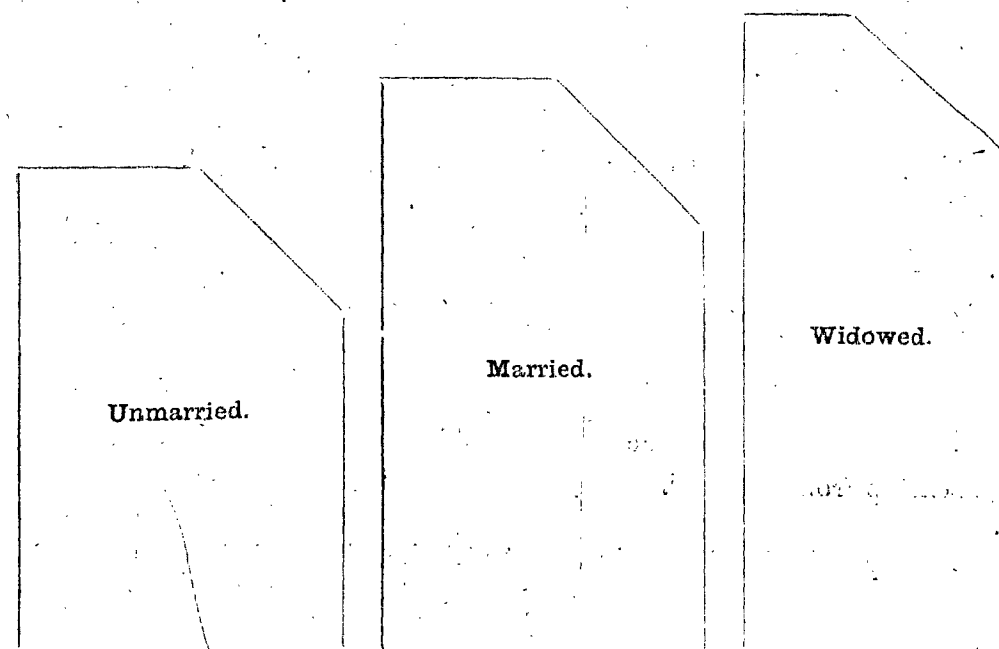
26. The office for abstracting and tabulating the statistics was opened on the 18th of March 1901, and the slip system was adopted. Through the kindness of Mr. Francis, the Provincial Superintendent of Madras, the slips and registers required for abstracting and tabulating the statistics were furnished in time by the Superintendent of Government Printing, Madras. In abstracting the results, the kind of slips

used in Madras was used here also. The subjoined diagrams show the specimens of the slips used :—

MALE.



FEMALE.



The slips were of different colours. The colours denoted the religion of the persons enumerated. Of the slips used here, the brown slips represented the Hindus,

the white-brown the Musalmans, the red the Christians, the blue the Animists, and the green the Jews. *The shapes varied for the civil condition and sex of the persons. The shortest slip represented an unmarried person, the next longest a married person, and the longest a widowed person. If the person was a male, a complete rectangular slip was used, while a slip with the top right hand corner cut off represented a female. Thus, each slip showed by itself the religion, civil condition and sex of the person it was used for, and in the slips the posting clerks had to copy from the enumeration books only the remaining particulars of the persons. The details in the books were copied in the slips in Malayalam. Certain abbreviations of terms were devised, and printed and supplied to the abstracting staff to facilitate the work of copying. Negative entries were represented by lines. Thus, if a person was illiterate, the fact was noted by a line to show the entry of illiteracy in the column of the book, and so on for other entries of negation. This ensured the transcription on the slips of all entries in the books without at the same time involving much additional labour, as it was easy to draw the lines in the course of writing. The colour and shape of the slips employed greatly assisted the sorting work also.

The work of copying and checking the slips commenced on the 2nd April 1901, and was finished by the 14th of June. When the slip copying was over, and sufficient progress had been made in checking, the work of sorting and tabulation was taken up. This process lasted till the 20th of December, when sorting, checking and the preparation of all tables were done. As the slip system was an experimental one, the comparison of all the entries in all the slips with the books by the checkers was insisted on, and the supervisors and overseers in their turn scrutinized the work of the checkers. Though this course required longer time, it minimised mistakes and consequent difficulties. The registers were prepared for each desam, or the smallest revenue unit, and then consolidated for the Proverthy, the Taluk and lastly for the State as a whole. While this process secured accuracy and facilitated the detection of mistakes, it was afterwards found to be unnecessary, at least in respect of most of the registers. Where villagewar figures are necessary, it is better to sort the slips for each village than put them together for a whole Taluk, and then pick them out afterwards for villages. The slips for urban and rural areas were sorted, and the registers prepared separately, and, in most of the tables, the statistics are entered separately. The slips were copied by a staff of 40 clerks, who worked for nearly 2½ months and were paid by the piece.

27. The sub-joined statement gives the details of the charges incurred in Census expenditure. connection with the present census up to 31st March 1903, when the establishment was broken up :—

			Rs.	A.	P.
Superintendent	..	..	4,296	15	0
Establishment	..	..	7,609	11	7
Remuneration to enumerators	..	..	1,310	0	0
Travelling allowance	..	..	175	2	8
Contingencies	..	..	1,911	5	7

Total .. Rs. 15,303 2 10

The total charges on account of copying and sorting all the slips and compiling the results amounted to Rs. 5,226-14-3, or Rs. 6-6-11 per thousand of the population. The slips and registers got down from Madras and the preparation

* Vide diagrams on page lxx.

of the maps and diagrams cost the Darbar Rs. 393-7-8 and Rs. 736-14-10 respectively. These and the cost of paper for schedules, ink, tar, lights, postage, &c, are included under contingencies. The cost of the census, as detailed above, including every item of charge up to 31st March 1903, amounted to Rs. 15,303-2-10, or Rs. 18-13-6 per thousand of the population, as against Rs. 15-12-10 in 1891. While the salary of the Superintendent is an additional item of expenditure on the present occasion, the expenditure on account of remuneration to enumerators was reduced to a fifth of what it was in 1891. As slip copying and slip sorting have become sufficiently familiar, and cheaper methods have been devised for printing census maps and diagrams, it will be possible to reduce the expenditure at the time of the next census. The charges on account of compiling the results can be considerably reduced by the preparation of most of the registers for each Taluk instead of compiling them for villages and then consolidating them for the Proverthies and Taluks, and finally for the State as a whole, as was done on the present occasion. There will hardly be any necessity for payment of remuneration to enumerators. With material reductions under these heads, it will be possible to make the next census much cheaper than it has been on the present occasion.

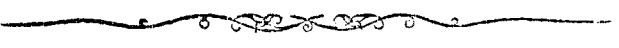
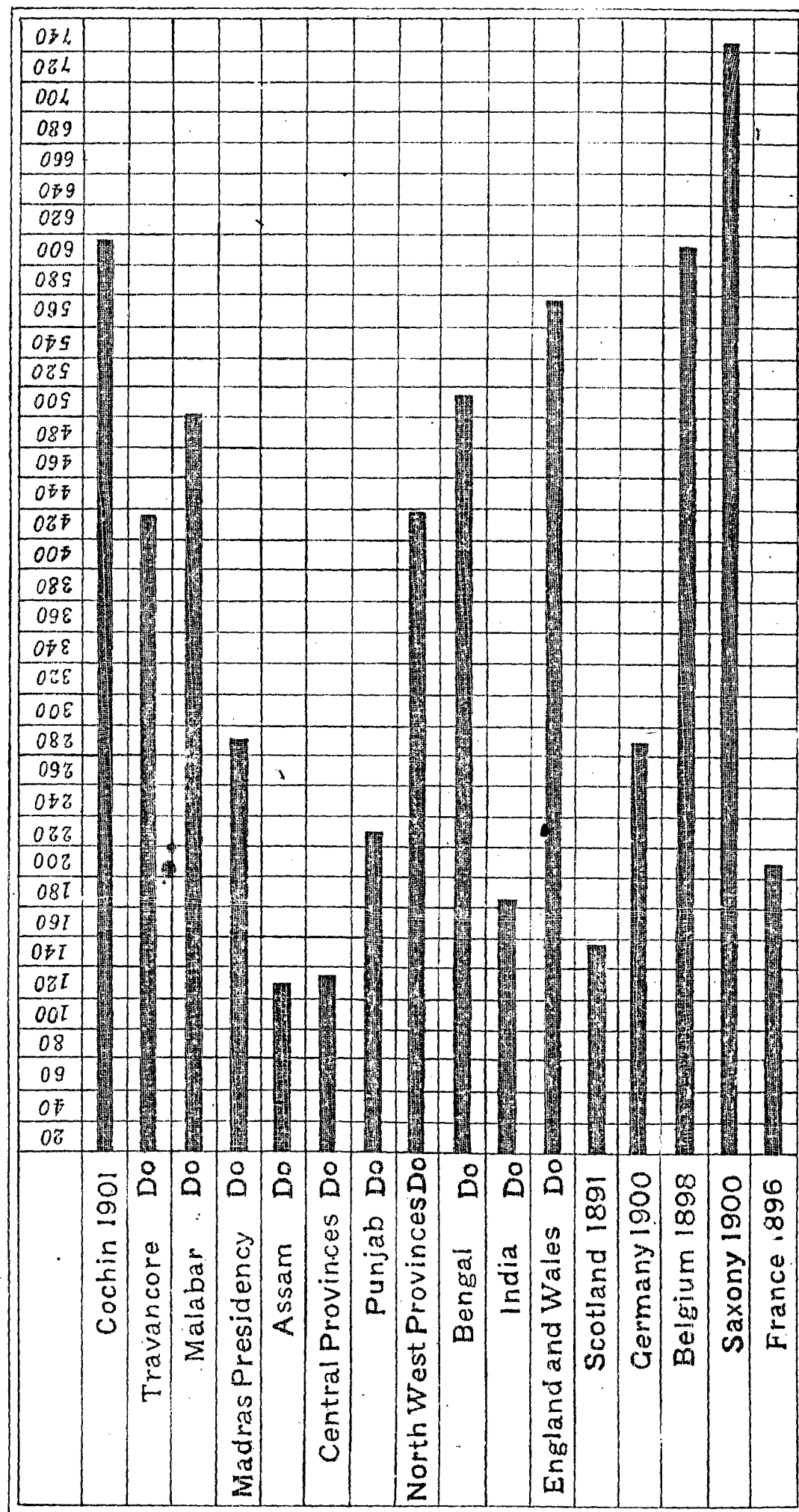


Diagram showing the density of population in Cochin as compared with other Countries &c.

Each division represents twenty persons to the square mile



Register No. 49
Copies. 1000

Litho, Cochin Survey, Trichur.
1078

REPORT ON THE CENSUS OF COCHIN 1901.

CHAPTER I. DISTRIBUTION OF THE PEOPLE.

IN the introductory pages, I have dealt at some length with the physical features of the country, and given the area according to the Trigonometrical Survey of 1815, and the population according to the present census. I shall now proceed to examine how this population is distributed in respect of Density and Areality.

2. **Natural Divisions.**—In the Imperial Scheme of Natural Divisions based upon meteorological and other considerations, the Madras States of Cochin and Travancore, and the British Districts of Malabar and South Canara, come among the subdivisions included under "West Coast". These States and Districts resemble one another in so many respects, that a comparative review of the census statistics of these parts cannot fail to be interesting and instructive.

3. **Density.**—The area of the State being 1,361½ square miles, and the population 812,025, the ratio of population to area or the mean density is 596.42 per square mile, as against 530.96, 440.89 and 441.51 returned at the three previous censuses. The net variation in density between 1875 and 1901 thus comes to 154.91. The density which has now risen to 596 is equalled or exceeded by but few states or countries in the world. Our larger neighbour Travancore with an area of 7,091 square miles, sharing the same physical and political conditions, and the same racial and ethnical characteristics, has a density of only 416, and the Madras Districts of Malabar and South Canara which resemble these States in several respects show a density of 481 and 282 respectively, while the density of the Bombay States and Districts which come under the same Natural Division falls considerably below that of Cochin. Thus in point of density, Cochin stands highest among the tracts comprised in the Natural Division, "West Coast". Among the Madras Districts, Tanjore alone, with its extensive irrigation system and rich rice fields, surpasses it with a density of 695 persons. Taking the Feudatory States, Ranpur in the North-West Provinces with an area of 899 square miles and a density of 593, and Kapurthala in the Punjab with an area of 598 square miles and a density of 526 make the nearest approach to Cochin.

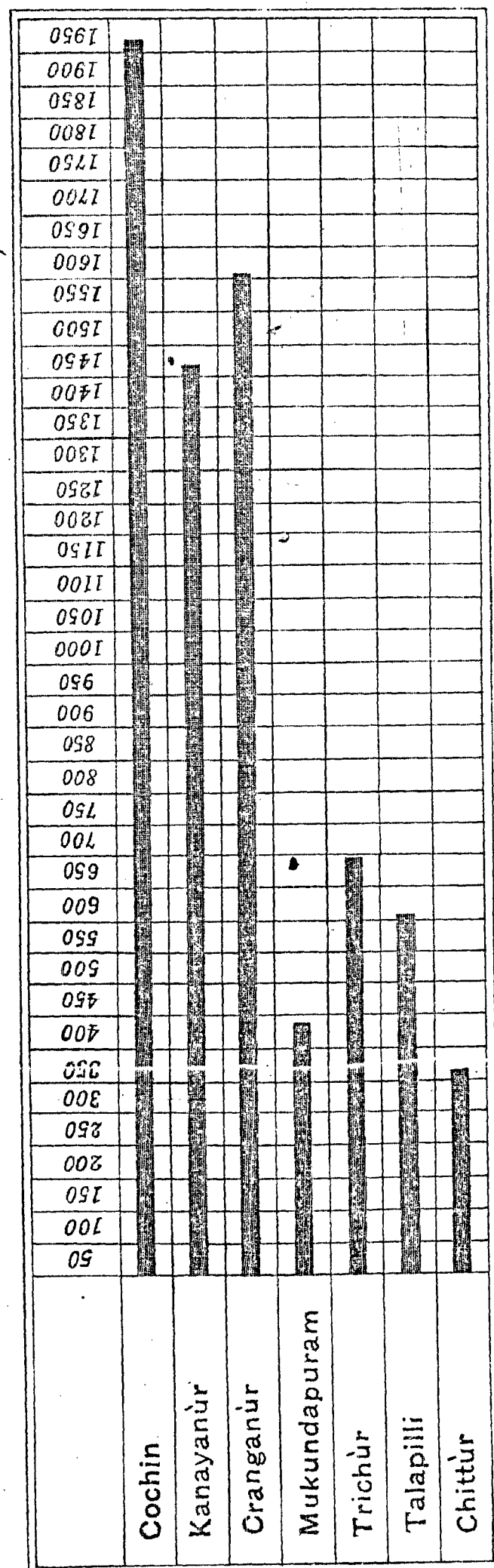
Of about 250 Districts into which British India is divided, only 35 in or near the Gangetic Valley, two in the Punjab, and one in Madras show a density greater than Cochin. Taking the average for British India as a whole, and also for the Feudatory States, the density of Cochin is considerably more than 2½ times that of the former and 6 times that of the latter. Extending the comparison to European countries, we see that the density of Cochin is exceeded by but one country, viz. Saxony, with 726 persons to the square mile, and equalled only by Belgium, while England and Wales rank in this respect next to Belgium.

4. **Divergence in density and its causes.**—High as this density is, there is little uniformity in the distribution of the people in the several parts of the State, for while the Cochin Taluk returns a density of 1,920, Chittur has only 314. The mean density of 596 is exceeded by four Taluks, while the remaining three fall below it. A reference to the geographical features described in the Introduction will explain the great divergence met with in this respect. We have seen there the diversity of physical conditions under which the cultivation of the soil is conducted, and the commercial situation and circumstances of the different Taluks. The intimate connection these have with the means of subsistence, together with the nature and extent of the occupiable area, determines the nature of the distribution. In the Taluks of Cochin and Cranganur, and the major portion of Kanayanur, there is but little uninhabitable or uninhabited area, and these tracts comprise extensive coconut gardens thickly dotted with houses. Lying entirely on the seaboard with great natural facilities of communication with most parts of the State, and with foreign countries, and most advantageously situated for commerce, the Cochin Taluk contains large groups of population 'packed in considerable density.' Cranganur which centuries ago contained the chief port on the west coast, and is now as then one of the most fertile tracts in the State comes next in point of density. The various industries in connection with the cultivation of the coconut palm, the rich fisheries of the sea and the lagoons, the fertile rice fields on the margin of the latter, and the multifarious occupations of a commercial and maritime tract afford sure, though hard, means of livelihood to the dense population of these Taluks. In Kanayanur too, except where the country trends upwards from the neighbourhood of the backwaters to the laterite uplands and forest tracts intermixed here and there with Travancore Territory, the population is nearly as densely grouped as in Cochin and Cranganur, partly owing, no doubt, to the attraction of the people to Ernakulam, the capital and the administrative head-quarters of the State, and to Tripunithura, the residence of His Highness the Raja, with its liberally endowed religious and charitable institutions, but primarily because it partakes of the physical and economic conditions of the above two Taluks. Viewed as a whole, Kanayanur with 1,420 persons to a square mile takes but the third place in the scale of density. The specific populations of these tracts are:—Cochin 120,456, Cranganur 29,140 and Kanayanur 114,628. Thus, out of a total population of 812,025 distributed over an area of 1,361½ square miles, 264,224 or nearly 33 per cent. of the population is massed in these seaboard Taluks covering an area of 162¼ square miles, forming but 12 per cent. of the total area; in other words, nearly a third of the population occupies about one-eighth of the area, and is grouped in a density of 1,628. The density of Cochin exceeds this mean, while Cranganur approaches it, and Kanayanur closely follows Cranganur. Excluding from the calculation the towns of Cochin and Ernakulam, we see, even when we take purely rural tracts as illustrations, that the people are crowded to a degree, that in a rural community is almost unique, the density here being 1,415. Columns 6 to 9 of Subsidiary Table I deal with the variations shown in successive censuses, and the net variation from 1875 to 1901. After making allowance for the short counting in 1881, which is more marked in regard to these tracts, it is seen that there is greater specific increase in the density of these Taluks than in that of the less populous ones of the north. These figures seem to show that, in spite of the great density and consequent congestion, there is still some margin for expansion. In regard to the growth of population, the general theory is that, other things being equal, the rate of increase is inversely proportional to density, that is, 'as a country fills up, the annual rate of increase diminishes'. But as the modification itself implies, the relatively greater variety of the field of labour, the certain and remunerative character of the staple crops, the amount of



Diagram showing the density of population in the different Taluks of the Cochin State

Each division represents fifty persons to the square mile



labour to be bestowed on, and the capital to be invested in, agriculture or the growth of special products,—in fact, economic considerations, more than anything else, determine the limit of expansion, as is seen from the growing density of the seaboard region. The specific populations of the remaining four Taluks are 161,833 in Mukundapuram, 145,104 in Trichur, 151,315 in Talapilli and 89,549 in Chittur, and their density 387, 645, 558 and 314 respectively. In these Taluks, agriculture is the chief occupation of the people. Here the cultivation of land entails a comparatively greater amount of labour and capital, and the productive capacity of the soil is taxed with two or three crops a year. In Talapilli and Chittur, the handloom weaving industry is carried on to some extent. The greater portion of this region, which comprises the hill tracts and forests of the State, is but very sparsely peopled, as 'with a reputation for fever and bad water, it has been left to the dark tribes' (animists) to whom alone such tracts are congenial. In the outskirts of the hills and forests, which cover a considerable area, the absence of flat land and culturable parts prevents the formation of populous tracts. In this region, excepting the Chittur Taluk, it is only a small seaboard area, and the plains and broken country that march with it, that can properly be called well-peopled, and these parts, which get an average annual rainfall of about 130 inches, are really thickly populated. The detached and scattered Taluk of Chittur however gets only an average annual rainfall of 65 inches, and contains a large area of the valuable forests of the State. It is consequently the last in the list of density. Subsidiary Table I A is added to show the results, excluding the area of the forests in this region, and of the lagoons in the other. In the forest Taluks, the average density is 457, but, if the area of the forests be excluded, the density of the remaining area amounts to 912. The density of the seaboard region is 1,028, but, if the lagoons be excluded, it would rise to 1,828. The average for the State as a whole, exclusive of these tracts, rises to 1,091.

While the lagoons, mountains and forests by reducing the occupiable area of the State adversely affect the distribution of the people in one sense, the same great and dominant physical facts by their direct and indirect bearing on the climate, material resources and economic conditions, have mainly tended to make the State as a whole what it is, viz, one of the most densely peopled tracts in the world, maintaining its population in a fair degree of competence, and having some margin still for a further growth of population.

5. **Towns.**—It has always been a matter of some difficulty to lay down the principles upon which the urban and rural tracts of a country are to be distinguished. Certain well accepted tests, such as constitution in regard to sanitary and police arrangements, relative density of the dwellings, the numerical strength and character of the population, the importance of the place in regard to trade, architecture and historical associations have, however, been laid down as the distinguishing features of urban tracts. Judged by some of these standards, Mattancheri, Ernakulam, Irinjalakuda, Trichur and Chittur were treated as towns in 1891, when the enumeration of the urban population as such was for the first time attempted in the State. In 1901, Kunnankulam and Tattamangalam were added to the number, and the limits of Irinjalakuda and Ernakulam were slightly extended in view of their expansion. None of the towns was treated as a city, for no town satisfies the test of numerical strength of 100,000 inhabitants, nor does any possess, in a sufficiently marked degree, characteristics laid down in the Imperial Code of Census Procedure, such as would justify its treatment as a city for census purposes. There are, however, two large towns with a population of a little over 20,000. The remaining five come under small towns in point of numerical strength. The total area of the towns is approximately 15 square miles,

and the population 87,478, which gives a mean density of 5,832. The town of Mattancheri, which covers an area of about $1\frac{1}{2}$ square miles, and which contains 20,061 inhabitants, has a density of 13,374. The urban population is grouped in 7 towns with an average population of 12,497 per town. Three of the towns, Mattancheri, Ernakulam and Trichūr are above the average with 20,061, 21,901 and 15,585 respectively, while the remaining four fall below the average. The averages of Travancore, Malabar, and the Presidency as a whole are 20,426, 31,144 and 18,269 respectively.

The ratio of urban to rural population is 10·77 to 89·23 against 6·23 to 93·77 in Travancore. In Malabar, and in the Madras Presidency as a whole, it is 7·81 to 92·19, and 11·19 to 88·81. Of the total urban population, 48 per cent. live in two towns each containing a little over 20,000 inhabitants, 18 per cent. in one town containing over 10,000, and 34 per cent. in four towns, each containing over 5,000.

In the Report for 1891, the absence of large towns in the State was attributed to two causes, one natural and the other accidental. The subjoined extract is well worth perusal in this connection.

"While the people on the East Coast love to congregate in closely-built villages, close neighbourhood is repugnant to the genius of the Malayalis. If a cluster of closely-built houses is seen anywhere on this Coast, it can at once be understood to be the quarters of non-Malayali Brahmans, native Christians, or Mahomedans. But for these people, Towns that can properly be called such would probably not yet have sprung up on this side of the Ghats. The other circumstance is the peculiar distribution of activities in Cochin. While Ernakulam is the seat of Government, and Mattancheri the centre of trade, Trichūr, the centre of Kerala according to traditional history, has the largest capacity for extension and improvement, and, to crown all, the seat of royalty is none of these. It is the combination of these circumstances, together with the existence of a large number of non-Malayali Brahmans and Mappillas, that has made Trivandrum and Calicut so populous notwithstanding the peculiar habits of the Malayalis."

6. **Villages.**—In Cochin, as in Travancore and Malabar, the term "Village" does not denote a street or group of buildings as in England, or even a cluster of houses and the surrounding lands under cultivation as in British India generally, or a certain area of agricultural land with two or three groups of houses as in the Madras Presidency beyond the Ghats, but a collection of separate homesteads scattered among paddy fields or coconut gardens, the extent of area being determined here as elsewhere, partly by custom and partly by administrative convenience. Such a group is called a *Desam* which is said to correspond to the '*Deh*' of the desert tracts of Sind. There are, however, a few villages occupied exclusively by native Christians and non-Malayali communities, which are grouped on the street system, but these streets alone do not constitute a *Desam*, or for the matter of that, a village with all its necessary adjuncts as understood here or elsewhere. Though in appearance, as in constitution too, there are many points of difference, the *Desam* in several respects corresponds to the village, in that it is, so to speak, 'self-contained', with its headman, its guild of artisans, its barber and washerman to supply the simple wants of life. Unlike other parts of India, where the headman exercises several functions, in Cochin, his authority limited usually by a council of four or five of the influential villagers known as *Pramanahars* is confined, wherever it is exercised, to conserving those customs and enforcing those 'minor social transactions between man and man which are not or cannot be regulated by either civil or strictly religious laws.' The relics of its ancient feudal origin are, though but very rarely, observable here and there in the rural parts. In the modern governmental system of the State, the *Desams* form the smallest revenue units with no change in their ancient nomenclature, and perhaps extent. The average extent of a *Desam* is 2·06 square miles excluding

the urban tracts. The *Desams* are of such varying extent, that some of them consist only of small islands of a few acres in the midst of the lagoons, while others comprising forests or uplands extend over several square miles. With the completion of the Revenue Survey now in progress, these anomalies will, to a great extent, cease to exist, and their disappearance will render the village administration in its various directions more convenient and efficient.

The total number of inhabited villages is 652, and the average population 1,111, against 1,030 in 1891. Final Census Table III contains a classification of villages by population, according to which 222 villages have each a population of less than 500; 207 between 500 and 1,000; 129 between 1,000 and 2,000; 78 between 2,000 and 5,000; and 16 between 5,000 and 10,000. Some parts of Cochin are split up into a large number of small villages, while other parts are made up of a small number of large villages. The majority of villages in the Taluks of Kanayanūr, Cochin, Talapilli and Trichūr contain less than 1,000 inhabitants each, while, on the other hand, the majority of villages in Chittūr and Cranganūr contain more than 1,000 inhabitants. Mēthala in Cranganūr has the largest population, viz, 8,309, while Puthusseri, a small island in Cochin, contains the smallest, viz, 2.

The number of villages in each Taluk having a population above and below the average is shown below:—

Cochin	... 27	above and 34 below the average.
Kanayanūr	... 30	do 53 do
Cranganūr	... 6	do 1 do
Mukundapuram	... 59	do 80 do
Trichūr	... 36	do 138 do
Talapilli	... 45	do 118 do
Chittūr	... 20	do 5 do

The averages of Travancore, Malabar and the Presidency generally are 712, 1,165 and 621 respectively. Of the rural population, 13 per cent. are grouped in villages of 5,000 and over, 32 per cent. in those between 2,000 and 5,000, 47 per cent. in those between 500 and 2,000, and 8 per cent. in those under 500.

7. **House-room.**—In the circular issued in regard to house-room, a house was defined to be 'the dwelling-place of one or more families with their resident servants, having a separate principal entrance from the common way', the common way not being necessarily a public way. In view of the enormous diversity in the conditions of life in India, it has always been rather difficult to give a satisfactory definition of a house which may at once be applicable to all kinds of buildings that are used for human occupation. The well-built tiled mansion, the single storied ordinary houses, the compact mass of buildings on the street system, the easily portable structures with bamboo roofs thatched with coconut or palmyra leaves, or straw, are all to be included within the definition. The tenement as used for a house has likewise to be brought under the same category. Though, as is natural, all kinds of buildings mentioned above are found in Cochin, yet the single homestead occupied by a joint family is more frequently met with here, as in Travancore and Malabar, than other kinds of habitations. While this circumstance minimised the difficulty in the process of numbering the buildings, the existence, as already observed, of all types of habitations, limited though they be, created doubts and difficulties, and gave rise to mistakes in affixing separate numbers to each room without regard to ownership or occupation—especially in crowded centres and in clusters of buildings with apparently common roofs. These mistakes were however detected and rectified in the several rounds of inspection started at the very outset.

8. **The site and nature of buildings.**—The site of a house and the details of the structure are generally settled in strict conformity with the principles of the Hindu science of architecture. A compound or garden measured out into a square plot is divided into four parts by imaginary lines running lengthwise and breadthwise through the middle of the same. The north-east or south-west sub-division is selected for the site of the house, the former being preferred to the latter. The south-east corner is reserved as the burial ground. There are again special spots set apart for the well, the tank, the cow-shed, the serpent grove and the family deity. The selection of the site for the house seems to be guided by the effect of the monsoons on the structure. In regard to a religious shrine again, a square plot just in the middle of the south-west sub-division is the most auspicious. A quadrangular building with an open yard in the centre is the typical house. The centre of the western portion contains the treasury or granary, and the rest of it is partitioned into bed-rooms. The northern part comprises the store-room and the kitchen at the western and eastern extremities, with the dining room in the middle; while portions of the southern and eastern sections are kept as open halls for gatherings on all important occasions. The next type more frequently met with consists of a portico, serving as a reception-hall, the other portions of the building corresponding more or less in details as regards bed-room, kitchen, &c., to the typical quadrangular structure. The scrupulous observance of the principles laid down in the architectural *Sastras* is not confined to the Hindus. The generality of native Christians and Musalmans also consult an expert in choosing the site and making the ground plan of a house. Misfortunes or accidents in the family are often attributed to the violation of these principles, and a newly built house is often altered to remedy the defects, or even pulled down. There are houses, again, in which the two types are combined. The huts of the poorer classes consist generally of one or two rooms each and a verandah, with the kitchen adjoining the room, or with a separate shed for the same. Between these two, of course, there are several varieties of houses and huts. Wooden-walled houses with small, dark and ill-ventilated rooms were the fashion in former days. These gradually gave place to houses with laterite walls and large windows. With the large increase in the population and the consequent demand for more houses, the old notions and restrictions based upon architectural *Sastras* are being gradually disregarded as a matter of necessity. Houses are generally thatched with plaited leaves of the cocoanut palm, palmyra leaves or straw. The temples, palaces and the houses of Brahmans came to be roofed with flat and pointed, or pan, tiles, which till lately were almost exclusively reserved for such structures. But old times are changed. Such restrictions are not now operative, and the superior tiles, imported from Mangalore, or locally manufactured, are rapidly displacing the antiquated pointed or pan tiles, and the palm-leaf or straw thatch. The great increase in the number of houses—and these of a much better style with tiled roofs—in the course of the last 15 or 20 years must have struck the most superficial observer. In view of the occasional fires that break out in the bazaars and clusters of buildings in the dry or hot season extending from January to June, with strong sea and land breezes, the Darbar used to advance loans to owners of buildings to have them tiled; but the necessity for such advances has now ceased to exist, as the people have begun to appreciate the safety and economy of tiled roofs. If the ever increasing number of tiled houses is a sign of affluence, Cochin has some reason to be proud of her material prosperity. As is natural in a tract with an average annual rainfall of over 100 inches, buildings with terraced roofs are out of the question. In the Taluks with a sandy soil, laterite, and in others, the clayey mud, laterite, or bricks are used for constructing houses, while, owing to false notions of substantiality, wood is used even to the extent of waste. The poorer classes build their houses with mud walls, or palm-leaf, or bamboo-mat *tatties*. One garden

and one house is the rule in the case of the upper and middle classes, whatever their caste or creed may be. In regard to the poorer classes, however, a Hindu Iluvan, a Christian and a Musalman, all live in one and the same garden, but in separate huts. In these days of uninterrupted peace, and security of life and property from the inroads of the invader or the marauder, the necessity for massive structures has ceased to exist. A gate-house serving as an ante-room is peculiar to the houses here as in Travancore and Malabar. In times gone by, the permission to build a gate-house was a rare privilege which had to be obtained from the rulers, but with the change in the old order of things, it has, like many others of its kind, ceased to be such. A separate name for each *torwad*, or house and garden, is likewise peculiar to this coast. The settlement of the Dutch in the State produced some influence on the architecture, for with their advent there came in buildings with high pitched roofs tiled with pointed or Dutch tiles, and peculiarly shaped windows and doors. Oriel windows and balconies also gradually came into fashion. The organization of a Department of Public Works under European supervision, improved notions of architecture derived from an easy intercourse with more civilized centres, the rapid progress of education, and with it a better knowledge of, and regard for, sanitation and hygiene, all these have wrought remarkable changes in the plan and construction of buildings, so that a better class of houses, well-built, airy and commodious, is rapidly displacing those with small, dark and ill-ventilated rooms.

9. **Houses and persons.**—The number of occupied houses according to the present census is 145,885, against 133,189 in 1891, which shows an increase of 12,696 or 9.5 per cent. In Travancore, Malabar, and in the Presidency generally, the increase is 12.4, 7.8 and 10.9 respectively. The number of unoccupied houses, consisting chiefly of public buildings, places of worship and shops, has risen from 13,560 to 20,309. The number of occupied houses in towns and villages being 13,948 and 131,937, and the population 87,478 and 724,547, the number of persons per occupied house is 6.27 in towns and 5.49 in villages, against 5.93 and 5.39 respectively in 1891. The figures for Travancore, Malabar and the Presidency are 5.40 and 5.06, 7.15 and 5.62, 5.81 and 5.31 respectively, in towns and villages. In Nayar *torwads* with the joint family system which prevails pre-eminently amongst them, the average number of persons to a house rises from the mean average of 5 to 8 persons. The figures recorded in the census show that there are families, each with 100, 93, 66, and 60 persons, all messing and sleeping under the same roof.

The average number of houses to a square mile is 107.15, against 97.82 in 1891. The figures for Cochin, Kanayanur, Cranganur and Trichur exceed the mean, while those for Mukundapuram, Chittur and Talapilli fall below it. The order shown by the various Taluks in respect of density is maintained in regard to this also, the seaboard Taluks showing much higher averages than those containing forest areas. In the case of the latter too, the figures are quite in proportion to the forest area they contain.

10. **Areality.**—Areality denotes the average area for each unit of population. For each person in the State, there are 1.07 acres, in Travancore 1.54, Malabar 1.32 and the Presidency 2.37 acres. The areality in each Taluk varies in accordance with density. In Cochin, the most densely peopled Taluk, each person has only .33 of an acre, while in Chittur, the least populous tract, there are 2.03 acres to a person. The areality in towns is on an average .11 of an acre. While Irinjalakuda allots .31 of an acre to a person, only .05 of an acre falls to the share of a person in Mattancheri.

SUBSIDIARY TABLE I.

Density of the Population.

Natural Division "West Coast" Madras States.	MEAN DENSITY PER SQUARE MILE.				VARIATION, INCREASE (+) OR DECREASE (-).			Net Variation 1875 to 1901 (+) or (-).
	1901	1891	1881	1875	1891 to 1901	1881 to 1891	1875 to 1881	
1	2	3	4	5	6	7	8	9
Cochin								
SEABOARD TALUKS.								
Cochin ..	1,919.62	1,632.58	1,430.41	1,496.43	+ 287.03	+ 252.17	- 66.02	+ 423.17
Kanayanur ..	1,419.54	1,263.57	1,100.27	1,160.16	+ 158.97	+ 163.29	- 59.89	+ 259.33
Cranganur ..	1,554.13	1,491.47	1,117.33	1,087.34	+ 62.67	+ 371.13	- 29.49	+ 406.29
FOREST TALUKS.								
Mukundapuram ..	386.93	348.33	275.46	274.89	+ 38.60	+ 72.87	- 57	+ 112.03
Trichur ..	644.91	573.14	465.31	452.19	+ 71.76	+ 107.83	- 13.12	+ 192.72
Talapilli ..	558.36	494.07	417.39	407.62	+ 61.28	+ 76.68	- 9.77	+ 150.74
Chittur ..	314.21	276.44	237.55	231.41	+ 37.77	+ 38.89	- 6.14	+ 82.30
MEAN ..	596.42	530.96	440.89	441.31	+ 65.46	+ 90.07	- 61	+ 154.91

SUBSIDIARY TABLE I. A.

Density of the Population.

Natural Division "West Coast" Madras States.	Total area in sq. miles.	Area covered by the Forests in sq. miles.	Area covered by the Back-water in sq. miles.	Total of cols. 3 & 4.	Area actually occupied.	Total Population.	* Population excluding the Hill Tribes.	Average per sq. mile.	Average for each region.
1	2	3	4	5	6	7	8	9	10
Cochin									
SEABOARD TALUKS.									
Cochin ..	623	..	7	7	554	120,456	120,456	2,100.64	
Kanayanur ..	801	2	7	9	711	114,628	114,628	1,597.00	1,828.34
Cranganur ..	183	..	17	17	17	29,140	29,140	1,714.11	
FOREST TALUKS.									
Mukundapuram ..	4181	594	..	304	1141	161,333	160,589	1,409.09	
Trichur ..	225	47	..	47	74	145,104	144,656	812.67	912.00
Talapilli ..	271	95	..	95	176	151,315	150,904	857.92	
Chittur ..	285	157	..	157	128	99,549	97,477	682.11	
TOTAL ..	1,801	695	157	639	710	812,025	802,940	1,661	

* The Hill Tribes living in the plains have not been excluded.

SUBSIDIARY TABLE II.

Distribution of the Population between Towns and Villages.

Natural Division "West Coast" Madras States.	AVERAGE POPULATION.		PERCENTAGE OF POPULATION LIVING IN		PERCENTAGE OF URBAN POPULATION IN TOWNS OF				PERCENTAGE OF RURAL POPULATION IN VILLAGES OF			
	Per Town.	Per Village.	Towns.	Villages.	20000 and over.	10000 to 20000	5000 to 10000	Under 5000	5000 and over.	2000 to 5000	500 to 2000	Under 500
1	2	3	4	5	6	7	8	9	10	11	12	13
Cochin												
SEABOARD TALUKS.												
Cochin ..	20,061	1,646	16.65	83.31	22.93	..	..	..	4.22	5.08	4.06	.50
Kanayanur ..	21,901	1,117	19.11	80.89	25.04	..	..	..	1.53	4.83	5.21	1.23
Cranganur ..	..	4,163	..	100	..	..	..	..	2.72	1.25	..	.05
FOREST TALUKS.												
Mukundapuram ..	8,420	1,104	5.20	94.80	..	..	9.62	..	6.23	13.55	1.39	
Trichur ..	15,585	744	10.74	89.26	..	17.81	..	..	3.52	11.71	2.63	
Talapilli ..	7,194	884	4.75	95.25	..	..	8.22	..	.70	5.71	10.85	2.63
Chittur ..	7,158	3,009	15.99	84.01	..	..	16.37	..	3.99	5.01	1.28	.09
MEAN ..	12,497	1,111	10.77	89.23	47.97	17.81	34.21	..	13.16	31.63	46.68	8.52

SUBSIDIARY TABLE III.

House-Room.

Natural Division "West Coast" Madras States.	AVERAGE NUMBER OF PERSONS PER HOUSE.			AVERAGE NUMBER OF HOUSES PER SQUARE MILE.		
	1901	1891	1881	1901	1891	1881
1	2	3	4	5	6	7
Cochin						
SEABOARD TALUKS.						
Cochin ..	5.43	5.10	4.51	353.70	330.10	316.78
Kanayanur ..	5.59	5.29	4.55	253.78	238.77	241.66
Cranganur ..	5.24	5.53	4.64	296.32	269.65	240.91
FOREST TALUKS.						
Mukundapuram ..	5.56	5.52	4.75	69.81	63.07	57.97
Trichur ..	5.84	6.02	5.28	110.47	95.11	88.11
Talapilli ..	5.75	5.78	5.15	97.02	85.46	81.09
Chittur ..	5.15	4.60	4.41	60.96	60.34	53.82
MEAN ..	5.57	5.43	4.79	107.15	97.82	92.03

CHAPTER II.

MOVEMENT OF THE POPULATION.

11. In examining the distribution of the people, we considered the population as a statical phenomenon, that is, as if it were in a state of rest or equilibrium, and were therefore mainly concerned with the numerical strength of the population as it stood on the census day. We have now to view it in what has been called 'its dynamical aspect,' that is, we have to consider it as having been in motion, as it essentially always is, subject to the action of certain opposing forces of which it is the resultant. These forces may be classed as internal and external; the former are the natural forces of birth and death, and the latter the incidental ones of immigration and emigration. Mathematically stated, 'the population at the end of any period is equal to the population at the beginning of the period plus the gain by birth and immigration minus the loss by death and emigration.' The population of the State at the beginning of the last decade was 7,22,906, and at its close it rose to 8,12,025, showing an increase of 12.33 per cent. in 10 years, or 1.17 per cent. per annum. Let us now in a general way look at the operation of the two pairs of forces whose joint action has brought about this result.

12. **Natural forces.**—The gain by birth in a given population is influenced by a variety of circumstances, and among the more important of these are the proportion borne by the number of women of the child-bearing age to the whole population, with special reference to their civil condition, the character of the age scale as a whole, the prevailing systems of marriage, and the supply of the necessities and comforts of life.

The reproductive period for Indian women extends from 15 to 40 years of age. Now, according to the census of 1891, there were in the State 85,047 married women of all religions between the ages of 15 and 30, who may be viewed as having contributed their share of children during the whole period, irrespective, of course, of the contingencies of death, sterility and widowhood; but such gaps might be taken to have been more than filled up by those returned as unmarried getting themselves married at one time or another in the decade, and a large proportion of those stated as widowed in the returns re-entering matrimony, enforced widowhood being confined to the small proportion of the Brahmanical and non-Malayali Hindu elements of the population. Again, having regard to the comparatively early age at which Indian girls attain maturity, a considerable majority of maidens between 10 and 15, and a small proportion of those between 7 and 10, who progressively advance in age, and might enter wedlock at one time or another in the decade, have likewise to be reckoned with in this connection, as also, for obvious reasons, a moderate proportion of those between 30 and 40. In regard to the prevailing systems of marriage, it is enough to say here that, among all classes of the population, all girls as a rule marry, and that at the comparatively early age of 14 or 15. Among the non-Malayali Brahmans and a small minority of those who by imitating them seek to raise themselves in the social scale, the ceremonial portion of marriage is gone through while the girls are younger still, and consummation likewise takes place comparatively earlier. Thus at the age of 18 or 20, when the maidens of the West but begin to think of matrimony, their Indian sisters are mothers of two or three children. Though polygamy has under exceptional circumstances the sanction of religion, it is practised to any appreciable extent only by the purely Malayali Brahmans. As for polyandry, its traces lurk only in some nooks and corners of the rural parts among the Kammalans or artisan classes. In view of their very

limited extent, the deterrent circumstances of polygamy, polyandry and enforced widowhood cannot be said to have appreciably affected the general growth of population. Accidental cases of error being eliminated, the sex constitution of the population too would generally be found to have been approximately constant, and a reference to the age scale would show that it was, on the whole, of a character to aid movement in the direction of growth by the natural laws of fecundity. According to the present census, there are in the State 2,23,102 persons between the ages of 0 and 10. The whole of this cannot be set down to increase by birth in the State, as a small quota may have been contributed by immigration as well. In the absence of any trustworthy record of vital statistics,—and this subject will be dealt with later on,—the actual number of children born or dead in the decade cannot be known.

The supply of material wants vitally affects the movement of population, and it is therefore necessary to consider the circumstances governing the economic condition of the people. As tillage of the soil 'in which nature labours along with man', whether in relation to agriculture properly so called, or to the growth of special products, is the chief occupation from which a considerable majority of the population seek to find their means of livelihood, our attention is naturally drawn at once to that aspect of the seasons which directly influences the character of the harvest and the yield of special products. As regards this, it is enough to say that, though in the period between 1891 and 1901, there were at times slight agricultural depressions due to the unseasonable fall or irregular distribution of rain, yet the harvests have, on the whole, been favourable. Again, the slight but steady increase in the price of food-stuffs has materially benefitted the agricultural population, while workmen generally have been compensated for it by a rise in the cost of labour. Owing to the steady growth of population and the consequent demand for more food, large tracts of available waste-land have been brought under the plough, and considerable plots of reclamation from the backwaters, or accretions from the sea have been converted into rich cocoanut plantations. Impelled partly by necessity, and partly by a desire to better the existing condition, the people have also begun, though only on a small scale as yet, to take to non-agricultural pursuits on new and rational lines. Though the local out-turn of food-stuffs is not quite sufficient to meet the requirements of the people, there has been no lack of means for the purchase of food-stuffs, or of facilities for their import and transport to localities where they are wanted. For want of any statistics in regard to the exact area under cultivation, its increase from time to time, the annual yield of agriculture, or of special products, and the nature and extent of the articles imported and exported, we have to content ourselves with these general observations. In the light of the above remarks, it may however be safely asserted that the economic condition of the State in the course of the last decade has not been unfavourable to the growth of population, and the state of public health viewed as the effect of seasons and food supply was also fairly satisfactory.

13. Causes of death.—The checks to the growth of population are various, and include all that tend to shorten the natural duration of human life. The loss by death is liable to be increased by such causes as earthquake, war, famine, and epidemics such as plague, cholera and small-pox. An earthquake mildly shook the State along with most other parts of India for a few seconds between 2 and 3 A. M. on the 7th February, 1900, but nothing disastrous in the shape of loss of life or property was caused by it. Considering the extensive commercial relations that exist between Cochin and Bombay, the importation of plague into Cochin was every moment apprehended, but by the preventive measures adopted in time by the Darbar, the State has so far enjoyed complete immunity from it. War, of course, is not a contingency to be reckoned with in the present political condition

of the country, enjoying, as it has done for years, uninterrupted peace under the protection of the Paramount Power. As for famine, the State along with other favoured tracts on the coast-strip on this side of the Ghats has never experienced its horrors; but its prevalence in other parts of the Indian Empire, more especially in the districts of the Madras Presidency, has at times caused a rise in the price of food-stuffs, and a temporary influx of the suffering poor, and this has often affected the State just in the way and to the extent that an unusual phenomenon in the neighbouring sea occasionally disturbs the calm and serene state of the land-locked lagoons. As already observed, a partial failure of the monsoons too causes temporary scarcity due to agricultural depression. There was such a failure in 1897-98, and though high prices ruled for a short time, the Darbar and the well-to-do section of the people came to the rescue of the sufferers, and warded off the evil. Village Infanticide said to be practised in some countries as a direct check to the increase of population is unknown in the State.

Free as the State has been from the above unusual causes of heavy mortality, it is like other regions in India subject to cholera and small-pox, and the whole train of common diseases. Cholera and small-pox which annually appear in one corner or another of the State assumed an epidemic form in the years 1894, 1896, 1897, 1898 and 1900, notably in 1897 and 1898. The total number of deaths from cholera recorded in the State for the whole decade is about 11,000. Fever, diarrhoea and dysentery are the most prevalent diseases, and carry off their share of victims. It may however be observed that the modern system of administration is conducive in many ways to the preservation of life. The spread of vaccination has done much to mitigate the ravages of small-pox. There is either a Hospital or a Dispensary in all important stations. The European mode of treatment and western medicines are becoming popular. The services of the practitioner with a diploma are more in requisition than those of the herbalist. In cases of labour, the trained midwife, wherever available, is preferred to the hereditary barber woman. Sanitary Boards have been established in all the crowded centres, and when cholera or other epidemics break out, prompt measures are taken to prevent their spread and havoc.

14. Vital statistics.—The important factors of birth and death which directly affect the movement of population naturally lead us to an enquiry in regard to the record of vital statistics. Further, in his sixteenth note on the Census Report, the Census Commissioner for India has suggested to the Provincial Superintendents the desirability of a detailed treatment of the subject, with special reference to the agency employed, if any, the amount of check exercised over the work, the trustworthiness of the results obtained, and the methods to be adopted for improving the existing system.

The registration of vital statistics was initiated in the State in 1071 M. E. (1895-96). The Darbar, however, did not legislate on the subject, but rules were framed and published in the Sirkar Gazette, prescribing the method to be adopted in effecting the registration. The following extract from the Administration Report of the State for the year 1073 M. E. (1897-98) describes the machinery employed for recording these statistics, and the quality of the work turned out by it.

"The system introduced in 1071 M. E. (1895-96) for the registration of births and deaths continued in operation. The registration is carried out by the Proverthy officers. Proverthy* is the administrative unit for purposes of registration, but the average Proverthy comprises an area of 30 square miles, and has a population of nearly 16,430. It is therefore difficult for the Proverthy officers to carry out the work with any degree of exactitude. After the Revenue Survey and Settlement, the State will be divided into a larger number of Proverthies than now exist, when each Proverthy officer will be able to register vital statistics, as he will be able to do his other work more satisfactorily. Till then, the registration of vital statistics will, I fear, have to remain in its present condition."

* A number of Desams constitutes a Proverthy, and a number of Proverthies, a Taluk.

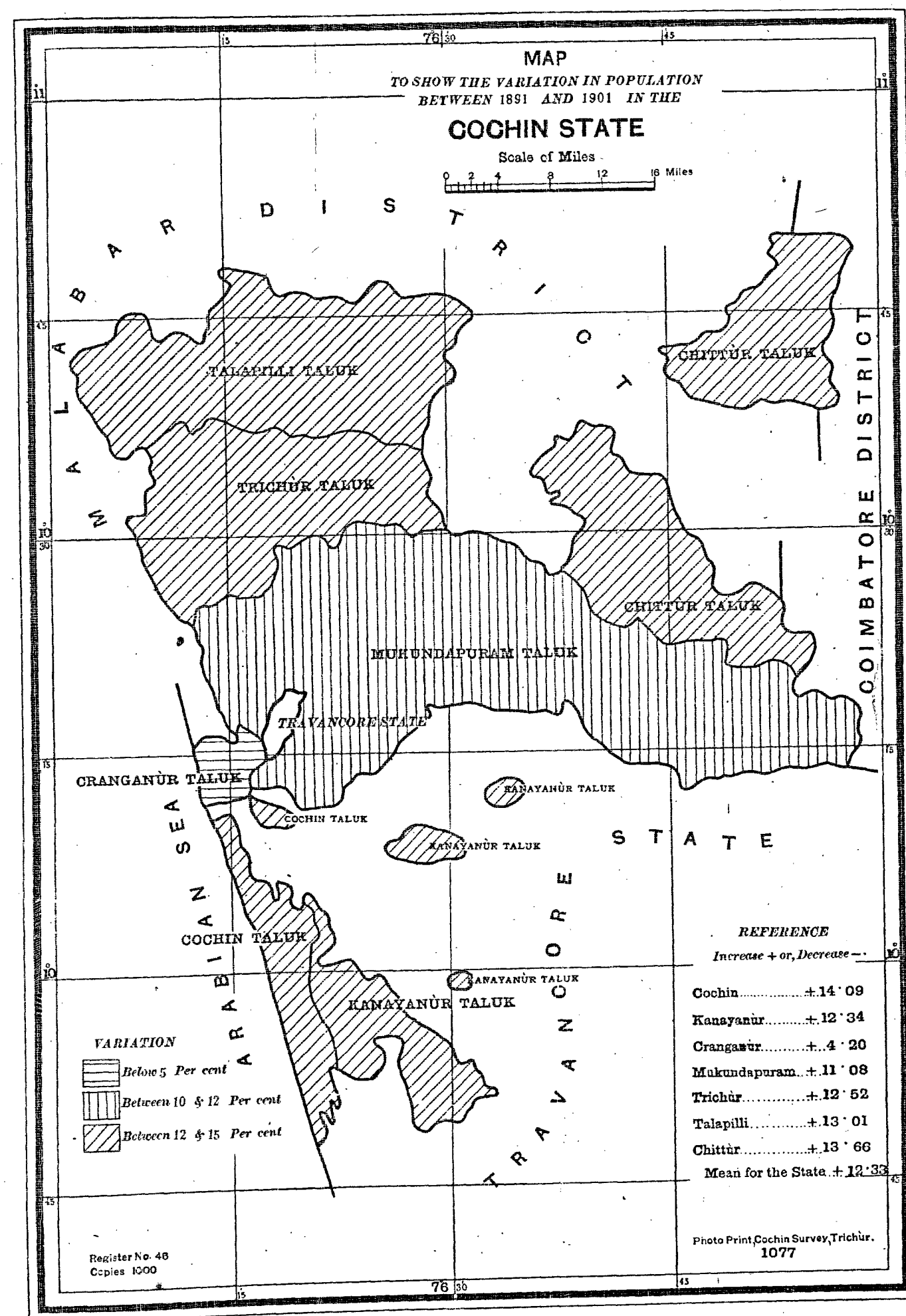
While fully alive to the administrative importance of the subject, the defects of the present system, and the necessity for reform, the Darbar has all along found it impracticable to employ a special agency, owing to the heavy outlay it would involve. Trustworthy results cannot be obtained without legislation, for the public at large and the officials now employed to do the work have yet to realise the value of the record. It may however be stated here that, so far as the towns are concerned, the Darbar has already drafted a bill for their improvement, wherein this subject has been carefully considered. The completion of the Revenue Survey which will, as has been already observed, reduce the area of the revenue units to convenient limits, is expected to facilitate and improve the registration of the statistics by the village officers. Further, even the available record itself is incomplete for the decade, as the work was for the first time started only in the second quarter of 1071 M. E. (1895-96). For the above reasons, any conclusions drawn from the available register of births and deaths, which has year after year been characterised as 'imperfect' and 'unreliable', will hardly be of any statistical value.

There remain finally the incidental causes to be dwelt upon. More need not be said just now than that the results of migration have been, as will be seen shortly, considerably to the advantage of the State, so far as they concern the movement of population.

15. **General variation in Population since 1875.**—A systematic enumeration of the population of the State was for the first time undertaken in 1875, when the strength returned was 6,01,114. In 1901, it was 8,12,025. Thus in the course of six and twenty years, the population of the State has risen by 2,10,911 persons. The net variation since the first census thus shows an increase of 35.09 per cent. The percentage of variation for the same period in Travancore is 27.72. The percentages of variation since 1871 in Malabar and in the Madras Presidency are 23.39 and 22.35. There is however considerable divergence in the net variation shown by the different Taluks. The increase is lower than the mean where the densities are highest, as in Cochin and Kanayanur, though among these the denser Taluk returns a higher rate. Cranganur shows the greatest increase, but this however is more apparent than real, for most of it seems to be due to the short counting of the population there at the first two censuses. As regards the other Taluks, the tendency is mostly for the rate of growth to increase directly as density. Columns 2 to 4 of Subsidiary Table I show the variations at the successive censuses. It is seen that, in the period 1875—1891, there was a decrease of 14 per cent. in the population, and that, between 1881 and 1891 the population increased by 20.43 per cent. In the absence of exceptional circumstances, these anomalous variations must be set down to incorrect enumeration, and, in the Report for 1891, this point has been fully dealt with.

Coming now to the decade more nearly pertaining to us, we see that, starting with 531 persons to a square mile, the density has risen to 596. The mean rate of increase, as already seen, is 12.33 per cent., as against 15.42 per cent. in Travancore, 5.19 per cent. in Malabar, 7.21 per cent. in the Madras Presidency and 2.48 per cent. in the Indian Empire as a whole. Comparing great things with small, again, the rate of increase in England and Wales is seen to be about the same as that shown by the State. It may be of interest here to extract what the *London Times* has observed in regard to the rate of increase in England, while reviewing the figures of the present census there.

"If statisticians and economists were consulted as to the rate of increase that was the best from a national point of view, at once stimulating activity and yet not overrunning or even pressing upon the means of subsistence, they would name some such rate as that which the Registrar-General in fact records, viz., 12.17 per cent."



In Cochin, the most densely peopled Taluk, supporting as we have seen 1920 persons to a square mile, or 3 persons to an acre, the rate of increase is higher than in any other part of the State, viz, 14.09 per cent. Kanayanur records an increase slightly above the mean. Cranganur which returned the highest percentage in 1891 shows this time the lowest, viz, 4.20, which seems to be due partly to the exit of a good number of immigrants who were enumerated there at the last census, and partly to incorrect enumeration already referred to. Chittur, Talapilli and Trichur return rates higher than the mean, while Mukundapuram with 11.08 per cent. falls below the average. Thus, on the whole, the relative density of the Taluks does not seem to have been a determining factor in the rate of growth during the last decade, as will be seen from Subsidiary Table I.

16. **Migration.**—Having examined the nature of the movement as a whole, and seen that it is one of growth, we may next analyse the components of growth. Imperial Table XI shows that so many as 50,054 or 6.16 per cent. of the total population were outside-born, against 23,237 or 3.21 per cent. in 1891. The figures of the movement in the opposite direction, so far as can be gathered from the Tables kindly furnished by the Provincial Superintendents are 14,790, as against 7,969 in 1891. The tendency towards migration has thus been steadily growing, though as yet it is chiefly as between contiguous parts. The intensity of these two forces operating on the population depends upon a variety of causes. As a rule, countries or tracts where the density of population is small, attract emigrants from countries where the density is great. But the contiguous Districts and State which alone send forth any large number of persons to Cochin are considerably below this State in point of density. The inhabitants of these tracts being identical in race, customs and language, migration as between these parts is rendered easy and natural, and is, perhaps, no less indispensable than inevitable, as will be seen presently.

i. *Immigration.*—Taking the proportional abstract given in Subsidiary Table II, it is seen that out of 10,000 persons enumerated in the State, 9,384 were born in the State, 562 in the contiguous British Districts of Malabar and Coimbatore, and the State of Travancore, and over 53 in other parts of India; while those born in the countries of Asia beyond India, and in other continents, do not together approach the proportional limit of 1 in 10,000.

In view of the strong force of the inward movement, notwithstanding the great density of the State, an additional Table exhibiting fully the nature and extent of immigration has been inserted. Every considerable section of the population, Hindus, Musalmans and Christians, has contributed its quota to swell the number. The sex proportion shows that the frontier movement is chiefly influenced by marriage considerations. The excess of immigrants from the sister State of Travancore is further attributable to the fact that the capital of Cochin, and the activities of the seaboard have their fascinations for the inhabitants of the adjacent rural tracts of Travancore. The above considerations seem to account for about 80 per cent. of the movement. By far the larger proportion of the remainder comes from the more or less remote Districts of the Madras Presidency, and from the City of Bombay. A large majority of those included under this have had almost permanent commercial interests in the State from very early times, being engaged in ministering to the wants of the people, and supplying some of the necessities and luxuries of life. The Timnevelly Brahman merchant is ubiquitous with his cotton cloths, for which he has almost from time immemorial developed markets in every nook and corner of this coast-strip, and his influence in the money market is supreme. The Emprans or Tulu Brahmans from South Canara are also indispensable for priestly functions in temples. The Bombay immigrants consist of the Baniya and the Kachehhi merchants found chiefly in Mattancheri,

and the inevitable hawkers and shop-keepers met with everywhere. All these and several others from outside find, by dint of pluck and perseverance, ample means of subsistence not only for themselves here, but also for their families in their several homes. Those coming from Bengal are mostly mendicant Gosayis bound on pilgrimages to Rameswaram and other sacred shrines in the south. The public service of the State too has attracted a number of persons with their families from several Districts of the Madras Presidency. The small European element consists of Darbar officials, Christian missionaries and Coffee Planters. The railway construction has brought in some outsiders. Their number however is inconsiderable, and their sojourn but temporary. The remaining figures call for no special comment. It may be observed in passing that the existence in the State, as in Travancore and Malabar, of *chowtries* or feeding houses at conveniently short distances has always been a great inducement to the Brahminical element of the immigrant population, for in these institutions they are fed *gratis*, an advantage not enjoyed by any other section of the population.

ii. *Emigration*.—It is seen from Subsidiary Table IV, that the tracts touching the State have received only 172 persons for every 562 they have sent forth to the State, and all the other parts of India together have taken in only 10 Cochinits for every 53 persons they have given. The percentage of emigrants to the total population born in the State is 1.9; and this small percentage necessarily includes a large number of persons who should be regarded merely as sojourners. If those included under this could be ascertained and deducted, the number of those who have emigrated from the State with a view to maintain themselves in new seats of residence would be found to be very small indeed. Thus, strong as the movement *into* the State is, that *from* it is decidedly weak even to contiguous tracts, and infinitely so to remote regions. However favourably this may speak for the physical, political and economic well-being of the State, it strongly points to the stay-at-home character of the people, and to their lack of energy and enterprise. Nowhere in India have the people better facilities and greater natural resources and openings, and nowhere has it been more apparent that those splendid opportunities have been thrown away for lack of enterprise and organisation. Foreigners seek and develop markets for whatever resources the State has, and the articles of foreign countries required for local consumption are likewise brought in by them. As a result, neither in the export nor in the import trade of the State do the *sons of the soil* participate to any appreciable extent. Whatever commercial instinct and aptitude any section of the population possesses, is satisfied with a share in the retail trade of the country.

The emigrants to Bombay number 126, of whom 90 are in the City, and the rest in other parts of the Presidency. It is gratifying to note that amongst these there are a few persons, who, breaking through all restraints of custom, have gone there for the study and practice of mechanical engineering. This represents, however feebly, a movement of economic thought in an altogether new direction. It is to be hoped that their example will be widely followed by the youth of the country. Migration has been rendered so easy and expeditious that it may now be extensively resorted to without entailing any permanent change of country or even loss of touch with home.

Subsidiary Table V exhibits remarkable variations in migration since 1891. The percentage of the state-born which was 96.78 in 1891 has gone down to 93.83, the percentage of increase among the state-born is 8.91, while the general increase is 12.33 per cent., which shows that so much as 3.42 per cent. has been the net result of migration. The comparatively low proportion of the state-born is more marked in regard to Chittur and Kanayanur, as also the low percentage of increase among the state-born.

But this circumstance has in no way affected the total increase. The contiguity of the former with the British Districts, and of the latter with the Travancore State, facilitates, if not necessitates, the interchange of girls in marriage, which accounts for this state of things. In this connection, we may casually allude to a peculiar custom which prevails to a greater or less extent amongst all classes of the population. It is the practice for women to go for their lying-in to their maternal homes. Thus, while their own vested interests and those of their issue lie in the land of their adoption, their original homes become the birth-place of their children. While this fact reduces the number of the state-born, it does not affect the general increase. The figures for the Taluks which are differently situated very prominently bring out this fact.

Subsidiary Table VI shows the extent of migration between the State on the one hand, and British Territory, Travancore and Mysore on the other. Whereas the State gives to British Territory only 3,598 males and 3,648 females, it receives 16,370 males and 17,950 females. Similarly, it receives from Travancore more than double the number it gives. The circumstances which govern this aspect of the movement have been already dealt with.

17. **Movement of the urban population.**—Imperial Table IV gives the strength of the population of towns since 1875. As the enumeration of the urban population as such was, as has been already observed, undertaken for the first time only in 1891, the figures of the two previous censuses were obtained by an approximate adjustment of the population in the area censused in 1901. The total urban population according to the present census is 87,478, against 59,924 in 1875 in the same area, which shows an increase of 27,554 or 45.98 per cent. against a general increase of 35.09 per cent. in the total population. The increase in the population of towns since the last decade is 18.75 per cent., while the general increase in the State population as a whole has been only 12.33 per cent. Among the larger towns, viz., Mattancheri, Ernakulam and Trichur, Ernakulam the capital shows the greatest specific as well as proportional growth of population, while, among the smaller towns, Kunnankulam returns the greatest percentage of increase since 1875, viz., 63.54.

18. **Estimate of the population in 1911.**—This chapter may be closed with a rough estimate of the population at the end of the current decade. The State is now in a stage of transition; there have been reforms in all directions. The opening of a branch line connecting the Madras Railway with the capital of the State marks an important epoch in its history. Facilities of locomotion bring about changes not dreamt of in our philosophy before. The Railway has everywhere worked wonders. It opens up the country; it improves existing industries and stimulates new activities; it creates a spirit of enterprise and competition; it chalks out new lines for human industry and intelligence; in short, its influence as a civilising and ameliorating agency is as varied as it is powerful. Other things equal, it must do to Cochin what it has done to other states and countries. With the natural advantages of the ports on the coast combined with the facilities of a cheap water communication, it is calculated to impart a fresh impetus to traffic and commerce. The State Railway passes through Taluks capable of development in various directions, in view of the extensive waste lands and forest tracts comprised within them. Judging from past experience and the net results of migration in the course of the last 20 years, the chances are that the inward movement will be much stronger than the outward one, in spite of the partial abolition recently of the *chowtries* or feeding houses. Any attempt at a forecast at this transitional period may probably be a little hazardous. Yet keeping in view the above facts, and the rate of increase in the past decade, the current decade will in all probability close with a population of about 9½ lakhs.

SUBSIDIARY TABLE I.

Variation in relation to Density since 1875.

Natural Division "West Coast" Madras States.	PERCENTAGE OF VARIATION IN- CREASE (+) OR DECREASE (-).			Net variation in period 1875-1901. Increase (+) or Decrease (-).	MEAN DENSITY OF POPULATION PER SQUARE MILE.			
	1891 to 1901.	1881 to 1891.	1875 to 1881.		1901.	1891.	1881.	1875.
1	2	3	4	5	6	7	8	9
Cochin								
TALUKS.								
Cochin ..	+ 14.09	+ 17.63	- 4.41	+ 28.28	1919.32	1632.53	1430.41	1496.43
Kanayannur ..	+ 12.34	+ 14.84	- 5.16	+ 22.30	1419.54	1263.57	1100.27	1100.16
Cranganur ..	+ 4.20	+ 33.48	- 2.71	+ 42.80	1554.13	1491.46	1117.33	1037.84
Mukundapuram ..	+ 11.08	+ 26.45	- 2.1	+ 40.76	386.93	348.33	275.46	274.39
Trichur ..	+ 12.52	+ 23.17	- 2.90	+ 42.62	844.91	573.14	463.31	452.19
Talapilli ..	+ 13.01	+ 18.37	- 2.40	+ 36.98	558.36	494.07	417.39	407.62
Chittur ..	+ 13.66	+ 16.37	- 2.65	+ 35.78	314.21	276.44	237.55	231.41
MEAN ..	+ 12.33	+ 20.43	- 1.4	+ 35.09	596.42	530.96	440.39	441.51

SUBSIDIARY TABLE II.

Immigration per 10,000 of Population.

Natural Division "West Coast" Madras States.	BORN IN INDIA.			BORN IN ASIA BEYOND INDIA.		Born in other continents.	PERCENTAGE OF IMMIGRANTS TO TOTAL POPULATION.		
	In the State where enumer- ated.	In contiguous Districts or States.	In non-contiguous Territory.	Contiguous coun- tries.	Remote countries.		Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Cochin ..	9,383.59	562.14	53.57	11	12	47	6.13	5.70	6.62

SUBSIDIARY TABLE III.

Immigrants by religion.

COUNTRIES OR STATES WHERE BORN.	TOTAL.											
	PERSONS.			HINDUS.			MUSALMANS.			CHRISTIANS.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Travancore ..	15,424	5,515	8,908	5,925	3,909	4,422	1,915	508	748	5,789	4,015	3,733
Malabar ..	25,462	10,832	14,630	20,281	8,574	11,507	3,503	1,532	1,871	1,678	2,206	1,052
South Canara ..	714	621	93	700	610	90	6	4	2	8	7	1
Coimbatore ..	4,298	2,216	2,082	4,071	2,119	1,958	1,000	40	60	127	58	69
Thiruvelli ..	936	733	153	584	440	145	339	337	2	12	6	6
Madras ..	261	144	117	181	105	76	25	15	10	55	20	31
Other Districts, States, &c. in the Madras Presidency ..	1,060	655	405	970	602	368	88	27	11	52	25	26
Mysore ..	127	100	27	98	76	17	23	17	6	11	7	4
Hyderabad ..	42	26	16	25	17	8	12	7	5	5	2	3
Central Provinces and States ..	36	25	11	32	22	10	3	2	1	1	1	1
Bombay Presidency, States, &c. ..	892	688	204	700	536	173	122	97	25	61	50	11
Bengal, N. W. Provinces, &c. ..	189	139	50	178	133	45	8	4	4	3	2	1
Other Provinces, &c. in India ..	66	32	4	54	52	2	..	..	..	..	..	2
Countries of Asia beyond India ..	17	14	3	2	2	..	10	8	2	5	4	1
Other Continents ..	38	26	12	..	..	..	2	2	..	26	24	12
Total ..	49,552	22,832	26,720	36,906	17,136	19,916	5,507	2,760	3,747	7,530	3,882	4,957

The total number of immigrants is 50,054; of these, the Hindus, Musalmans and Christians number 49,552; the remaining 502, consist of 19 Jews, 484 Animists and 4 Sabus.

SUBSIDIARY TABLE IV.

Emigration per 10,000 of Population.

Natural Division "West Coast" Madras States.	ENUMERATED IN					PERCENTAGE OF IMMIGRANTS TO POPULATION BORN IN THE STATE.		
	The State.	Travancore.	Malabar.	Coimbatore.	Other Provin- ces in India.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9
Cochin ..	9,383.59	92.23	71.72	8.21	9.91	1.94	1.82	2.06

SUBSIDIARY TABLE V.

Variation in Migration since 1891.

Natural Division "West Coast" Madras States.	PERCENTAGE OF STATE-BORN.		PERCENTAGE OF INCREASE AMONG	
	1901	1891	State-born.	Total population.
1	2	3	4	5
Cochin				
TALUKS.				
Cochin ..	94.68	97.60	11.25	11.00
Kanayannur ..	89.76	97.29	9.65	12.91
Cranganur ..	99.34	95.65	8.29	4.20
Mukundapuram ..	97.65	99.01	9.55	11.03
Trichur ..	97.44	97.06	12.06	12.52
Talapilli ..	95.19	93.34	9.29	13.01
Chittur ..	81.08	69.37	3.69	13.66
MEAN ..	93.83	96.78	8.91	12.33

SUBSIDIARY TABLE VI.

Migration as between States and British Territory.

STATE.	TRAVANCORE.			MYSORE.			MALABAR.			COIMBATORE.			TOTAL BRITISH TERRITORY.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
COCHIN--															
Gives to ..	7,132	3,337	4,135	52	58	14	5,824	2,743	3,081	603	336	267	7,246	3,566	3,618
Receives from ..	15,412	6,524	8,918	127	100	27	26,662	10,943	11,714	4,543	2,647	2,196	31,820	16,370	17,950

CHAPTER III.

RELIGION.

19. **Introductory.**—The south-western coast of the Indian Peninsula, known as Kerala, has attracted bands of colonists even from pre-historic times, and the Cochin State which lies in its centre has done so more than any other portion of it. Naturally therefore, all the great world religions, except Buddhism, that we now find subsisting side by side in the State,—Hinduism, Judaism, Christianity and Islamism,—were introduced into it by the diverse races that came here in successive waves of developing settlements. The first wave of colonists, the Dravidians, seem to have pushed towards the mountains and forests some of the aboriginal tribes such as the Kadans and Malâyans of the present day who still practise Animism, and to have reduced to slavery the remaining sections of the earlier tribes, such as the Cherumans, Paraiyans and others. The Demonolatry of the Nayars, Iluvans, Kammalans and others was sooner or later subdued by, and absorbed into, the religion of the next band of immigrants, the Aryan Brahmans or Nambûdris. Here is a fact at once important and interesting. 'By their superior intelligence and compromising spirit, the Aryans seem to have created a community of religion with the earlier settlers, and effectively blunted the edge of enmity which made it possible for the two races far removed from one another in civilization and mental condition to dwell side by side in peace and amity. This partial fusion of religions was followed by a commingling of the two races which was brought about by the Aryans freely associating with the women of the conquered Dravidians, and the gradual evolution of a common language. Thus, with the blending of the conquerors and the conquered, as in England after the Norman Conquest, there grew up slowly an intimate relationship between the religion, nationality and language of the people. But, as Professor Tiel has observed, 'the farther history advanced, the more did religion become independent both of language and nationality.' About 88 per cent of the present population of the State, be they Hindus, Christians, Musalmans or Jews, have Malayalam as their mother-tongue, and about the same proportion can claim ancestry in the State from time immemorial. The great majority of the Christians and Musalmans of the State are the descendants of the recruits obtained at different times from the predominant section of Hindus. Notwithstanding the great diversity that exists among the different sections of the population in respect of their religious creeds and beliefs, they still retain their ethnic affinity, and in their notions, sentiments, manners and customs will be found, in spite of the long lapse of time, several points of similarity amongst the adherents of the various religions. This circumstance partly explains the coexistence without strife of such diverse creeds and sects. It may also be observed that this happy consummation is due not a little to the spirit of toleration shown by the rulers of Cochin, and to their successful endeavour to hold the scales even between the followers of antagonistic religious systems.

Compared with the figures of 1891, the population of the State distributed by religion is shown below:—

Year.	Hindus.	Animists.	Musalmans.	Christians.	Jews.	Jains.
1901	552,255	3,897	54,492	198,233	1,137	5
1891	497,517	4,027	46,389	173,831	1,142	...
Percentage of increase (+), or decrease (—).	+11.40	—3.22	+17.46	+14.04	—44	...

Section A. Animism and Hinduism.

20. **General Remarks.**—The structure of the Malayali section of the Hindu community consists of a closely related series of social strata rising by

infinitesimal gradations from the degraded and servile Cherumans and Paraiyans at the base to the dignified and venerated hierarchy of the Nambūdrī Brahmins at the top; and from the Hinduism of the Paraiyan to the Hinduism of the Nambūdrī, there is an advance step by step from 'the most ignorant and degrading cults to the purest and loftiest heights of philosophic speculation'. Though the mental and moral interval between the Nambūdrī and the Paraiyan is vast, the break is nowhere abrupt or absolute. We have already remarked that, out of policy, the Nambūdrīs absorbed into their religious system, ideas of God and forms of worship foreign to their own, and such of them as were at first adopted probably out of convenience or necessity were insensibly grafted on to their own creed, and became part and parcel of their daily worship, practice and belief. Just as the theistic idea of ancient Brahmanism finds a place in the complex belief of the lower orders of the Malayali community, the Hinduism of the Nambūdrīs contains many of the attributes of the Demonolatry of the Dravidians, and a few of the characteristics of the Animism and Fetichism of the Hill Tribes.

21. **Animism.**—Taking Animism to be 'the belief which traces everything in the world, from the greater natural phenomena to the various diseases and misfortunes which afflict mankind; to the action of numberless undefined forces, beings or spirits, among whom, on the theory which gives rise to the name, the souls of departed chiefs and ancestors are supposed to occupy a prominent place', we may observe that, from being the religion of primitive man, its relics are still found with varying degrees of refinement in the creeds of the most civilized nations, and Hinduism, as it obtains at present, is like other religions influenced by animistic notions and sentiments, for it has its apparitional human souls, river-souls, &c.

Fetichism, the doctrine of 'spirits embodied in, or attached to, or conveying influence through, certain material objects,' has likewise tacked on its superstitions to Hinduism. The difference between Animism and Fetichism is that, whereas the former invests all things, both animate and inanimate, with an 'apparitional soul', the latter embodies that soul or spirit in some material object, which may be an animal such as an elephant, a cow, or a reptile such as a snake, a lizard, or an inanimate object such as a tree, an egg-shell.

One of the peculiarities of the Hindu religion is that, while it rigorously shuts its doors against recruits from Christianity, Islamism or any other religion, the aborigines or hill tribes, people with no definite creed afford, fresh field and free scope for its propaganda. The mutual influence of Animism and Hinduism has been so great that the rites and ceremonies of the one have been adopted by the votaries of the other. This circumstance has rendered it not a little difficult to draw exactly the line of demarcation between the two. Hinduism, as it is now professed or followed by any section of the population, is saturated with animistic conceptions, and Animism in turn has begun to recognize the Goddess Kali in one form or another, more out of blind imitation than with any rational conception of her origin or status in the Hindu Pantheon. An orthodox Nambūdrī Brahman worships his ancestors, trees and plants, such as the Pipal or *Asyattha* (*Ficus religiosa*), the Bilva (*Ægle marmelos*), the Tulasi or Holy Basil (*Ocimum sanctum*), the Azoka (*Jonesia Azoka*), and animals and birds, such as the cow and the Brahmani kite; and a Malayan or Kadan in one of his descents into the plains accidentally hearing of the name of a Goddess begins to offer a bowl of boiled rice or sacrifices his fowl or pig to Her. If, for the above reasons, we consider a Nambūdrī as an Animist or a Kadan as a Hindu, nothing would be more misleading, for each of them does it from different conceptions and for different reasons; and yet it must be admitted that the Nambūdrī Hindu, and, for the matter of that, the Syrian Christian and the Jonaka Musalman, have all their water spirits, tree spirits, &c.

At the previous census, no distinction was drawn between Hindus and Animists, so that the Hill Tribes who have been enumerated as Animists at the present census were returned as Hindus in 1891. The Kadans, Malayans, Mudugars, Yerravalas, and their allied castes, the Ullatans and the Nayadis, in spite of the more frequent intercourse of the two latter with the Hindus of the plains, have for census purposes been regarded as Hill Tribes, and the name of the tribe to which any person belonged was entered in column 4 of the Schedule intended for the entry of religion. In comparing the statistics, therefore, of the present census with those of 1891, the numbers of the above named tribes have been transferred from the category of Hindus to that of Hill Tribes. These Hill Tribes are regarded as Animists, for they have hardly any conception of a Supreme Being presiding over the Universe, and for this reason they cannot be regarded as professing anything more than Animism. They worship evil spirits, elephants and numerous Fetiches. A stone planted at the foot of a tree constitutes their temple. The tree is not allowed to be cut down for the time being. Like the Hindus, they worship ancestors, and make offerings to them. They are slowly taking to the worship of Kali.

22. **Demonolatry.**—This consists in the worship of Demons or beings who are supposed to occupy an intermediate place between Gods and men. In the mythology of the Dravidians, and in that of their more civilized conquerors, the Aryans, demons occupy the same position that they did among the Greeks and Romans. The Hindus recognize several classes of demons, some more powerful than others, and the mischievous and wanton pranks of the weaker ones are counteracted and set at nought by the action of the more powerful ones, specially propitiated for the purpose. Nowhere perhaps has the belief in demons a stronger hold on the popular mind than in this part of India. The existence of numerous exorcists among the various sections of the Hindu population, from the highest Nambūdrī to the lowest Paraiyan, bears ample testimony to this fact. There is a separate caste, the Panans, amongst whom exorcism, sorcery and witchcraft are hereditary occupations. The Panan is quite as indispensable a factor in the social organism of the village as the barber and the washerman. There are, again, certain families who have special control over particular classes of demons. The Nambūdrīpads of the *Kallūr*, *Kāttumādām* and *Chēmmamangalam* families and several others have their special family deities, by whose aid they profess to control the action of demons and spirits. It may sound strange, but it is none the less true, that there are exorcists among native Christians and Musalmans as well. One interesting fact that has to be recorded in this connection is that high class Hindus exercise their magical influence by propitiating only the more refined and sublime manifestations of the Gods of the Pantheon, whereas the low caste Hindus do the same by propitiating Kali in her more terrible and blood-thirsty aspects, and Sasta. Christians and Musalmans invoke the aid of their own Gods or Saints.

In common parlance, a distinction based on popular belief is made between *Bhūta*, *Prēta* and *Pisācha*. *Bhūtas* or demons are regarded as messengers of the Gods, chiefly Siva and his consort Sakti. *Prētas* are simply the spirits or ghosts of the departed, while *Pisāchas* are the spirits of persons who have died unnatural deaths, by suicide or drowning, from small-pox or cholera, and in whose cases, consequently, the ceremonies immediately before and after death could not be properly performed, or again of those who have been in communion with the demons and practised the black art. They often partake of the character of *Bhūtas* and *Prētas*. They are supposed to be wandering about in mid-air or haunting houses, trees, wells or tanks, ever bent upon doing evil to those that come in their way—especially to their relations and votaries. Though there are myriads

of demons, they may all be brought under some one or other of the three groups:—
 (1) *Bhōktukāma* (a demon appeased or gratified by offerings or sacrifices),
 (2) *Kantukāma* (a lewd and lecherous demon causing dreams and nightmares),
 (3) *Hantukāma* (a demon that does not leave the victim without killing him or her).
 They are supposed to live upon the offerings and sacrifices made to them by their votaries or victims, who are continually tormented for the purpose. Illness, accidents and other misfortunes in a family are often attributed to the evil influence of demons or spirits. At the sick-bed of a person, the astrologer, the exorcist and the physician are all in attendance. The astrologer divines the causes and prescribes propitiatory remedies. The exorcist then comes in, and goes through a more or less elaborate ceremony to drive out the demons or spirits. The physician steps in last to treat the patient, for the common belief is that, so long as the patient is possessed, medicine can have no effect. The demons and spirits do more often take hold of females and children, being naturally of a more excitable nature. The *Yakshi*, the *Gandharvān*, the Demons of small-pox and cholera, and myriads of others have all to be coaxed into good humour to desist from doing evil. Certain species of the palmyra (*Borassus flabelliformis*) and *Pāla* (*Echites scholaris*) are considered to be the favourite haunts of demons. Persons do not generally walk by the side of trees supposed to be haunted. To ward off the influence of demons, charms, talismans and amulets are worn by males and females both young and old. There are few females and children without them. Hysteria, epilepsy and melancholia are all set down to the evil influence of demons and spirits. Ghosts or demons often appear in terrible forms before they enter into human bodies, and with the sudden disappearance of the phantoms or apparitions, a person believes himself to be possessed and falls ill. In regard to the process of exorcising the demons or spirits, we shall confine ourselves to a few general remarks. Every exorcist or sorcerer has his guardian or tutelary deity or demon through whose aid he is supposed to work his influence for good or evil. This guardian has always to be invoked and propitiated as a preliminary to the exercise of the magical art. The demons or spirits are excited by the sorcerer with *mantras* or incantations. He makes images with powdered turmeric, raw rice, burnt husk of paddy, &c., and transfers the demons or spirits to them. Ancestral souls on occasions reveal themselves by talking through the voices of living members of the family. Here the demon appears in its original character of a human spirit. The man's mind is thoroughly under the belief in a spirit possessing him, and he speaks in the person of that spirit and gives its name. The person in his or her excited moods plays the demon, who is made to swear that he will no longer reside in the body or injure the person or any members of the family. Where mild measures fail, threats of various kinds and corporal punishments are resorted to, not infrequently followed by other forms of torture.

In the case of evil spirits, chiefly of the departed, a Brahman well versed in the art of exorcism, pacifies all the spirits by means of a costly ceremony called *Tilāhama*. He transfers the spirits to images made of gold, silver or wood, and consigns them to some Godhead, generally Vishnu, there to rest in peace and happiness for ever. In several cases, small buildings are put up, and the demons or spirits are enshrined there, and monthly or annual propitiatory ceremonies are performed to secure their favour and good will.

23. Serpent worship—Kerala may well be called *Ahikshetra*, the abode of serpents, perhaps connected with the *Aśi* of Ptolemy. According to tradition, the first bands of Brahman immigrants brought in by Parasurama are said to have left the country on account of their dread of serpents. There is a serpent grove in almost every compound or garden occupied by high caste Malayali Hindus. In these groves will be found *Chitrakūtas*, and images of serpents sculptured in

granite? No orthodox Hindu will ever kill serpents, even if bitten, for it is believed that any injury done to them would bring on leprosy, sterility or ophthalmia. They are propitiated by offerings of milk, plantains, &c., on certain days of the year. The *Pāmbumēkāṭ* Nambūdiri, in whose house they are fed and nursed, as if they were inmates of the house-hold, is believed to be proof against their bite and poison. He is the special priest at certain sacrifices offered to the serpents. He alone can remove a grove from one spot to another, or cut and make use of the trees in a serpent grove. No Hindu except a Brahman will ever make use of even the twig of a plant growing there. The Pullavans sing in serpent groves, and perform certain ceremonies. The worship of serpents and offerings made to them are supposed to cure women of sterility. In cases of domestic calamities supposed to be due to the wrath of serpents, images of serpents made of gold or silver are offered to Siva or Vishnu. Such images are also presented to Brahmans on days of eclipse by those on whose star-day the eclipse falls, to appease the wrath of the terrible *Rāhu*.

It may casually be observed that there are several species of poisonous snakes in these parts, especially in the northern Taluks of the State, and death from snake-bite is of frequent occurrence. Nowhere perhaps is the Hindu science for the cure of snake-poison studied and practised to a greater extent than in Malabar. The poison is neutralised by medicines and incantations. The chirping of the lizard, and its significance which plays an important part in the domestic concerns of a Hindu, is of very great moment to the specialist, for by it he foretells not only the approach of a case of snake-bite, but also predicts whether the patient can be cured or not. One curious custom based upon the story in the *Mahabharata* is that in cases of snake-poison the specialist is prohibited from going to the house of the patient, who has always to be taken to him, and a serpent likewise is never supposed to go and bite a person without provocation. In some families, the profession is hereditary, and *Kōkkara* Nambūdiri and *Māliyakkal* Kartha are well known specialists in our midst.

24. The worship of animals, trees, plants &c.—In para 21, we have said that the Nambūdiris worship animals and trees as also do other high caste Hindus. Without attempting to trace the origin of the practice, we may record the following facts. Among animals worshipped by them, the cow as a species takes the first place. Associated as the animal is with the name of *Kāmadhenu*, the celestial cow regarded as gifted with the power of granting all prayers and gratifying all wishes, it is considered sacred. Whenever a cow comes near a person, it is touched with the hand which is raised to the head in token of veneration. Milk, curd, ghee, urine and dung are mixed together and used for purificatory ceremonies. The images of Gods are anointed with this holy mixture, called *Panchagavyam*, and small doses of it are taken in by Hindus. Besides being considered as an antidote for various kinds of poison, it is often prescribed as a *Prāyaschit* or expiation for offences against caste. The sprinkling of water mixed with dung removes pollution or unholiness from all persons, places and things, and purifies them. The bull regarded as the animal upon which the God Siva rides is held as sacred though not as a species. Individual images of the same sculptured in granite, and placed either in front of an image of the same God, or in a separate shrine, are worshipped quite as much as the image of any other God. The lizard, associated with the name of Siva, is also reckoned as sacred. It is never killed, and if accidentally hurt or killed, an image of the same in gold or silver is often presented by high caste Hindus to a Siva temple. Great importance is attached to its chirpings as betokening good or evil. There are experts who are able to interpret the significance of the chirpings.

The fall of a lizard on the different parts of a person's body is often taken as a fore-runner of good or evil, according as it is on the right or left side, hand or foot, head or shoulder. The monkey, associated with the name of Hanūman, is held sacred. Offerings of rice as religious vows are often made to fishes in the tanks or rivers adjoining certain temples. Garuda, or the Brahmani kite, considered as the vehicle of the God Vishnu, is actually worshipped.

The pipal (*Ficus religiosa*) is worshipped by going round the tree chanting prayers. The number of rounds usually made is 7, 12, 41, 108, etc. It is believed to be specially efficacious to cure diseases of all kinds. Offerings of milk, plantains, cocoanut, sugar, etc. are made by the votaries, and camphor and other incense are often burnt at the foot of the tree as before the image of any God. Persons who are afflicted with maladies, or whose planets are in unfavourable positions or houses do themselves take the rounds, or, as they very often do, engage Brahmans to take the rounds on their behalf to cure their diseases, or to counteract all evil influences. The Bilva, (*Egle marmelos*) whose leaf is of a triple form with leaflets, regarded as representing the three eyes of the God Siva, symbolic of his triple function of Production, Destruction and Reproduction, is often worshipped, as is also Tulasi (*Ocymum sanctum*), sacred to the God Vishnu. Besides taking rounds, water poured over the leaves of the latter and dribbling therefrom is drunk in small doses as holy water, especially after the fast of *Ekādesi*. In front of every house, generally on the eastern side, or in the central yard of large quadrangular structures, will always be found a stone or mud altar planted with a Tulasi or Bilva watered and worshipped by the inmates of the house. Even the polluting castes such as the Kammalans, Iluvans, Valans, etc., have these sacred plants in one corner or another of their premises. The wood of the Tulasi plant is used for making rosaries which, besides being used for counting prayers, are worn round the neck. Other trees and plants whose flowers or leaves are used for worshipping, or doing *pūja* to, Gods, or for sacrifices, are held in veneration but are not actually worshipped. Some of the more important of these are SANDALWOOD TREE, PLASU (*Butea frondosa*), RUDRAKSHAM (*Elaeocarpus lanceolatus*) whose berries are used for rosaries, DARBHA (*Poa Cynosuroides*), KARUKA (*Agrostis linearis*), THUMBA (*Leucas Indica*), ERIKKE (*Calotropis gigantea*), THECCHI (*Chrysanthemum*), and CHEMPARATHI, or Shoe flower, (*Hibiscus Rosa sinensis*), and the several species of lobus and jasmine. One and all of these are extensively used for medicinal purposes.

In regard to the worship of material objects, we may mention that a Saligrama and Banalinga are also worshipped, but only by Brahmans.

25. **Birds of ill-omen.**—One species of owl called *Pullu* is a highly dreaded and ominous bird. It is supposed to cause all kinds of illness to children resulting in emaciation. At the sound of its screeching, children are taken into a room, to avoid its furtive and injurious gaze. Various propitiatory ceremonies are performed by specialists to secure its good will or to prevent its doing harm to babies. Amulets are worn by children as a preventive against its evil influences. The hideous cry of the screech owl is always associated with the approach of death. There are also other birds of ill-omen, but none of them are so dreaded as these two.

In course of time, the mass of the people were taught and brought to recognize and to act upon the idea that demons of all descriptions and serpents are thoroughly obedient to one or other of the Gods of the Pantheon, as their ministers or servants, and are thus kept in subjection by them. It is perhaps in consonance with this theory that the Gods of the Hindu Pantheon are constantly represented as crushing the demons and serpents.

Thus Krishna is seen bruising the head of the great demon Serpent Kaliya, while Siva tramples on the arch-fiend Tripura, and holds venomous serpents in his hands in token of his supremacy over all malignant influences. Hence, too, a great number of the thousand names of both Vishnu and Siva will be found to be simple epithets—like Murari 'enemy of Mura,' Purari 'enemy of Pura'—significant of their victory over certain typical demon antagonists. Furthermore, the symbols held in the hands of both Deities, the discus and club of Vishnu, the trident and bow of Siva, are merely weapons of supposed irresistible efficacy in their conflicts with the spirits of evil."

26. **Tutelary Deities.**—Almost every village inhabited by high caste Hindus has its Guardian Deity, like the Patron Saints of the Catholic countries of Europe, to protect the people from the malevolence of demons. The temples in which these Deities are enshrined are known as *Kurus*. The Deities commonly represented are the Consort of Siva, or some modification of that Female Divinity, and Ayyappan or Sasta. They are supposed to keep in subjection the demons and spirits of the place. Thus, though the demons are still, in a way, objects of worship, the offerings and adoration paid to these Guardian Deities and the annual festivals held in their honour are considered to be sufficient to appease the malignant proclivities of the spirits under their control. The festivals in honour of the Consort or Son* of Siva open throughout Malabar on the 1st *Vrischikam* (middle of November), and last for 41 days. This period is known as *Mandalam*, and is generally the occasion of special services or feasts in most temples. In addition to the daily *pūjas* to the image by Brahman priests, peculiar rites and ceremonies are performed by a particular class of Sudras at the figure of the Goddess drawn in terrible aspects and lively colours in front of, but outside, the holy precincts of the inner shrine. A man in fantastic dress with a belt of jingling bells round the waist, a heavy-sounding bell-metal ring on each foot and a scythe-shaped sword in hand, personates the Goddess, and dances to the sound of tom-toms round the figure of the Goddess *Bhadra-kali* on the floor. The *Velichapad*, as the man is called, becomes violently excited and sometimes cuts and bleeds his head. Finally, he speaks, or rather the Goddess through him, in broken yet commanding tones wholly unlike his own, and often makes oracular responses to enquiries addressed to him.

On a night in the latter part of the month of *Mhanu* (early in January), a golden image of the Goddess is mounted on the head of a big elephant, and is, amid the beating of tom-toms, and the firing of pop-guns and crackers, taken out in procession. The elephant with the Goddess is supported on each side by a number of elephants according to the means of the villagers. These elephants are usually most richly decorated. The redoubtable *Velichapad*, in his peculiar dress, is inevitable in the procession in the company of a group of well-dressed women and girls with lights called *Thalam*s in their hands. The festivities end with a display of fire works, and the *Mandalam* ceremony closes with a sacrifice of fowls or goats. On the same principle but on different lines, various propitiatory and sacrificial festivals take place in the name of these Tutelary Deities. Generally, after the principal harvests, these Deities or their representatives, the *Velichapads*, are taken out in procession to the Hindu houses in each village to receive the offerings of a measure of paddy and small coins. Ayyappan or Sasta has likewise his own festivals and *Velichapads*. In some villages, Vishnu and Siva are enshrined as Guardian Deities.

The temple at Kodungallūr (Cranganūr), dedicated to Kali, the Goddess who presides over the demons of cholera and small-pox, has from time immemorial obtained more than a local fame. The *Bharani* festival in this temple celebrated annually in the month of *Meenam* (March—April) plays an important part in the religious

belief of the lower classes in Malabar, Cochin and Travancore. Thousands of pilgrims flock thither on this occasion to adore and propitiate this Goddess by sacrificing cocks, and, strange to observe, by uttering coarse language. The pilgrims travel in bands, indulging in endless ribaldries and drunkenness. Vociferous recitation of obscene songs and ballads in the name of the Goddess is a distinguishing feature of the pilgrimage all along, and no body dares to check the brawls of this festival. These pilgrims consist of low class Nayars, Iluvans, Valans, Velans, etc. This festival affords the only opportunity for the polluting castes to approach the precincts of the temple, which undergoes purification after their departure. In addition to the sacrifice of cocks, the offerings consist of turmeric powder, pepper and coins. There is no end of fowls killed on the occasion, so much so that the place becomes in a few days a stinking pool of blood. For about a week from the *Bharani* day, the gates of the temple are closed, and the place is supposed to be given up to the revels of demons. On the eighth day the gates are again opened, and the temple is cleansed and purified. When the pilgrims return, they take with them the sanctified turmeric powder, and on getting back to their distant homes distribute it amongst their relatives and friends. The application of this powder called *Prasadam* usually on the forehead and breast is supposed to be efficacious to keep away the demons of small-pox and cholera. The Cranganur *Velichapad* is as much respected and venerated as the Goddess Herself, so that presents or gifts are made to him as well. Where the efforts of a Police force fail, by one nod of his head or wave of his sword, he can quell a tumult or disturbance that often breaks out among the crowds that gather in the temple. In civil suits, the parties agree to compromise their cases by one of them swearing, and the other witnessing the oath before the Goddess of Cranganur. The common belief is that the party that perjures himself meets with some misfortune or death itself ere long. Such swearing in token of honesty and truthfulness takes place in other temples and before other Gods as well, but the Goddess of Cranganur is generally named so as to strike terror in the mind of the swearing party.

27. **Hinduism.**—Thus, by the institution of tutelary Deities and the gradual inculcation of faith in an Omnipotent Being, the horror of demons was softened down, and Demonolatry which had been the sole religion of the people began to occupy a secondary place. The creed of the Aryan religion taught men to worship God in gratitude, as an All Merciful Being, diffused among the people the soothing influence of a genial faith, and restrained vice and passion by creating a sense of divine justice. The amount of superstition and animistic conceptions associated with the idea of God are proportionate to the intellectual perception, amount of knowledge and the moral sense of the average individual in different stages of society, and as several such stages of society are represented here, various beliefs and superstitious sentiments have ramified into definitely different creeds and developed a complex and an all but homogeneous system. The Vedism of the Aryans has been so far influenced by Buddhistic theology with its gorgeous temples, pompous processions and expiatory pilgrimages, and tainted so much by animistic superstitions, that it is now difficult to separate the organic elements of Vedic Hinduism.

Though the existing modes of divine worship amongst the Hindu section of the population of the State differ in several respects, they will be found to resemble in four vital points:—(1) a more or less clear conception of God, as the Creator and Ruler of the Universe; (2) the belief in, and worship of, the anthropomorphic Deities of the Hindu Pantheon, supplying the popular mind with personal Gods or Goddesses at once nearer to the heart and clearer to the understanding; (3) the belief in a future state; (4) the idea that the social union is the express creation and ordering of the Almighty Creator.

But as regards institutions and ceremonies according to which worship is carried on, since the diverse elements of the community are not of one race, and are divided by castes and customs, any one type or system cannot be said to belong to the Hindu population as a whole. Different systems prevail in the different sections of the community, which may be brought under the following four classes:—(1) the pure Aryans, consisting of Brahmans and Kshatriyas, amongst whom Hinduism predominates, (2) the mixed Aryan and Dravidian castes which include the Ambalavasis and high caste Nayars, amongst whom Hinduism and Demonolatry have almost equal share, (3) the pure Dravidians amongst whom Demonolatry predominates, and (4) the Pulayans and Paraiyans, ethnically more akin to the aborigines, who have but nominally become Hinduized, notwithstanding their long intercourse with the mass of the people in the plains. The strength of each of the four orders of Hindus, who form 68.25 per cent. of the total population, is 32,783, 118,821, 333,970 and 68,681 respectively.

Though there will be found little difference in the essential doctrines between the faith of the Hindus of this coast and that of those in other parts of India, their socio-religious organization presents marked peculiarities in respect of forms, practices and observances, which have contributed to develop distinctive types of life and character, and to sharply mark off the Brahmans and other sections of the Malayali community from their prototypes elsewhere in India. These peculiar rites, doctrines and ceremonies are believed to have been inculcated by Parasurama, the leader of the first Brahman colony into Malabar, and modified later on in the light of subsequent developments, and codified as *Anacharams*, by the renowned religious Reformer Sankaracharyar. An *Anacharam* is a custom or observance peculiar to Kerala, and not found prevailing in any other part of India. The essential features of the code, which the particular situation and circumstances of this coast or the exigencies of early colonization called into existence, are socio-religious. The *Anacharams* lay down rules to regulate bath, ablutions, meals, marriage, inheritance, pollution, &c., among the various grades of society. They are mostly based upon sanitary and hygienic considerations.

One more point deserves to be noted before we proceed farther with the subject. No sectarian disputes have ever disturbed the tranquillity of the Hindu society in the State, especially among the Malayali section of it. The Deities of the Hindu Triad form the chief Gods of worship, though, as elsewhere, Brahma the Creator is in practice seldom reckoned among the Gods of worship; but unlike other parts of India, Siva and Vishnu equally share between them the worship of all true Hindus in the State. But to the half Hinduized low castes, Kali and Sasta, the Consort and the Son of Siva, are perhaps the sole objects of worship. In the daily *Namas* or simple prayers, the name of Vishnu, the Preserver, or of his incarnations, is as often on their lips as that of Siva. In 1891, sects were recorded; no such attempt was made on the present occasion; sectarian differences and prejudices having no place in the religious life of the Malayalis. The following extract from the Report for 1891 describes exactly the position of the Malayalis in this respect:—

“However generally recognized sectarian distinctions may be on the other side of the Ghats, on this side they are conspicuous by their absence, so much so that the great majority of the Hindus of Cochin are ignorant of the very names of the great Hindu sects. But the enumerators were instructed not to leave the column unfilled, so that Sivaism, Vishnuism, &c., were indiscriminately pressed into the service of even such people as the Kadars and the Pulayans who are quite innocent of the worship of either Siva or Vishnu. Those who had the good sense to say that they worshipped, as is generally the case here, both Siva and Vishnu, were returned as Smarthas, while a good many others had their religious denomination colored by the God to whom the neighbouring temple was dedicated.”

Among Nambūdris, the Brahmans of Kerala, may be seen in pristine purity many a relic of Vedic Brahmanism and the survival of the Brahmanical pattern of religious life, intertwined deeply enough with the doctrines and rituals of Nomistic Brahmanism modified to suit the special circumstances of the Malayali society. Worship and propitiation, in strict conformity with Vedic precepts, of the phenomena of Nature founded on the philosophic idea of an All-pervading Mind from whom the Universe derived its existence, are with them, as was of yore with their ancestors, cardinal articles of faith, and as such deeply characterise the whole round of their prayers and ceremonies. Again, while the struggle for existence has in modern times compelled the great majority of the Brahmans of other parts of India to betake themselves to more worldly pursuits, the life of the Nambūdris is still, as in ancient times, regulated by definite rules that have their basis in religious ideas, and any departure, even in the minutest details, from what they consider to be a divinely ordered system, is taken serious notice of and sternly reprobated. The time of an ordinary Nambūdris is so much taken up with religious rites and ceremonies that they leave him little leisure for worldly concerns and pursuits. These Brahmans are as a class preëminently orthodox. No other people perform with such scrupulous regularity and punctuality their daily ablutions, or study and recite with greater care and accuracy the Vedic hymns and prayers. In their specially endowed religious boarding institutions, called *Mutts*, they are fed, and taught the Vedas and the Sastras, *gratis*.

After a plunge bath every morning, the rising sun is adored with folded hands with a good deal of devotion in some open space in the *Mutt* or in the open air by the side of the tank they bathe in. Vishnu, the Preserver or the Shining God of the Vedic age, enshrined in their *Mutts* or in some neighbouring temple in His graceful character of Rama or Krishna, is worshipped with hymns, which narrate, among other things, innumerable loving legends of His *Avatārs*. And as observed before, Siva, in His two-fold aspect as at once the Destroyer and Reproducer, commands equally with Vishnu the worship of the Nambūdris and other Hindus of the State. *Mṛityunjaya Hōma*, to propitiate Siva as the Destroyer of Death, is often resorted to, especially on behalf of patients in a critical state. These two Gods, their Consorts and Sons, or their different manifestations, that constitute the chief Deities of the Hindu Pantheon, are worshipped by the Nambūdris with hymns and invocations, which are accompanied with such presents and offerings of food and drink as are acceptable to themselves.

Saraswati, the Minerva of the Hindu Pantheon, is worshipped with special services during the *Navarātri* (nine nights) festival in the month of Kārti or Thulam (September—October). In these parts, it is a period more of devotional service than of joyful festivities. The last three days are regarded with greater importance than the rest. All classes of Hindus refrain from doing their usual work. Books, arms, tools and implements are all dedicated to the Goddess during the period. On the last day, they are taken back, and their use renewed with solemn ceremony.

It may casually be observed that the majority of the Tamil and Telugu Brahmans in the State are Smarthas. The Tulu Brahmans or Empraus and the Konkani Brahmans are mostly Vaishnavas. They are however devoid of sectarian bigotry. In the matter of ablutions, worship and other religious observances, the Kshatriyas follow in the footsteps of the Brahmans; only they are not allowed to read the Vedas, or perform the purely Brahmanical rites such as priestly functions, *yagams* (sacrifices), etc. High class Nayars including Ambalavasis are privileged to enter the temples for worship, but are prohibited from reading or even hearing the Vedas. Their knowledge

of religion is confined to what is gleaned from the *Itihāsās* and *Purāṇās*, which practically form the religious texts for the people in general, and are very widely read and studied by them. The early hours of day and night are devoted to prayers. On the forehead, breast and arms, ashes of cow-dung are smeared, and sandal-paste put on, by all classes of Hindus.

Hindu castes below these causing pollution by touch or approach are not allowed access to temples. Nevertheless, they worship the same Gods, make or send their offerings to them, and observe the various Hindu fasts and penances. They read *Rāmāyana* and *Bhārata*, but education among them being at a very low ebb, their religious knowledge is more the result of what they hear than of what they actually study. Some of them have their own temples also, dedicated to Kali, or some manifestation of that Goddess, with priests chosen from amongst themselves, where they celebrate chiefly the *Mandala Pūjas*. Ancestors are worshipped with quite as much devotion as the Gods or Goddesses, and their relics are even enshrined and given offerings to. Pulayans and Paraiyans who remain sharply marked off from even the lower orders of the community can be called Hindus only by sufferance. They are chiefly devotees of Kali in Her more terrible aspect of a blood-drinking Goddess. Of course, offerings to their Deities partake more or less of the nature of the food and drink of the votaries.

A Hindu's belief in the specific creations of the different classes of human beings, as of different varieties of animals and plants, and in the divine ordering of the social organization composed of grades differing in sanctity and status, involves the doctrine of the respect paid to the hallowed hierarchy whose duty it is to exercise authority in all that concerns the religious and social functions of all classes of Hindus; and the Nambūdris who represent the sacerdotal caste in Kerala are looked upon with respect and veneration quite as much as, if not more than, their brethren in other parts. The popular code of religion makes it a sacred duty to secure the good will and favour of the Brahmans by sumptuously feeding and liberally seeing them on occasions, according as one's means would permit. Devotional acts of this description are widely performed by the orthodox with perfect faith in their efficacy especially in times of domestic calamities and afflictions. One peculiar feature of the custom is that, under similar circumstances, such acts of charity and propitiation are performed as between the Brahmans themselves. Temples and *Mutts* have been liberally endowed for this purpose.

It need hardly be remarked that festivals, pilgrimages, ceremonies, observance of fasts and belief in omens, form important elements of popular religion. Every Deity has His or Her festive days, which are in the case of private temples celebrated by public contributions, and in the case of Government temples by State grants. These festivals are known locally as *Utsavams* or *Poorams*. Though such celebrations are in their origin based upon the religious enthusiasm of the people, they are now more properly occasions of rejoicing for the inhabitants in the vicinity of a temple than for the indulgence of their devotional feeling. Gorgeous processions on elephants, music, tom-tom, acrobatic and dramatic performances, and pyro-technic exhibitions are some of the more prominent features of these celebrations. There are again other kinds of festivals, which have likewise originated from religious devotion; they are occasions of domestic or social gatherings, the chief features of which are sumptuous feasting and out-door and in-door games. On the other hand, various kinds of fasts are observed for accumulating religious merit, or for acquiring special favours at the hands of particular Deities. *Ashtami Rōhini*, *Ekādesi*, *Sivarātri*, *Pradōsham* are days of special fasts. There are several days of half fasts too. *Bhajanam*, a sort of devotional service, is observed in these parts for a certain number of days, months and sometimes for a

whole year, by persons suffering from chronic diseases such as stomach-ache, rheumatism, etc. There are special Gods with the peculiar virtue of curing these diseases. *Bhajanam* is observed also by females in the fifth or seventh month of conception. Early bath, worship, diet and exercise form the chief characteristics of *Bhajanams*.

Astrology has a strong hold on the Malayali's mind, and ceremonies propitiatory in their nature are often performed to appease or win over the planets that might be for the time being in unfavourable positions. Similarly, the movements of the Malayalis are like those of other Hindus greatly fettered by their belief in portents and omens. There are particular week days, star days and hours deemed specially auspicious to start on a journey or make and receive payments of all kinds. Belief in the influence of the 'Evil Eye' too is not uncommon, and several devices and remedial measures are employed to counteract its effect. Pilgrimages to holy rivers and temples, chiefly to the Ganges and Benares in Upper India, to the Cauvery and the Bhavani, to Rameswaram, the Palanis and Showri Mala in the Madras Presidency, are believed to be efficacious for absolution from sin, and attainment of future bliss.

28. Death and Funeral obsequies.—Offerings to Gods and feeding and feeding the Brahmins begin when a person falls seriously ill. They are invariably made in view to absolving the dying from sins, and to securing to their spirits an easy passage to heaven. Reverence for the dead and ceremonies conducive to their peace and happiness begin with the funeral. The funeral ceremonies last from 11 to 16 days according to the caste of the dead. During this period of *Pala* or pollution, the members of the dead person's family and their blood relations are not allowed to mix with or touch the rest of their community. The ceremonies consist of sacrifices and offerings. In the case of the higher orders such as Brahmins, Kshatriyas and high caste Nayers, the ceremony is continued for a whole year and is called *Deeksha*. The observance of *Deeksha* imposes several privations. Persons observing the *Deeksha* have to grow their hair, live apart from their family and abstain from all sensual pleasures. This period of mourning closes with the ceremony called *Masam*, when a sumptuous feast is given to Brahmins, relations and friends, and also often to the poor. An annual ceremony known as *Srādha* is ever afterwards performed for the peace of the departed soul. The burnt ashes and bones of the dead are kept in urns, and buried in some corner of the garden, thenceforward regarded as holy, and a light is lit up at 6 P. M. every day, till they are, as is very often done, removed and thrown into some holy river such as the Ganges, the Cauvery, the Alwaye, etc. Much importance is attached to the performance of *Srādha* at Gaya and Rameswaram. This represents one phase of the worship of ancestors.

29. Hindu morality.—Having considered the working belief of the Hindus in its various aspects, we shall now examine the moral code that governs their lives. To the Hindu, as to the followers of most other religions, morality is the inseparable concomitant of religion. No doubt, the legal and social sanctions are as operative here as in other countries in enforcing obligatory and optional moral laws and in inflicting punishment for their neglect or violation. But the Ethical End, the standard of right and wrong, is to the Hindu a matter of religion, and is the Will of God as expressed in the Vedas. True it is that the Vedas are not read or understood except by a very limited portion of the Hindu population, their study being forbidden to the great majority of them. But the orthodox belief is that the voluminous scriptural writings of the Hindus, the *Smritis*, the *Purāṇas* and the *Itihāsas*, divergent in their teachings as they often are, closely follow the Vedas in every respect and merely expand and interpret the doctrines and precepts contained in them. Thus, to the Hindu, whatever action is enjoined in any of these inspired

writings is a moral action, a virtue, and what is prohibited therein is immoral, a vice. Virtue is rewarded with happiness, and vice is punished with misery, in one's future life.

It is the *Parāṇas* and the *Itihāsas* that chiefly influence the belief and conduct of the Hindus, as they are the most widely read and easily understood of their religious books. That the morality inculcated in these store-houses of practical wisdom and moral precepts is of a very high order is admitted on all hands. They inculcate, among other things, man's duty to God, to himself and to his fellow-men with a wealth of illustration and a richness of imagination unparalleled in any similar work. The implicit faith an average Hindu has in the events and incidents narrated in these writings makes the incentive to virtuous conduct all the stronger. The most characteristic doctrine taught in them in relation to morality is that of *Karma*, which, in the familiar language of every day life, means 'as we sow, so shall we reap.' Every deed in this life, every *Karma*, leads to its legitimate result in one's future life, whether it be in another world, or in another existence in this world. Divine justice is believed to manifest itself often in the present life as well. The following extract from Manu proclaims the importance of virtuous conduct.

"Single is each man born into the world, single he dies, single he receives the reward of his good deeds, and single the punishment of his evil deeds when he dies, his body lies like a fallen tree upon the earth, but his virtue accompanies his soul. Wherefore let man harvest and garner virtue, so that he may have an inseparable companion in traversing that gloom which is hard to be traversed."

The sublime sense of this text of Manu's finds its echo in the mind of the average Hindu, and supplies the chief incentive to virtuous action and the primary check to vice.

The great defect of the *Karmic* doctrine is that, when combined with the belief in the transmigration of souls, it degenerates into fatalism. As a matter of fact, the Hindus are generally fatalists in practical life. Men think themselves 'moving in chains inexorably riveted, along a track ordained by a despotic and Unseen Will.' By nature, the tendency of the average Hindu is to bear patiently whatever goes wrong, and to accept whatever comes right, as his fate. While, in the midst of the sorrows and sufferings incidental to life in this world, fatalism affords a good deal of comfort and consolation, and preserves men from desperation, it tends, on the other hand, to make the believers in the doctrine inert and lethargic.

Just as the high ideals of Aryan religion are intermixed with, and tainted by, Dravidian superstition, the high moral conceptions of the former are also affected by the corruption and vices of demonolatry. In practical life, the constant interplay of these two forces is made daily manifest. In the name of religion, noble acts of charity and self-abnegation are done by some, while others sing obscene songs and offer foul sacrifices also in the name of, and as enjoined by, religion. Another factor that adversely affects the moral character of the people is the observance of rigid caste distinctions, which, by imposing social disabilities on the lower castes, stand as obstacles to the proper discharge of certain duties as between man and man. These distinctions are more rigid, and the disabilities of the lower orders more pronounced among the Hindus of this coast than among those in other parts of India.

The modes of thinking which prevail among the various sections, and which influence practice, have of late been largely affected by the salutary influence of English education and British administration. Intellectual as the scope of modern education is, it has tended to elevate and purify the moral sense of the people, among those within, and also in varying degrees beyond, the sphere of its direct operation, without loosening the bonds by which the people hold on to the

foundations of their ancient faith. The oppressive hold of caste prejudices and the influence of the grovelling superstitions of demonolatry are daily getting relaxed. Demons and spirits are rapidly losing their ground, and the 'sobres' powers of science and philosophy and sense have now stepped in to account for all the wonderful phenomena of Nature. Doctors are gradually replacing the exorcists at the sick-bed of epileptic and hysteric patients. The abolition of pradial slavery, the recognition of the equal rights of all classes by the State, and the administration of equal laws are exercising a most beneficial influence on the relation of the various castes, and inspiring wider sympathy and greater tolerance among them. Though the general effect of all this is neither so distinctly to be traced nor capable of being represented by the same formulæ in the various grades of society, several forces are at work which clearly point to a more healthy development of the same. Men of light and leading are beginning to feel the necessity for reform in religion as well as in social customs in the light of their ancient scriptures and philosophy, and the germ of much that is purest, loftiest and inspiring among the ideals of Western civilization is slowly, but surely, leavening the mass, and this paves the way for the progressive refinement of society as a whole.

SECTION B.—Islam.

30. General Remarks.—The introduction of Islamism into Kerala is generally believed to have taken place in the 9th century A. D., and the event has been popularly associated with the supposed conversion of Chéramán Perumál, who is alleged to have soon after his conversion gone on a pilgrimage to Mecca. Though all traditional accounts agree as regards the conversion of Chéramán Perumál, yet the chief evidence adduced in support of the contention appears, as has been already seen, too weak to stand. In the Introduction, I have attempted to show that the apostate king was not the Emperor of Kerala before its dismemberment, but only the ruler of a portion of it long after its partition by the last of the Perumáls among his descendants, and the feudatories and dependants under him. The Arab Moors had an important share in the extensive commerce carried on between Malabar and the West, and many of them, having settled themselves in the country before the work of conversion had been seriously taken in hand, had in a way prepared the ground for the dissemination of the creed, as is evident from the fact that all the important places where the first mosques were built, were remarkable for the facilities they afforded for commerce. The descendants of the early Moors bought and sold for the Zamorin, and thus enjoyed the monopoly of trade in Calicut, successfully intrigued with the Zamorin against all new comers, especially the Portuguese, and fought his battles against Cochin.

31. Origin of Islam on the Malabar Coast.—In addition to the tradition above referred to, we may extract the following passage bearing on the subject from Mr. Logan's *Manual of Malabar*.*

"The Malayali Arabs assert, chiefly on Sheikh Zin-ud-din's authority, that Islam was not introduced into Malabar until 200 years after the Hejira—And this, or a later date, seems to be correct, for the Arab merchant, Sulaiman, who wrote in A. H. 237 (A. D. 851—52), and who wrote with knowledge, as he had evidently visited the countries he wrote about, said expressly: "I know not whether there is any one of either nation (Chinese or Indian) that has embraced Mahomedanism or speaks Arabic."

The creed of the Prophet is said to have been first brought in by a party of pilgrims headed by Malik-ibn-Dinar about 224 A. H. (about the middle of the 9th century A. D.), and it met with a fair measure of success on this coast, which in Cochin however seems to have been nothing like that which fell to the lot of the early Christian missionaries.

* Vol. I, p. 191.

In regard to the community of Moslems in Kerala, there are two important theories: the first is that they are the descendants of the Arab traders who had settled themselves on this coast and freely married the Dravidian women of the country, and the second is that they are mostly the products of the labours of the missionaries of Islam, who at different times preached their religion, increased their numbers by conversion and built mosques for the worship of the one true God. The fact of the matter appears to be that there is some truth in both these theories. The community thus brought into existence was strengthened, though but slightly, by the immigration of Musalmans from Persia, Afghanistan and Turkistan, who, following in the wake of the early Mahomedan conquerors, migrated to this coast in comparatively recent times. These invaders from beyond India generally forced their way in by land through the north-west frontier, but this coast-strip protected by the natural barrier of the Western Ghats seldom heard even the distant roar of the main stream of the Indian History of that period, and was thus free from the inroads of the conquering hordes that swept over the greater portion of India, and finally established their dominion in the country. The next most important addition to Islam resulted from the Mysorean conquest of the west coast, and the forcible conversion effected by Tippu Sultan in his religious wars. Moslems from Bombay and Kachch have also settled in the town of Mattancheri for purposes of trade.

32. Islam in Cochin.—Though among the followers of Islam in Cochin are found persons of high character and social position enjoying important privileges granted by the native rulers, they consist mainly of converts from the lower orders of the Hindu community, mostly Dravidians in race, who eagerly took advantage of the opportunity to shake off the humiliating disabilities they groaned under, and tried by one bound to raise themselves considerably in the social scale. The proselytes still point back to their origin by retaining some of their original customs such as the bridegroom tying a *Tili* (a thin plate of gold shaped like the leaf of the pipal) round the neck of the bride at the wedding, the distribution of *pan supari*, *Kurava* (joyful shouts of women), music and tom-tom on the occasion, and the observance of caste distinctions in the matter of marriage. Once in a way, an itinerant preacher crosses the Ghats to preach to the local followers of the Prophet the adoption of the principles of their faith in their entirety, but such occasional attempts at reform produce very little effect upon deep-rooted customs and long-standing usages.

The Musalman section of the population of the State numbering 51,492 consists chiefly of Jonaka Mappillas, Ravuthans or Lubbays, and Pathans, with a slight sprinkling of Sheiks, Sayyids, Moghuls, Kachchhi Memons, Hussains and Boras. Divided according to sect, all the Moslems in the State except the Boras are Sunnis, or those who acknowledge the first four Caliphs as the lawful successors of Mahomed, and accept the Sunnets or traditions as of equal authority with the Koran. The Boras numbering but 7 are Shiahis, who regard Ali, the nephew and son-in-law of Mahomed, as the rightful successor of the Prophet. While they reject the Sunnets as of no authority whatever, they have for themselves a separate set of traditions. Regarded again as the followers of the founders of the four schools of Moslem jurisprudence, Malik, Hanifa, Shaff'i and Hanbal, who divide among them the whole orthodox Moslem world, the Jonaka Mappillas who form 80 per cent of the Mahomedans in the State are Shafi'ites, while the rest of the Sunni sect are Hanafi'ites. Malik and Hanbal have no followers in Cochin.

33. Characteristic features of the Religious and Moral code of the Moslems.—The Musalmans are strict in the matter of the observance of the five important precepts of the Prophet,—(i) belief in God or Alla, (ii) worship at stated hours, (iii) alms-giving, (iv) the fast of Ramzan, and (v) the feast of Mecca or

the pilgrimage to Mecca. The anniversary of Hosain's martyrdom, observed as the Moharrum, is specially sacred only to the Shihahs. The Pathans or Moghuls, though Sunnis, also celebrate the feast, but the ceremony is devoid of its fanatical features. The Jonaka Mappillas simply observe generally the ninth and tenth days as days of fast. Their priests are known by the name of *Kásis*, who are generally well versed in the Koran and the Hadith. They are paid fixed salaries or remunerated by certain perquisites. The *Tangals* who are regarded as descended from Mahomed or Ali are held in great veneration. They can also perform priestly functions. On ceremonial occasions, they also are paid certain dues.

The Koran, the foundation of Islam, and the Hadith, the traditionary part of the Moslem law, either preserved from the lips of Mahomed by his immediate disciples or founded on the authority of his actions, form the religious as well as the moral code of the Mahommedans in the State, who are, as already said, mostly Sunnites. As with other religionists, a profound sense of dependence on the Omnipresent and Omnipotent God is with the Musalmans very strong. Faith in one God is with them identical with pious resignation to his Will, and this Monotheism again is allied to a sense of personal responsibility, and of a coming judgment. Thus on the one hand, the idea of judgment, which pre-supposes rewards and punishments in a future state, contributes to inspire an elevated tone of moral sentiment, or at least to restrain the commission of crimes, while, on the other hand, belief in predestination lends a certain dignity and self-possession under the weight of calamities.

Mahomed's intolerance of unbelievers, by which Moslems everywhere are more or less inspired, and the religious fanaticism which characterises the life of some of the best of their persuasion, influence the conduct of the Musalmans in some parts of British Malabar. But in Cochin Islamism has, for several centuries, been a tame religion divested of many of its aggressive elements. The common people know but scraps of the Koran and the Hadith, which contain minute rules for the details of private and civil life. Yet the generality of the Musalmans in the State may be said to be, on the whole, leading in accordance with their religious persuasion, a serious life characterised, in particular, by prayer, alms-giving and temperance. And they are, finally, as is the preference of the Prophet himself, of active and energetic natures, in contradistinction to their Hindu brethren who are comparatively inert and contemplative.

SECTION C.—Christianity.

34. General Remarks.—Referring to the census statistics of the Christian section of the population of Cochin and Travancore, the late Sir W. W. Hunter expressed his regret that the census officers of the States did not discriminate between Jacobites and Syrian Catholics in 1881, and hoped that the defect would be remedied in subsequent censuses. The first attempt at a distinct record of the different sects of Christians was made in 1891, when, however, it was but partially successful. The failure was due to the general ignorance of the enumerators, for the instructions issued in this behalf appear to have been sufficiently clear and definite. With a superior staff of enumerators and supervisors, with more elaborate instructions and better coaching in them, and with the hearty co-operation of the ecclesiastical heads presiding over the churches of the various denominations, who were at the outset requested to issue special instructions to the Vicars under them, we were able this time to secure as accurate a record of the sects as the circumstances of an undertaking of the kind would permit.

The Christian section forming about 24 per cent. of the total population of the State, or 10 per cent. of the Christian population of the Madras Presidency or 7 per cent. of the same in all India, may, so far as sect or subordination to a spiritual head is concerned, be classed under four main heads:—

(1) Protestants, (2) Roman Catholics, (3) Chaldean Syrians and (4) Jacobite Syrians; and these with their sub-divisions* may be exhibited thus:—

(1) PROTESTANTS	...	(a) Anglican Communion. (b) Baptist. (c) Congregationalist. (d) Lutheran and allied denominations. (e) Presbyterian. (f) Minor denominations.
(2) ROMAN CATHOLICS	...	(a) Of the Latin Rite. (b) Of the Syrian Rite.
(3) CHALDEAN SYRIANS	...	
(4) JACOBITE SYRIANS	...	(a) Jacobite Syrians properly so called. (b) Reformed Syrians or St. Thomas Syrians.

The Protestants consist of a small number of Europeans, a few Eurasians, and the Syrians, Latins or Hindus, who have been converted to that faith by the labours of the Protestant Missionaries in the course of the last 60 years. The members of the Anglican Communion are under the spiritual jurisdiction of the Protestant Bishop of Travancore and Cochin, whose head-quarters are at Kottayam in Travancore. Roman Catholics of the Latin or Syrian rite acknowledge the Pope as their spiritual head, and are locally governed by Bishops or Vicars-Apostolic appointed by the Pope. Their title denotes at once their spiritual allegiance to Rome, and the use of the Latin or Syriac language in their liturgy. Catholics of the Latin rite came into existence only after the advent of the Portuguese. The Latins are the descendants of converts made by the Jesuit and Carmelite Fathers with modern additions to their number, while the Romo-Syrians are the descendants of the Syrians that accepted the ecclesiastical supremacy of Rome before or after the Synod of Diamper. The Latin Catholics are known by different names, (a) the *Ezhunootikkars* (b) the *Anjoottikkars* and (c) the *Munnoottikkars*, that is, communities of Seven Hundred, Five Hundred, and Three Hundred. The origin of these terms has been a subject of great controversy. It may probably be that these names refer simply to the number of families that were allowed to be converted to Christianity under the proselytizing influence of the Portuguese. Among Catholics of the Latin rite, there is a section of Christians known locally by the name of *Parankies* or *Firinghies*. They number 2,539 persons (1,288 males and 1,251 females). The males have their hair closely cropped, but wear a fringe which is allowed to fall well over their forehead, and the females wear a coloured flowing garment hanging down to the knee. Those in affluent circumstances still go about in European costume. These and other relics of the Portuguese customs still found among them, distinguish them from the ordinary Native Christians. In Subsidiary Tables III, IV and IV A, they have been included among Native Christians, but their numbers are given separately in Imperial Table XIII. They are the descendants of the Portuguese by intermarriage with the native converts to Christianity in the 16th and 17th centuries. Sir William Hunter has described the *Firinghies* thus:—

Portuguese of mixed descent are known by the name of *Firinghies*, and excepting that they retain the Roman Catholic faith and European surnames, they are scarcely to be distinguished by colour or by habits of life from the natives amongst whom they live.

* A Talukwar distribution of the various sects will be found in Subsidiary Table IV A.

Catholics of the Latin rite are under the Archbishop of Varapuzha (Verapoly), or the Bishop of Cochin. Under the Concordat of 1886 entered into between the Pope and the King of Portugal, the Bishop of Cochin is nominated by the King and formally appointed by the Pope, as a suffragan to the Archbishop of Goa, who has been recognised as the Patriarch of the East Indies. A small number of the same denomination in the Chittur Taluk is under the Bishop of Coimbatore. Catholics of the Syrian rite, Romo-Syrians or Syro-Romans, are locally governed by the Vicars-Apostolic of Ernakulam and Trichur. A small section of the Syrians of Trichur insist on being called Chaldean Syrians. Their exact spiritual position is thus described to me by Mar Michael Augustine, who styles himself the Archbishop of the Chaldean Syrians of Malabar.

"We are Chaldean Syrians, and follow our ancient and established doctrines and rituals. We as Chaldean Syrians acknowledge as our head the ancient Chaldean Patriarch of Babylon, not owing allegiance to Rome or any other head".

The Jacobite Syrians properly so called are under the spiritual supremacy of the Patriarch of Antioch with the Metropolitan of Malankara as their local head, whose head-quarters are at Kottayam in Travancore; while the Reformed Syrians, who make some approach to the Protestant standards in doctrine and ritual, insist on being called St. Thomas Syrians by pre-eminence, basing their claim to the title on their having all along followed the ecclesiastical rites and usages of apostolic times. They are under their own Bishop, and do not recognise any other head of the church such as the Pope or the Patriarch of Antioch.

The Syrians of Kerala, be they Romo-Syrians, Chaldean Syrians, Jacobite Syrians, St. Thomas Syrians, or Syro-Protestants, all trace their origin to apostolic times, and thereby lay their claim to the title of St. Thomas Christians. It is certainly not meant that all those who go by that name are the descendants of the early colonists from Syria. It is very probable that, in the earlier centuries, some Syrian families that migrated to this coast, settled in the midst of the earliest converts and freely intermarried with them, so that, while a few families can speak of their descent from a remote Syrian ancestry with a faint trace of Syrian blood in their veins, the claim of the majority to being called Syrians must refer simply to the fact of their belonging to the parish in which the divine service is conducted in the Syriac language. Before the advent of the Portuguese and the Synod of Diamper, these marked distinctions do not seem to have existed, and the names we have referred to appear to have originated subsequent to the 16th century, the term Syrian, St. Thomas Syrian, or Chaldean Syrian having at one time or another been applied in common to the earlier converts and the descendants of Syrians by intermarriage. We may also observe that in popular language, the term *Nassrani* (Nazarene) or *Nassrani Mappilla*, or *Margakkār* is used to denote all Native Christians, but the former is more appropriately and correctly applied to either Romo-Syrians or Jacobite Syrians, the latter being restricted to the Latins or converts made by the Portuguese, and to the products of modern missions.

Now, in regard to the Syriac language used in the liturgy of the Syrians, whether they be Romo-Syrians or Jacobite Syrians, I have consulted two ecclesiastical experts, both of them natives of Syria, and they say that the Syriac used in the liturgy is the old Aramaic, and not any modern dialect of Syriac. There are two kinds of characters called Chaldean and Maronite. The Romo-Syrians and the Chaldean Syrians use the Chaldean character in writing, while the Jacobite Syrians use the Maronite character. There is, they say, no difference in the words, construction and style.

35. **Statistics.**—As Subsidiary Tables III, IV and IV A deal solely with the Christian population, we may more appropriately review the statistics relating to Christians in this section.

Racially, the Christians are classified as European, Eurasian and Native. The Europeans numbering 55 persons comprise as mentioned in the last chapter a few Darbar officials with their families, and those engaged in Christian Mission work, in Coffee Plantations and in the construction of the Cochin-Shoranur Railway. They include also the British Resident, the Assistant Resident and some members of their families who were in the State at the time of the census. A great majority of the Eurasian population is the product of the Portuguese influence in the 16th and 17th centuries, the peculiar circumstances of the settlement of this enterprising nation having tended to create and foster this community. The rest of the Eurasians, numbering less than a hundred, are of Dutch, English and French descent. Those returned as Native Christians, for whose relative bulk in the population the State stands first in all India, represent the result of Christian Missionary work for over 18 centuries.

Divided according to sect and denomination, 42 out of 55 Europeans are members of the Anglican Church, 5 are Presbyterians, one is a Congregationalist and 7 are Roman Catholics. Of the Eurasians, 1396 are Catholics of the Latin rite, 94 are Anglicans and 4 are Baptists. Among natives, the Anglican Communion is the most popular of the Reformed Church, and the major portion of the large increase among them on the figures of the last census is attributable to conversion. The adherents of the remaining denominations of Protestants are comparatively small in number, and were for the first time enumerated in the State in 1901.

Before we proceed to review the figures of the Native Christians, we may add a few remarks on the returns of 1891. A glance at Subsidiary Table IV will at once show that the figures are of little value for purposes of comparison with those of 1901. The high proportion of 'Syrians Unspecified' and 'Not Stated' shows that the record of sects was very defective. Moreover, the Chaldean Syrians were not shown as such in 1891. The return of the Christian sects is complete for 1901, for we find no omission to fill in this column of the schedule. Perhaps all the St. Thomas Syrians might not have cared to return themselves distinctly as such, being satisfied with the general name of Jacobites. Barring this, the return of sects may be taken as sufficiently accurate.

Catholics of the Latin rite returned as such in 1891 numbered 93,903, while the Romo-Syrians numbered 56,326, and the Jacobite Syrians and the 'Syrians Unspecified' amounted to 12,436 and 9,348 respectively. Subsidiary Table IV shows some striking differences in the figures of the various denominations. There is a remarkable decrease in the number of Catholics of the Latin rite with a proportionate increase among the Romo-Syrians and the Jacobite Syrians, which shows at once that several Syrians of various denominations were included under Catholics of the Latin rite, while perhaps 'Syrians Unspecified' have to be fairly distributed among the several sects of Syrians themselves. The total number of Syrians of all denominations in 1891 came to 78,110, while, according to the present census, they number 116,948, which gives an increase of 49.72 per cent. It will be seen from Subsidiary Table I that the general rate of increase among the Christians as a whole during the last decade is only 14.04. The Latins have decreased by 14,682 or 15.63 per cent. on the returns of 1891. Thus, while as compared with the figures of 1891 the Syrians have increased by 49.72 per cent., Catholics of the Latin rite have decreased by 15.63 per cent. These figures prove conclusively that in 1891 several Native Christians that returned

themselves as Roman Catholics were Romo-Syrians, Chaldean Syrians and Jacobite Syrians. A little over 24,000 Syrians of various denominations must have been included under Catholics of the Latin rite.

The main factor in the Native Christian community of the State is Syrian, and comprises in this general term, the Romo-Syrians, the Jacobite Syrians, the Reformed Syrians or St. Thomas Syrians and the Chaldean Syrians. They number 116,948 in all, forming 59 per cent. of the Christian population of the State. The Romo-Syrian is the prevailing sect in Mukundapuram, where out of 45,353 Christians, 44,421 persons belong to this sect. This Taluk is, at very wide intervals, followed by Trichūr, Talapilli, Kanayanūr and Cochin. Next in point of numbers and importance come the Roman Catholics of the Latin rite with a total strength of 79,221. It is the predominant sect in the seaboard Taluks where the Portuguese influence was greatest. Of this sect 49,960 persons—far more than one half of its total strength—are congregated in the Cochin Taluk, which is followed by Kanayanūr with a fall of 27,426. Out of 1,522 Christians in Cranganūr, as many as 1,435 are adherents of this sect. Their numbers are infinitesimal in Mukundapuram, Trichūr and Talapilli, while out of 4,337 Christians in the Chittūr Taluk, they number 4,292, and form an isolated community under the Roman Catholic Bishop of Coimbatore. The Jacobites and the St. Thomas Syrians together preponderate over the followers of other sects in Talapilli, which is followed by Kanayanūr and Cochin with 6,868 and 705 Jacobites respectively. The St. Thomas Syrians numbering but 514 in the State are almost confined to the Talapilli Taluk, mustering strong in the town of Kunnankulam. In Kanayanūr, the only other Jacobite centre of any importance, the St. Thomas Syrians number but 17. It is singular that, while the head of the Jacobite Syrians in Cochin and Travancore is styled the Metropolitan of Malankara near Cranganūr, this Taluk counts only 5 persons of that sect, and even these must be regarded as mere sojourners there. It is also noteworthy that Cranganūr contains the fewest number of Christians in the State, in spite of its being the first place in India, where the Gospel of Christ is believed to have been first preached. The centre of the Chaldean Syrians in the State is Trichūr, where they are 7,834 strong. The majority of the rest of this sect are met with in the neighbouring Taluks of Mukundapuram and Talapilli.

With these preliminary remarks in respect of the various sects of Christians recorded in the present census, we may attempt a brief sketch of the origin and development of Christianity on this coast.

36. Christianity in India.—The origin of Christianity in India, or more properly, on the Malabar Coast, has engaged the attention and exercised the ingenuity of many churchmen and historians, both ancient and modern, but the subject has not yet emerged from the stage of controversy. And a Census Reporter of Cochin need offer no apology for taking up the subject, for to him the subject is one of practical as well as historical interest, inasmuch as he has to deal with a large population professing the Christian faith in one form or another, numbering nearly two lakhs or a fourth of the total population of the State,—a State which is believed to be the part of India where Christianity obtained its first footing.

37. The origin and development of the Malabar Church.—The glory of the introduction of the teachings of Christ to India is by time-honoured tradition ascribed to the Apostle St. Thomas. According to this tradition, so dearly cherished by the Christians of this coast, about 52 A.D. the Apostle landed at Malankara, or more correctly at Maliankara near Cranganūr (Kodungallūr), the *Mouziris* of the Greeks, or *Muyirikode* of the Jewish copper plates. Mouziris was a port near the mouth of a branch of the Alwaye River, much frequented in their early voyages by the Phœnician and European traders for the pepper and spices of this coast

and for the purpose of taking in fresh water and provisions. The story goes that St. Thomas founded seven churches in different stations in Cochin and Travancore, and converted, among others, many Brahmans, notably the *Cally*, *Calliankara*, *Sankarapuri* and *Pakalomattam Nambūdri* families, the members of the last two claiming the rare distinction of having been ordained as priests by the Apostle himself. He then extended his labours to the Coromandel coast, where, after making many converts, he is said to have been pierced with a lance by some Brahmans, and to have been buried in the church of St. Thome in Mylapore, a suburb of the town of Madras, known at present as San Thomè. We have, of course, little or no authentic knowledge, beyond what is stated in the New Testament, of the life and labours of the Apostles. It is contended against the advent of St. Thomas to India that Parthia and the countries adjoining it, and not India, were assigned to him for the propagation of the Christian faith. *'Pretty early tradition associates Thomas with Parthia, Philip with Phrygia, Andrew with Syria, and Bartholomew with India, but later traditions make the apostles divide the various countries between them by lot'. Even if the former supposition be accepted, there is nothing very improbable in his having extended his work from Parthia to India. If, on the other hand, there was a drawing of lots among the apostles, it is again not improbable that India fell to the lot of St. Thomas. Others argue that, even if there be any truth in the tradition of the arrival of St. Thomas in India, the India of St. Thomas comprised the countries in the north-west of India, or at most the India of Alexander the Great, and not the southern portion of the peninsula, where the seeds of Christianity are said to have been first sown, because the voyage to this part of India, then hardly known, was fraught with the greatest difficulties and dangers, not to speak of its tediousness. It may however be observed that the close proximity of Alexandria to Palestine, and its importance at the time as the emporium of the trade between the East and the West afforded sufficient facilities for a passage to India. If the Roman line of traffic *via* Alexandria and the Red Sea was long and tedious, the route *via* the Persian Gulf was comparatively easy. At that early period caravans also carried on business to a large extent. Centuries before the Christian era, the most enterprising and commercial nation of antiquity, the Phœnicians, carried on extensive trade with the south-western coast of India. As early as the time of Solomon, B. C. 1000, 'Hiram's shipmen that had knowledge of the sea, and the servants of Solomon' collected their cargoes of gold, ivory, apes and peacocks from Malabar. According to oriental scholars, in the early Hebrew language, in which the Old Testament is written, Dravidian or Sanskrit words are used for peacock, sandalwood, ivory and monkey. Where traders could venture for traffic and gain, an Apostle of Christ would not be wanting in courage and daring to carry his mission. Several critics discard the traditions as being quite incredible, because they are mixed up with a host of miracles of the most fabulous character. It has indeed been a very unfortunate circumstance in the lives and teachings alike of religious teachers and social reformers, that their devotees or followers have generally mixed up with the ordinary incidents of their career the creations of their own imagination in order to give a sort of supernatural air to the words and deeds of the subjects of their adoration; but, on this account, the kernel of the traditions attributed to them is not generally discarded as false. The traditions of an apostolic origin, which have been handed down from generation to generation, and tenaciously clung to by the zealous Christians of this coast, need not be summarily dismissed as being altogether unworthy of belief, for the simple reason that they are at every stage embellished with incidents and circumstances of a superhuman character, lest we should, in our anxiety for historical accuracy based upon the most unimpeachable testimony, lose the precious gem that may lie concealed amidst a heap of rubbish. Looking to pre-historic times, we see that the annals of the Phœnicians, the Greeks and the Romans are rich in

legends and traditions, and yet these legends and traditions have formed the beginnings and foundations upon which the superstructure of their history has been raised.

When we come to the second century, we read of Demetrius of Alexandria receiving a message from some natives of India earnestly begging for a teacher to instruct them in the doctrines of Christianity. Hearing this, Pantænus, Principal of the Christian College of Alexandria, an Athenian Stoic, an eminent preacher and 'a very great gnostic who had penetrated most profoundly into the spirit of scripture', fired with the zeal of a Christian, sailed from Beroë to Malabar between 180 and 190 A.D. He found his own arrival 'anticipated by some who were acquainted with the Gospel of Mathew, to whom Bartholomew, one of the Apostles, had preached and had left them the same Gospel in Hebrew, which also was preserved until this time.' Returning to Alexandria, he presided over the College of Catechumens probably through the reign of Severus or till 211 A.D. The labours of his mission are recorded by Eusebius and Clement. * 'Early in the 3rd Century, St. Hippolytus, Bishop of Portus (220 A.D.) also assigns the conversion of India to the Apostle Bartholomew. To Thomas he ascribes Persia and the countries of Central Asia, although he mentions Calamina, 'a city of India', as the place where Thomas suffered death'. Rev. Mr. Hough observes 'it is indeed highly problematical that St. Bartholomew was ever in India'. It may be remarked that there are no local traditions associating the event with his name, and if St. Bartholomew laboured at all on this coast, there is no reason why the earliest converts of Malabar should have preferred the name of Thomas to that of Bartholomew. Though Mr. Hough and Sir W. W. Hunter, among others, discredit the mission of St. Thomas in the first century, they both accept the story of the mission of Pantænus. The latter observes 'although it has been questioned whether he reached India proper, the evidence seems in favour of his having done so'. Mr. Hough says 'it is probable that these Indians, who appealed to Demetrius, were converts or children of former converts to Christianity'. If in the second century there could be children of former converts in India, it is not clear why the introduction of Christianity to India in the first century, and that by St. Thomas, should be so seriously questioned and set aside as being a mere myth, especially in view of the weight of the sub-joined testimony associating the work with the name of the Apostle.

In the *Asiatic Journal*, † Mr. Whish refutes the assertion made by Mr. Wrede in the *Asiatic Researches* § that the Christians of Malabar settled in that country 'during the violent persecution of the sect of Nestorius under Theodosius II, or some time after', and says, with reference to the date of the Jewish colonies in India, that the Christians of the country were settled long anterior to the period mentioned by Mr. Wrede.

Referring to the acts and journeyings of the Apostles, Dorotheus, Bishop of Tyre (254-313 A. D.), says 'the Apostle Thomas after having preached the Gospel to the Parthians, Medes, Persians, Germanians, Bactrians and Magi suffered martyrdom at Calamina a town of India.'

It is said that, at the Council of Nice held in 325 A. D., India was represented by 'Johannes, Bishop of India Maxima and Persia'.

St. Gregory of Nazianzen (370-392 A. D.) in answering the reproach of his being a stranger asks 'What? were not the Apostles strangers?' 'Granting that Judæa was the country of Peter, what had Paul in common with the Gentiles, Luke with Achaia, Andrew with Epirus, John with Ephesus, Thomas with India, Mark with Italy?'

* Sir W. W. Hunter's *Indian Empire* Third Edition, page 285.
† Vol: VI p. 10.
§ Vol: VII p. 363.

St Jerome (390 A. D) testifies to the general belief in the mission of St. Thomas to India. He too mentions Calamina as the town where the Apostle met with his death.

Baronius thinks that, when Theodoret the Church Historian (430-458 A. D.), speaks of the Apostles, he evidently associates the work in India with the name of St. Thomas.

St. Gregory of Tours relates that 'in that place in India where the body of Thomas lay before it was transferred to Edessa, there is a monastery and a temple of great size.'

Nicephorus likewise declares St. Thomas to be the Apostle to the Indians.

Florentius asserts, 'Nothing with more certainty I find in the works of the Holy Fathers than that St. Thomas preached the Gospel in India.'

Rufinus who stayed 25 years in Syria says that the remains of St. Thomas were brought from India to Edessa.

Two Arabian travellers of the 9th century referred to by Renaudot assert that St. Thomas the Apostle died at Mailapur.

Coming to modern times, we have several authorities who testify to the apostolic origin of the Indian Church, regarded as apocryphal by Mr. Rae, Sir W. W. Hunter and others.

The Historian of the *Indian Empire*, while rejecting some of the strongest arguments advanced by Professor Rae, accepts his conclusions in regard to the apostolic origin. The Romanist Portuguese in their enthusiasm colored the legends to such an extent as to make them appear incredible, and the Protestant writers of modern times, while distrusting the Portuguese version, are not agreed as to the rare personage that introduced Christianity to India. Mr. Wrede asserts that the Christians of Malabar settled in that country during the violent persecution of the sect of Nestorius under Theodosius II, or some time after. Dr. Burnell traces the origin to the Manichæan Thomas who flourished towards the end of the third century. Mr. Rae brings the occurrence of the event down to the sixth century of the Christian era. Sir William, without associating the foundation of the Malabar church with the name of any particular person, states the event to have taken place some time in the second century, long before the advent of Thomas the Manichæan, but considers that the name St. Thomas Christians was adopted by the Christians in the eighth century. He observes, 'the early legend of the Manichæan Thomas in the third century, and the later labours of the Armenian Thomas, the rebuilder of the Malabar church in the eighth century, endeared that name to the Christians of Southern India.'

Another stock argument relied on by modern critics, as conclusively disproving the apostolic origin, is, that, whereas the Apostle is said to have converted many Brahmans to Christianity, Brahmanism itself was introduced into Kerala only at the end of the seventh or at the beginning of the eighth century. But we have, among several others, the authority of Dr. Wilson and Sir W. W. Hunter to say that Brahmanism had been introduced into Malabar long before the Christian era. Parasurama, the leader of the Brahman colonists of Malabar, is referred to in the *Ramayana* as having met the hero of the Epic, which 'modern scholars consider as an allegory illustrating the historical fact of the spread of Aryan civilization to the south, more especially to Ceylon'. The date of the story of the *Ramayana* has been fixed to be between B. C. 1400 and 1000, so that Aryan civilization, and with it

Brahmanism must have been introduced into Southern India much prior to the Christian era. According to Mr. Dutt, the whole of Southern India had been Hinduized, and the three great kingdoms of Chola, Chera and Pandya established, by the 4th century B. C. Rev. Whitehouse observes, 'Clement of Alexandria, a disciple of Pantænus, speaks more distinctly and correctly about India than other Christian writers of his time, describing amongst other particulars the sects of Hindus, especially the Brahmans and their religious devotees. It has been suggested that he might have learnt many of these things from his old preceptor'. But it is unnecessary to multiply authorities. Vedic Brahmanism had been introduced into Southern India centuries before the time of Mayura Varma of Bavanasi, who flourished at the end of the seventh or at the beginning of the eighth century A. D., though by some he is believed to have introduced Brahmanism into Southern India.

We have of course no historical evidence for a positive conclusion, and in the absence of any such, we have to look to circumstantial evidence and balance the probabilities of the same. Viewed then with an unbiassed mind, the early traditions, the extensive commercial intercourse that existed between the East and the West, especially with the Malabar Coast, much anterior to the Christian era, 'the testimony of the Holy Fathers' investigated and adverted to by Asseman, the continuity of connection between the Malabar church and the Eastern Patriarchs and Bishops from the very earliest times, and the numberless references and anecdotes by travellers, traders, historians and churchmen,—all these tend to make the apostolic origin of Christianity in Malabar highly probable. Moreover, the unique success of the first mission lends additional colour to this view. It is well known that the earliest converts to Christianity on this coast were mostly from the higher orders of the Hindu society, and included among them even Nambūdris, the highest class of Malabar Hindus. Considering the success of the mission in a region of Brahman orthodoxy, we may suppose it to have been possible only for a man of consummate wisdom, well versed in the gospel to present the new creed in a form attractive to a highly religious and civilized people, and in those early times, none but an Apostle of Christ, an eye-witness of his life and work, could have been better qualified for the work. The results of subsequent centuries tend forcibly to illustrate the unique character of the first mission, for, while the earliest converts were from the higher castes of the Malayali society, the labours of later missions have been fruitful almost entirely among the lower orders.

As already said, there are those who attribute the introduction of the Gospel to a certain Thomas, a disciple of Manes, who is supposed to have come to India in 277 A. D., finding in this an explanation of the origin of the *Manigramakars* (inhabitants of the village of Manes) of Kayenkulam near Quilon. Coming to the middle of the 4th century, we read of a Thomas Cana, an Aramaean or Syrian merchant, or a divine, as some would have it, who, having in his travels seen the neglected condition of the flock of Christ on the Malabar Coast, returned to his native land, sought the assistance of the Catholicos of Bagdad, came back with a train of clergymen and a pretty large number of Syrians, and worked vigorously to better their spiritual condition. He is said to have married two Indian ladies, the disputes of succession between whose children appear, according to some writers, to have given rise to the two names of Northerners and Southerners, a distinction which is still jealously kept up. The authorities are, however, divided as to the date of his arrival, for, while some assign 345 A. D., others give 745 A. D. It is just possible that this legend but records the advent of two waves of colonists from Syria, at different times, and their settlement in different stations; and Thomas Cana was perhaps the leader of the first migration. The Syrian tradition explains the origin of the names in a different way, for according to it,

the foreigners or colonists from Syria lived in the southern street of Cranganūr or Kodungallūr, and the native converts in the northern street. After their dispersion from Cranganūr, the Southerners kept up their pride and prestige by refusing to intermarry, while the name of Northerners came to be applied to all Native Christians other than the Southerners. At their wedding feasts, the Southerners sing songs commemorating their colonization at Kodungallūr, their dispersion from there and settlement in different places. They still retain some foreign tribe names to which the original colony is said to have belonged. A few of these names are *Baji*, *Kojah*, *Kujalik*, *Majamuth*. Their leader Thomas Cana is said to have visited the last of the Perumāls, and to have obtained several privileges for the benefit of the Christians. He is supposed to have built a church at Mahadevarpattanam or more correctly Mahodayapuram,—near Kodungallūr in the Cochin State,—the capital of the Perumāls or Viceroy of Kerala, and in their documents, the Syrian Christians now and again designate themselves as being inhabitants of Mahadevarpattanam.

In the Syrian Seminary at Kottayam are preserved two copper-plate charters, one granted by Veera Raghava Chakravartbi, and the other by Sthanu Ravi Gupta, supposed to be dated 774 A. D., and 824 A. D. Specialists who have attempted to fix approximately the dates of the grants however differ, as will be seen from a discussion of the subject in the *Epigraphia Indica**. From the nature and extent of the privileges conferred upon the Christians by their Hindu rulers, they appear to have been held in high estimation. By their growing strength and material prosperity, they became an important factor to be reckoned with in the social and political organisation of the country. The native rulers were not slow in perceiving this. Having been exposed to the attacks of external enemies, they had to fortify themselves against the aggressors, and carry on an incessant warfare. They must have realized that the best way to secure the hearty co-operation of their Christian subjects was by their social elevation and political recognition. The resources of the Christians in men and money seem to have been freely laid under contribution, and they were given the same social status as the Nayars who formed the militia of the country.

We have already said that at the great Council of Nice held in 325 A. D., the interests of India were represented by Johannes, Metropolitan of Persia and of Great India,—which testifies to the existence of Christianity in India in the fourth century. Some modern critics are unwilling to concede that "Great India" refers at all to the Peninsula of India. They say that the India there mentioned referred to Ethiopia, Arabia, Parthia,—in fact, to some country not India. This Council convened with the object of discussing sectarian differences, and of fixing the jurisdiction of the various ecclesiastical heads, framed a code of general dogmas, doctrines and rituals, and instituted four Patriarchates: (1) Rome, (2) Constantinople, (3) Alexandria, and (4) Antioch. Jerusalem was constituted a fifth Patriarchate under Antioch, and the Catholicos of Bagdad, subject likewise to Antioch, was invested with the authority of managing the affairs of the eastern churches. Thus, the Patriarch of Antioch appears to have been invested with jurisdiction over the Indian churches as early as the 4th century A. D.

Thomas Cana, the leader of a Syrian colony to Malabar, has been already referred to as seeking the aid of the Catholicos of Bagdad in bringing some deacons and other ecclesiastics in 345 A. D. For nearly a century after the advent of Thomas Cana, the Christians of Malabar seem, for some reason or other, to have been left uncared for by Antioch, and this seems to have paved the way for the introduction of Nestorianism into India.

* Vol. IV pp. 290-297.

38. **Nestorius: his heresy.**—Nestorius, a native of Germanicia, was educated at Antioch, where, as presbyter, he became celebrated, while yet very young, for his asceticism, his orthodoxy and his eloquence. On the death of Sisinnius, Patriarch of Constantinople, this distinguished preacher of Antioch was appointed to the vacant See by Emperor Theodosius II, and was consecrated as Patriarch in 428 A. D. The doctrine of a God-man respecting Christ and the mode of union of the human and the divine nature in Him left undefined by the early teachers, who contented themselves with speaking of Him and regarding Him 'as born and unborn, God in flesh, life in death, born of Mary and born of God', had long before the time of Nestorius begun to tax the genius of churchmen, and the controversies in respect of this double nature of Christ had led to the growth and spread of important heretical doctrines. Two of the great heresies of the church before that of Nestorius are associated with the name of Arius and of Apollinaris. 'Arius admitted both the divine and the human nature of Christ, but by making Him subordinate to God, denied His divinity in the highest sense.' Apollinaris undermining the doctrine of the example and atonement of Christ argued that 'in Jesus the *Logos* supplied the place of the reasonable soul.' As early as 325 A. D., the first œcumenical Council of Nice had defined against the Arians and decreed that 'the Son was not only of *like* essence but of the *same* essence with the Father', and the human nature maimed and misinterpreted by the Apollinarians had been restored to the Person of Christ at the Council of Constantinople in 381. Nestorius finding the Arians and Apollinarians, condemned strongly though they already were, still strong in numbers and influence at Constantinople, expressed, in his first sermon as Patriarch, his determination to put down these and other heretical sects, and exhorted the Emperor to help him in this difficult task. But, while vigorously engaged in the effectual extinction of all heresies, he incurred the displeasure of the orthodox party by boldly declaring, though in the most sincerely orthodox form, against the use of the term *Theotokos*, that is, 'Mother of God,' which, as applied to Virgin Mary, had then grown into popular favour, especially amongst the clergy at Constantinople and Rome. While he himself revered the Blessed Virgin as the Mother of Christ, he declaimed against the use of the expression 'Mother of God' in respect of Her, as being alike 'unknown to the Apostles and unauthorised by the church,' besides its being inherently absurd to suppose that the Godhead can be born or suffer. Moreover, in his endeavour to avoid the extreme positions taken up by Arians and Apollinarians, he denied, while speaking of the two natures in Christ, that there was any communication of attributes. But he was understood on this point to have maintained a mechanical rather than a supernatural union of the two natures, and also to have rent Christ asunder and divided Him into two persons. Explaining his position, Nestorius said, 'I distinguish the natures, but I unite my adoration'. But this explanation did not satisfy the orthodox, who understood him to have 'preached a Christ less than divine.' The clergy and the laity of Constantinople, amongst whom Nestorius had thus grown unpopular and was talked of as a heretic, appealed to Cyril, Bishop of the rival See of Alexandria, to interfere on their behalf. Cyril, supported also by the authority of the Pope, arrived on the scene, and at the Council of Ephesus hastily and informally called up, condemned Nestorius as a heretic with undue precipitancy, and excommunicated him.

Betrayed by the court, hard pressed by Cyril, and but faintly supported by his eastern friends, he abdicated and returned to his old monastery of Antioch, from which he was at last expelled. The poor man, deserted by his friends and persecuted by his enemies, wandered from place to place and died a miserable death. From the nature of the proceedings instituted against him, he appears to have been treated rather hard by his opponents. Ecclesiastical historians differ

as to his exact position, but it is doubtful whether Nestorius himself held the heretical doctrines associated with his name. He seems to have protested in a perfectly orthodox spirit against the use of the term '*Theotokos*' as applied to Virgin Mary. He seems to have questioned the propriety of language rather than propounded any great heresy, but his opponents have made him responsible for all the errors of his followers. After Nestorianism had been rooted out of the Roman Empire in the time of Justinian, it flourished 'in the East,' especially in Persia and the countries adjoining it, where the churches since their foundation had been following the Syrian ritual, discipline and doctrine, and where a strong party, among them, the Patriarch of Seleucia or Babylon, and his suffragan, the Metropolitan of Persia, with their large following, revered Nestorius as a martyr, and faithfully and formally accepted his teachings at the Synod of Seleucia in 448 A. D. His doctrines seem to have spread as far east as China, so that in 551 Nestorian monks who had long resided in that country are said to have brought the eggs of silk-worm to Constantinople. Cosmos, surnamed Indicopleustes, the Indian voyager, who in 522 A. D. visited 'Male, the country where the pepper grows,' has referred to the existence of a fully organised church in Malabar with the Bishops consecrated in Persia. By the way, a fully organised church in the beginning of the 6th century must have been the gradual outcome of the strenuous efforts of several years, and his reference, while it traces the origin of the Indian church to the earlier centuries, also testifies to the fact that, at the time of his visit, the church was Nestorian in its creed, 'from the circumstance of its dependence upon the Primate of Persia, who then unquestionably held the Nestorian doctrines.'

39. **Eutychians: Monophysites: Jacobites.**—The next heresy was that of Eutyches, a zealous adherent of Cyril in opposition to Nestorius at the Council of Ephesus in 431 A. D. But Eutyches in opposing the doctrine of Nestorius went beyond Cyril and others, and affirmed that, after the union of the two natures, the human and the divine, Christ had only one nature, the divine, His humanity being absorbed in His divinity. 'The Alexandrian School, although they expressed the unity of the two natures in Christ so as almost to nullify their duality, took care verbally to guard against the accusation of in any way circumscribing or modifying His real and true humanity.' After several years of controversy with varying success, the question was finally decided at the Council of Chalcedon in 451, when it was declared, in opposition to the doctrine of Eutyches, that the two natures were united in Christ, but 'without any alteration, absorption or confusion,' or in other words, in the Person of Christ there were two natures, the human and the divine, each perfect in itself, but there was only one person. Eutyches was excommunicated and died an exile. Thus, in the words of Hooker, 'against these (heresies) there have been four most ancient general councils; the Council of Nice (325 A. D.) to define against Arians, against Apollinarians the Council of Constantinople (381 A. D.), the Council of Ephesus (431 A. D.) against Nestorians, against Eutyches the Chalcedon Council (451 A. D.).' The result of these centuries of controversy was enshrined in the so called Nicæan creed—the holy symbol declared at Nice, established at Constantinople, strengthened at Ephesus, sealed at Chalcedon. Those who would not subscribe to the doctrines declared at Chalcedon were condemned as heretics; they then seceded and afterwards gathered themselves around different centres, which were (1) Syria, Mesopotamia, Asia Minor, Cyprus and Palestine, (2) Armenia, (3) Egypt, and (4) Abyssinia. The Armenians embraced the Eutychian theory of divinity being the sole nature in Christ—the humanity being absorbed, while the Egyptians and Abyssinians held to the Monophysite doctrine of the divinity and humanity being one compound nature in Christ. The West Syrians, or natives of Syria Proper, to whom the Syrians of this coast trace their origin, adopted, after

having renounced the doctrines of Nestorius, the Eutychian tenet. Through the influence of Severus, Patriarch of Antioch, they gradually became Monophysites. The Monophysite sect was for a time suppressed by the Emperors; but in the 6th century, there took place the great Jacobite revival of the Monophysite doctrine under James Baradaeus, better known as Jacobus Zanzalus, who united the various divisions, into which the Monophysites had separated themselves, into one church, which at the present day exists under the name of the Jacobite church. The head of the Jacobite church claims the rank and prerogatives of the Patriarch of Antioch, a title claimed by no less than three church dignitaries. The Jacobite Patriarchs of Antioch settled themselves at Ameda, Diarbekir, on the Tigris. They also reside in the monastery of St. Ananias near Mardin. The Patriarch has a Maphrian, (*i. e.* fertiliser) at Mosul, bearing the same relation to the Jacobite See of Antioch that the Catholicos of Seleucia did to the orthodox possessors of that throne. Leaving it to subtle theologians to settle the disputes, we may briefly define the position of the Jacobites in Malabar in respect of the above controversies. While they accept the qualifying epithets pronounced by the decree passed at the Council of Chalcedon in regard to the union of the two natures in Christ, they object to the use of the word *two* in referring to the same. So far they are practically at one with the Armenians, for they also condemn the Eutychian doctrine; and a Jacobite candidate for holy orders in the Syrian church has, among other things, to take an oath denouncing Eutyches and his teachings.

We have digressed a little in order to show, though but briefly, the position of the Malabar church in its relation to the Eastern Patriarchs in the early, mediæval and modern times. To resume the thread of our story, from about the middle of the fourth century until the arrival of the Portuguese, the Christians of Malabar in their spiritual distress generally applied for Bishops indiscriminately to one of the Eastern Patriarchs, who were either Nestorian or Jacobite, for as observed by Sir W. W. Hunter, 'for nearly a thousand years from the 5th to the 15th century, the Jacobite sect dwelt in the middle of the Nestorians in Central Asia,' so that in response to the requests from Malabar, both Nestorian and Jacobite Bishops appear to have visited Malabar occasionally, and the natives seem to have indiscriminately followed the teachings of both. We may here observe that the simple folk of Malabar, imbued but with the primitive form of Christianity, were neither conversant with, nor ever troubled themselves about, the subtle disputations and doctrinal differences that divided their co-religionists in Europe and Asia Minor, and were, therefore, not in a position to distinguish between Nestorianism or any other form of Christianity. Persia also having subsequently neglected the outlying Indian church, the Christians of Malabar seem to have sent their applications to the Patriarch of Babylon, but as both prelates then followed the Nestorian creed, there was little or no change in the rituals and dogmas of the church. Dr. Day refers to the arrival of a Jacobite Bishop in India in 696 A. D. About the year 823 A. D., two Nestorian Bishops, Mar Sapor and Mar Aprut, appear to have arrived in Malabar under the command of the Nestorian Patriarch of Babylon. They are said to have interviewed the native rulers, travelled through the country, built churches, and looked after the religious affairs of the Syrians.

We know but little of the history of the Malabar Church for nearly six centuries prior to the arrival of the Portuguese in India. We have however the story of the pilgrimage of the Bishop of Sherborne, to the shrine of St. Thomas in India about 883 A. D. in the reign of Alfred the Great, and the reference made to the prevalence of Nestorianism among the St. Thomas Christians of Malabar by Marco Polo, the Venetian traveller, who, in relating the anecdotes about his visit to India in 1295 A. D., also speaks of the legend of the death of St. Thomas in India.

40. **A Christian king in Malabar.**—The Christian community seem to have been in the zenith of their glory and prosperity between the 9th and the 14th centuries, as, according to their tradition, they were then permitted to have a king of their own, with Villiarvattam, near Udayamperūr (Diamper), as his capital. According to another version, the king of Valliarvattam was a convert to Christianity. The dynasty seems to have become extinct about the 14th century, and it is said that, on the arrival of the Portuguese, the crown and sceptre of the last Christian king were presented to Vasco de Gama in 1502. We have already referred to the high position occupied by the Christians under the early Kings, as is seen from the rare privileges granted to them, most probably in return for military services rendered by them. The king seems to have enjoyed, among other things, the right of punishing offences committed by the Christian community, who practically followed his lead. A more reasonable view of the story of a Christian king appears to be that a Christian Chief of Udayamperūr enjoyed a sort of socio-territorial jurisdiction over his followers, which in later times seems to have been so magnified as to invest him with territorial sovereignty. We see in the copper-plate charters granted to the Jews that their Chief was also invested with some such powers.

Mention is made of two Latin Missions in the 14th century, with Quilon as head-quarters; but their labours were ineffectual, and their triumphs but short-lived.

Towards the end of the 15th and throughout the whole of the 16th centuries, the Nestorian Patriarch of Mesopotamia seems to have exercised some authority over the Malabar Christians, as is borne out by the occasional references to the arrival of Nestorian Bishops to preside over the churches. But they were at every turn greatly harassed by the Romanist Portuguese.

41. **Portuguese attempt at Romanizing the Malabar Church and its results.**—Thus, on or until the arrival of the Portuguese, the Malabar church was following unmolested, in its rituals, practice and communion, a creed of the Syro-Chaldee church of the East. 'To appreciate the position, which India has held in the national life of Portugal,' we must briefly allude to the motives which guided its policy in the East. The Pope had assumed the right to the sovereignty of the heathen world, a right which was acquiesced in by the sovereigns of Europe as being essential to the peace of Christendom. In the words of Prescott, 'the creed of the Roman church at this period and until much later was that infidelity of any kind, heretical or pagan, was to be punished with fire and faggot in this world and eternal sufferings in the next.' Actuated by this doctrine, 'Pope Alexander VI had generously granted a large portion of the Western Hemisphere to the Spaniards and of the Eastern to the Portuguese'. When therefore they set out on their voyages, conquest and conversion were no less dear to the heart of the Portuguese than enterprise and commerce. Though, in the first moments of their interview, the Syrians in their neglected spiritual condition were gratified at the advent of their co-religionists, the Romanist Portuguese, and the Portuguese in their turn expected the most beneficial results from an alliance with their Christian brethren on this coast, 'the conformity of the Syrians to the faith and practice of the 5th century soon disappointed the prejudices of the Papist apologists. It was the first care of the Portuguese to intercept all correspondence with the Eastern Patriarchs, and several of their Bishops expired in the prisons of their Holy Office.' They watched the ports along the West Coast of India and thus effectually controlled the arrival of Nestorian or Jacobite Bishops to preside over the Malabar church. The Franciscan and Dominican Friars, and the Jesuit Fathers worked vigorously to win the Malabar Christians over to the Roman Communion. Towards the beginning of the last quarter of the 16th century, the Jesuits built a church at Vaippacotta near Cranganūr, and founded a college for the education of Christian youths. In

1584, a Seminary was established for the purpose of instructing the Syrians in theology and teaching them the Latin, Portuguese and Syriac languages. The dignitaries who presided over the churches, however, refused to ordain the students trained in the Seminary. This and other causes of quarrel between the Jesuits and the native clergy culminated in an open rupture, which was proclaimed by Archdeacon George in a Synod at Angamali. When Alexes de Menezes, Archbishop of Goa, heard of this, he himself undertook a visitation of the Syrian churches. The bold and energetic Menezes carried all before him. Nor is his success to be wondered at. He was invested with the spiritual authority of the Pope, and armed with the terrors of the Inquisition. He was encouraged in his efforts by the Portuguese King, whose Governors on this coast ably backed him up. Though the ruling Chiefs at first discountenanced the exercise of coercive measures over their subjects, they were soon won over by the stratagems of the subtle Archbishop. Thus supported, he commenced his visitation of the churches, and reduced them in A.D. 1599 by the decrees of the Synod of Diamper (Udayamperur), a village about 10 miles to the south-east of the town of Cochin. The decrees passed by the Synod were reluctantly subscribed to by Archdeacon George and a large number of *Kathanars*, as the native priests are called; and this practically converted the Malabar church into a branch of the Roman Church. Literature sustained a very great loss at the hands of Menezes, * for this blind and enthusiastic inquisitor destroyed like a second Omar all the books written in the Syrian or Chaldean language, which could be collected not only at the Synod of Odiamper, but especially during his subsequent circuit; for as soon as he had entered into a Syrian church, he ordered all their books and records to be laid before him; which, a few indifferent ones excepted, he committed to the flames, so that at present neither books nor manuscripts are any more to be found amongst the St. Thomè Christians.

Immediately after the Synod of Diamper, a Jesuit Father Fransiscus Roz, a Spaniard by birth, was appointed Bishop of Angamali by Pope Clement VIII. The title was soon after changed to that of Archbishop of Cranganur. By this time, the rule of the Jesuits had become so intolerable to the Syrians that they resolved to have a Bishop from the East, and applied to Babylon, Antioch, Alexandria and other ecclesiastical head-quarters for a Bishop, as if the ecclesiastical heads who presided over those places professed the same creed. The request of the Malabar Christians for a Bishop was readily responded to from Antioch, and Ahattala, otherwise known as Mar Ignatius, was forthwith sent. Authorities however differ on this point, for according to some, this Ahattala was a Nestorian, or a protégé of the Patriarch of the Copts. Whatever Ahattala's religious creed might have been, the Syrians appear to have believed that he was sent by the Jacobite Patriarch of Antioch. The Portuguese however intercepted him, and took him prisoner. The story goes that he was drowned in the Cochin harbour, or condemned to the flames of the Inquisition at Goa in 1653. This cruel deed so infuriated the Syrians that thousands of them met in solemn conclave at the *Coonen Cross* at Mattancheri in Cochin, and, with one voice, renounced their allegiance to the Church of Rome. This incident marks an important epoch in the history of the Malabar church, for, with the defection at the *Coonen Cross*, the Malabar Christians split themselves up into two distinct parties, the Rômo-Syrians who adhered to the Church of Rome, and the Jacobite Syrians, who severing their connection with it placed themselves under the spiritual supremacy of the Patriarch of Antioch. The following passage explains the exact position of the two parties that came into existence then, as also the origin of the names since applied to them.

† "The *Pazhia Kuttukâr*, or Old Church, owed its foundation to Archbishop Menezes and the Synod of Diamper in 1599, and its reconciliation, after revolt, to the Carmelite Bishop, Joseph of St. Mary, in 1656. It retains in its services the Syrian language and in

* Asiatic Researches Vol: VII, p. 373.

† Sir W. W. Hunter's *Indian Empire*, Third Edition pp. 293—94.

part the Syrian ritual. But it acknowledges the supremacy of the Pope, and his Vicars-Apostolic. Its members are now known as Catholics of the Syrian Rite, to distinguish them from the converts made direct from heathenism to the Latin Church by the Roman Missionaries. The other section of the Syrian Christians of Malabar is called the *Puttan Kuttukâr*, or new Church. It adheres to the Jacobite tenets introduced by its first Jacobite Bishop, Mar Gregory, in 1665."

These names are of course misnomers as the New Church party are quite as old as, if not older than, the Old Church party. We have at this time and ever after to deal with a third party that came into existence after the advent of the Portuguese. These are the Catholics of the Latin rite, and consist almost exclusively of the large number of converts gained by the Portuguese from amongst the different castes of the Hindus. To avoid confusion, we shall follow the fortunes of each sect separately.

42. **The Latin Catholics.**—When the Portuguese first came into India, the Indian trade was chiefly in the hands of the Moors, who had no particular liking for the Hindus or Christians, and the arrival of the Portuguese was therefore welcome alike to the Hindus and Christians, who eagerly sought their assistance. The Portuguese likewise accepted their offers of friendship very gladly, as an alliance, especially with the former, gave them splendid opportunities for advancing their religious mission, while from a friendly intercourse with the latter, they expected not only to further their religious interests but also their commercial prosperity. In the work of conversion, they were however successful, more especially among the lower orders, the Iluvans, Mukkûvans, Pulayans, etc. The labours of Miguel Vaz afterwards Vicar-General of Goa, and of father Vincent, in this direction were continued with admirable success by St. Francis Xavier, the most energetic of the Portuguese missionaries in the East, for the work which he started amongst the fishermen on the Coromandel Coast was gradually extended also to Cochin and Travancore.

We have seen how the strict and rigid discipline of the Jesuit Archbishops, their pride and exclusiveness, and the capture and murder of Ahattala brought about the out-burst at the *Coonen Cross*. Seeing that the Jesuits had failed, Pope Alexander VII had recourse to the Carmelite Fathers, who were specially instructed to do their best to remove the schism and to bring about a reconciliation; but because the Portuguese claimed absolute possession of the Indian missions, and as the Pope had despatched the Carmelite Fathers without the approval of the King of Portugal, the first batch of these missionaries could not reach the destined field of their labours.

Another body of Carmelites, who had taken a different route, however, succeeded in reaching Malabar in 1656, and they met Archdeacon Thomas, who had succeeded Archdeacon George. While expressing their willingness to submit to Rome, the Syrians declined to place themselves under Archbishop Garcia, S. J., who had succeeded Archbishop Roz, S. J. The Syrians insisted on their being given a non-Jesuit Bishop, and in 1659, Father Joseph was appointed Vicar Apostolic of the 'Sierra of Malabar' without the knowledge of the King of Portugal. He came out to India in 1661, and worked vigorously for two years in reconciling the Syrian Christians to the Church of Rome. But he was not allowed to continue his work unmolested, because when the Dutch, who were competing with the Portuguese for supremacy in the Eastern Seas, took the fort of Cochin in 1663, Bishop Joseph was ordered to leave the coast forthwith. When he left Cochin, he consecrated Chandu Parambil, otherwise known as Alexander de Campo.

By their learning, and their skill in adapting themselves to circumstances, the Carmelite Fathers had contrived to secure the good-will of the Dutch, and, returning to

Cochin, assisted Alexander de Campo in his work. Father Mathew, one of their number, was allowed to build a church at Chatiath near Ernakulam. Another church was built at Varapuzha (Verapoly) on land given rent free by the Raja of Cochin. Since this time, Varapuzha now in Travancore has continued to be the residence of a Vicar Apostolic.

The history of a quarter of a century subsequent to this is uneventful, except for the little quarrels between the Carmelite Fathers and the native clergy. In 1700, however, the Archbishop of Goa declined to consecrate a Carmelite Father nominated by the Pope to the Vicariate Apostolic. But Father Anjelus, the Vicar Apostolic elect, got himself consecrated by one Mar Simon, who was supposed to be in communion with Rome.

The Dutch Government having declined admission to Archbishop Ribero, s. j., the nominee of the Portuguese King to their dominions, Anjelus was invested with jurisdiction over Cochin and Cranganur. Thereupon, the Jesuit Fathers sought shelter in Travancore and in the territories of the Zamorin. With the capture of Cranganur by the Dutch, which struck the death-blow to Portuguese supremacy in the East, the last vestige of the Church, Seminary and College founded by the Jesuits disappeared.

As the Dutch hated the Jesuits as bigoted Papists and uncompromising schismatics, several of the Jesuit Fathers, who were appointed Archbishops of Cranganur, never set foot within their diocese, and such of them as accepted the responsibility confined themselves to the territories of the Rajah of Travancore. It was only after the establishment of British supremacy that the Jesuit Fathers were able to re-enter the scene of their early labours.

An almost unbroken line of Carmelite Fathers appointed by the Pope filled the Vicariate till 1875, though the Archbishop of Goa and the Bishop of Cochin now and then declined to consecrate the nominee, and thus made feeble attempts on behalf of their Faithful King to recover their lost position.

Salvador, s. j. Archbishop of Cranganur died in 1777. Five years after this, the King of Portugal appointed Joseph *Cariatil* and Thomas *Paramakal*, two native Christians, who had been educated at the Propaganda College at Rome, as Archbishop and Vicar-General respectively of the diocese of Cranganur.

The native clergy at the time were mostly ignorant, and the discipline amongst them was rather lax. The Propaganda attempted reforms in this direction which led to a rupture between the Latin and the native clergy. The Carmelite Fathers like the Jesuits had grown overbearing and haughty, and an attempt at innovations made by the Pope through them became altogether distasteful to the natives. Serious charges against the Carmelites were therefore formally laid before the Pope, and the Raja of Travancore by the Syrians. They also insisted that Thomas should be consecrated Bishop. At this time, the Dutch were all powerful at the courts of native Rulers, and though the Carmelite missionaries who had ingratiated themselves into the good graces of the Dutch tried their best to thwart the Syrians in their endeavours, Thomas was permitted to be consecrated Bishop, and the Syrians were allowed the enjoyment of certain rare privileges. It is remarkable that, at this time and even in much earlier times, the disputes between the foreign and the native clergy, or between the various factions following the lead of the native clergy, were often decided by the Hindu Kings and the Christians accepted and abided by the decisions of their temporal heads.

In 1838, Pope Gregory XVI issued a Bull abolishing the Sees of Cranganur and Cochin, and transferring the jurisdiction to the Vicar-Apostolic of Varapuzha.

But the King of Portugal questioned the right of the Pope, and this led to serious disputes. The abolition of the smaller Seminaries, by Archbishop Bernardin of Varapuzha, and his refusal to ordain candidates for Holy Orders trained in these Seminaries by the Malpans or teacher-priests caused much discontent among the Syrian Christians, and in 1856 a large section of the Syrians applied to the Catholic Chaldean Patriarch of Babylon for a Chaldean Bishop. This was readily responded to by the Patriarch, who, though under the Pope, thought that he had a prescriptive right to supremacy over the Malabar Christians. Bishop Roccas was sent out to Malabar in 1861, and though owing to the charm of novelty, a large section of the Christians at once joined him, a strong minority questioned his authority, and referred the matter to the Pope. Bishop Roccas was recalled, and the Patriarch was warned by the Pope against further interference.

43. The Chaldean Syrians.—Subsequently, the Patriarch again acting on the notion that he had independent jurisdiction over the Chaldean Syrian church of Malabar, sent out Bishop Mellus to Cochin. The arrival of this Bishop in 1874 created a distinct split amongst the Christians of Trichur, one faction acknowledging the supremacy of the Pope, and the other following the lead of Bishop Mellus. This open rupture has involved the two factions in a costly litigation. The adherents of Bishop Mellus contend that their church ever since its foundation in 1810 or in 1812 has followed the practice, ritual and communion of the Chaldean church of Babylon, without having been ever in communion with Rome. The matter is *sub judice*. They are now known by the name of Chaldean Syrians, and in Table XVII, they are shown as a distinct sect. The Pope, in the meanwhile, excommunicated Bishop Mellus, but he continued to exercise spiritual authority over his adherents independently of Rome. In 1887, the Patriarch having made peace with the Pope, Bishop Mellus left India, and submitted to Rome in 1889. On the departure of Bishop Mellus, the Chaldean Syrians chose Anthony Kathanar, otherwise known as Mar Abdeso, as their Archbishop. He is said to have been a Romo-Syrian priest under the Archbishop of Varapuzha. It is also said that he visited Syria and Palestine, and received ordination from the anti-Roman Patriarch of Babylon. Before his death in 1900, he ordained Mar Augustine, who, under the title of Chorepiscopus, had assisted him in the government of the Chaldean church, and he now presides over the Chaldean Syrian churches in the State.

44. Separation of the Romo-Syrian and Latin Churches.—In 1868, Bishop Marcellinus was appointed Coadjutor to the Vicar Apostolic of Varapuzha, and entrusted with the spiritual concerns of the Romo-Syrians. On his death in 1892, the Romo-Syrians were placed under the care of two European Vicars Apostolic.

We have seen how the Jesuits had made themselves odious to the native Christians, and how reluctantly the latter had submitted to their rigid discipline. We have seen too how the Carmelites who replaced them, in spite of their worldly wisdom and conciliatory policy, had their own occasional quarrels and disputes with the native clergy and their congregations. From the time of the revolt at the *Coonen Cross* and ever afterwards, the Christians had longed for Bishops of their own nationality and made repeated requests for the same. For some reason or other, compliance with these requisitions was deferred for years. Experience showed that the direct rule of foreign Bishops had failed to secure the unanimous sympathy and hearty co-operation of the people. The Pope was, however, convinced of the spiritual adherence of the native clergy and congregation to Rome. In these circumstances, it was thought advisable to give the native clergy a fair trial in the matter of local supremacy. Bishops Medlycott and Lavigne, s. j., who were the Vicars Apostolic of Trichur and Kottayam, were therefore withdrawn, and in 1896 three native Syrian priests, Father John *Menacheri*, Father Aloysius

Pareparambil and Father Mathew *Mackil*, were consecrated by the Papal Delegate as the Vicars Apostolic of Trichūr, Ernākulam and Chenganācheri.

The monopoly of the Indian Missions claimed by the Portuguese, and the frequent disputes which disturbed the peace of the Malabar church, were ended in 1886 by the Concordat entered into between Pope Leo XIII and the King of Portugal. The Archbishop of Goa was by this recognised as the Patriarch of the East Indies with the Bishop of Cochin as a suffragan, whose diocese in this State is confined to the seaboard Taluk of Cochin. The rest of the Latin Catholics of the State, excepting a small section in the Chittūr Taluk under the Bishop of Coimbatore, are under the Archbishop of Varapuzha.

45. **The Jacobite Syrians: the St. Thomas Syrians.**—Since the revolt of the Syrians at the *Coonen Cross* in 1653, the Jacobite Syrians have been governed by native Bishops consecrated by Bishops sent by the Patriarch of Antioch, or at least always received and recognised as such. In exigent circumstances, the native Bishops themselves before their death consecrated their successors by the imposition of hands.

Immediately after the defection, they chose Archdeacon Thomas as their spiritual leader. He was thus the first Metran or native Bishop, having been formally ordained after 12 years of independent rule by Mar Gregory from Antioch, with whose name the revival of Jacobitism in Malabar is associated. The Metran assumed the title of Mar Thomas I. He belonged to the family that traced its descent from the *Pakalomattom* family, held in high respect and great veneration as one of the Brahman families, the members of which are supposed to have been converted and ordained as priests by the Apostle himself. Members of the same family continued to hold the Metranship till about the year 1815, when the family is supposed to have become extinct. This hereditary succession is supposed by some to be a relic of the Nestorian practice. It may however be explained in another way. The earliest converts were high caste Hindus, amongst whom an *anandaravan* (brother or nephew) succeeded to the family estates and titles in pursuance of the joint family system as current in Malabar. The succession of a brother or nephew might therefore be quite as much a relic of the Hindu custom. The Metrans possessed properties. They were therefore interested in securing the succession to their *anandaravans*, so that their properties might not pass to a different family. Mar Thomas I. was succeeded by his brother Mar Thomas II, on whose death his nephew became Metran under the title of Mar Thomas III. He held office only for 10 days. Mar Thomas IV who succeeded him presided over the church till 1728. Thomas III and Thomas IV are said to have been consecrated by Bishop John, a scholar of great repute, who with one Bishop Basil came from Antioch in 1685. During the régime of Mar Thomas IV and of his nephew Thomas V, Mar Gabriel, a Nestorian Bishop, appeared on the scene in 1708. He seems to have been a man without any definite creed, as he proclaimed himself a Nestorian, a Jacobite, or a Romanist, according as one or the other best suited his interests. He had his own friends and admirers among the Syrians, with whose support he ruled over a few churches in the north for well-nigh 23 years till 1731. The consecration of Mar Thomas V by Mar Thomas IV who died in 1728 was felt to be invalid, and to remedy the defect, the assistance of the Dutch was sought, but being disappointed, the Christians had recourse to a Jewish merchant named Ezekiel, who undertook to convey their message to the Patriarch of Antioch. He brought from Bassorah one Mar Ivanius, who was a man of fiery temper. He interfered with the images in the churches. This led to quarrels with the Metran, and he had forthwith to quit the State. Through the Dutch authorities at Cochin, a fresh requisition was sent to

the Patriarch of Antioch, who sent out three Bishops named Basil, John and Gregory. Their arrival caused fresh troubles, owing to the difficulty of paying the large sum claimed by them as passage money. In 1761, Mar Thomas V, supposed to have died in 1765, consecrated his nephew Mar Thomas VI. About this time, Gregory consecrated one Kurilos, the leader of a faction that resisted the rule of Thomas VI. The disputes and quarrels which followed, were ended with the flight of Kurilos, who founded the See of Anjoor in the north of Cochin, and became the first Bishop of Tholiyur. Through the kind intercession of the Maha Raja of Travancore, Thomas VI underwent formal consecration at the hands of the Bishops from Antioch, and took the title of Dionysius I, known also as Dionysius the Great.

In 1775, the great Carmelite Father Paoli visited Mar Dionysius and tried to persuade him to submit to Rome. It is said that he agreed to the proposal on condition of his being recognised as Metropolitan of all the Syrians in Malabar, but nothing came of it. A few years after this, the struggle for supremacy between the Dutch and the English had ended in the triumph of the latter, who evinced a good deal of interest in the Syrian Christians, and in 1805, the Madras Government deputed Dr. Kerr to study the history of the Malabar church.

In 1809, Dr. Buchanan visited Mar Dionysius, and broached the question of a union of the Syrian church with the Church of England. The proposal, however, did not find favour with the Metropolitan, or his congregation. Mar Dionysius died in 1808. Before his death, he had consecrated (Thoma Kathanar) Thomas VIII. He died in 1816. His successor Thomas IX was weak and old, and he was displaced by Ittoop Ramban, known as *Pulikot* Dionysius or Dionysius II. He enjoyed the confidence and good-will of Colonel Munro, the British Resident, through whose good offices a Seminary had been built at Kottayam in 1813 for the education of Syrian youths. He died in 1818. Philixenos, who had succeeded Kurilos as Bishop of Tholiyur, now consecrated *Punnathara* Dionysius, or Dionysius III.

We have now to refer to an important incident in the history of the Jacobite Syrians. Through the influence of the British Resident, and in the hope of effecting the union proposed by Dr. Buchanan, the Church Mission Society commenced their labours in 1816. The English missionaries began their work under favourable circumstances, and the most cordial relations existed between the Syrians and the missionaries for some years, so much so that the latter freely visited the Syrian churches, and even preached sermons. On the death of Dionysius III in 1825, or as some say in 1827, *Cheppat* Dionysius, consecrated by Mar Philixenos again, succeeded as Metropolitan under the title of Dionysius IV. During his régime, there grew up amongst the Syrians a party, who suspected that the missionaries were using their influence with the Metropolitan and secretly endeavouring to bring the Syrians under the Protestant church. The conservative party of Syrians stoutly opposed the movement. They petitioned the Patriarch of Antioch, who at once sent out a Bishop named Athanasius. On his arrival in 1825, a large number of Syrians flocked to him. He even went to the length of threatening Mar Dionysius with excommunication. But the Protestant missionaries and the British Resident came to the rescue of the Metropolitan, and exercised their influence with the Ruler of Travancore, who forthwith deported Athanasius. The deportment of Athanasius strengthened the position of the missionaries. The British Resident, and, through his influence, the native Ruler, often rendered them the most unqualified support. The missionaries who superintended the education of the Syrian students in the Seminary having begun to teach them doctrines contrary to those of the Jacobite church, the cordiality and friendship that had existed between the missionaries and the Metropolitan gradually gave place to distrust and suspicion. The party that clung to the time-honoured traditions and practices of their church soon fanned the flame of discord and snapped asunder the

ties of friendship that had bound the Metropolitan to the missionaries. * Bishop Wilson of Calcutta proceeded to Travancore to see if a reconciliation could be effected. But his attempts in this direction proved fruitless, because the Syrians could not accept his proposal to adopt important changes affecting their spiritual and temporal concerns, such as doing away with prayers for the dead, the revision of their liturgy, the management of church funds, etc., and the Syrians finally parted company with the missionaries in 1838. Soon after this, disputes arose in regard to the funds and endowments of the Seminary, but they were soon settled by arbitration, in 1840, and the properties were divided between the Metropolitan and the missionaries. The missionaries had friends among the Jacobites, some of whom became members of the Church of England.

The Syrians were rather distressed, because they thought that the consecration of their Metropolitan by Mar Philixenos was insufficient. They therefore memorialised the Patriarch of Antioch. There grew up also a party hostile to the Metropolitan, and they sent to Antioch a Syrian Christian named Mathew. His arrival at Antioch was most opportune. The Patriarch was looking out for a proper man. Mathew was therefore welcomed and treated very kindly. He was consecrated as Metropolitan by the Patriarch himself in 1842, and sent out with the necessary credentials. He arrived in 1843 as Metropolitan of Malankara under the title of Mathew Athanasius, and advanced his claims to the headship of the church, but Mar Dionysius resisted him, and sent an appeal to the Patriarch of Antioch, in which he denounced Mathew as one who had enlisted his sympathies with the Protestant missionaries. Upon this, the Patriarch sent out one Cyril with power to expel Mathew, and with the connivance of Mar Dionysius, Cyril cut the Gordian knot by appointing himself as Metropolitan of Malabar. Disputes arising, a committee was appointed to examine the claims of Athanasius and Cyril. The credentials of Cyril were proved to be forged, whereupon Athanasius was duly installed in his office in 1862, and Cyril fled the country. Cyril having failed, the Patriarch sent another Bishop named Stephanos, who contributed his mite towards widening the breach, and on the British Resident having ordered the Bishop to quit the country, an appeal was preferred to the Court of Directors, who insisted on a policy of non-interference. This bestirred Mar Cyril, who reappeared on the scene, and fanned the flame of discord. Being ordered to leave Mar Athanasius unmolested, he and his friends sent one Joseph to Antioch, who returned with fresh credentials in 1866, assumed the title of Dionysius V, claimed the office of Metropolitan, and applied to the Travancore Government for assistance. Adopting a policy of non-interference, the Darbar referred him to the Law Courts, in case he could not come to terms with Mar Athanasius. The Patriarch of Antioch himself visited Cochin and Travancore in 1874, and presided over a Synod which met at Malanthurutha in the Cochin State. It was a numerously attended meeting. Resolutions affirming the supremacy of Antioch, recognising Mar Dionysius as the accredited Metropolitan of Malabar, and condemning Mathew Athanasius as a schismatic, were passed by the members of the assembly, and the Patriarch returned to Mardin in 1876. This however did not mend matters, and the two parties launched themselves into a protracted lawsuit in 1879, which ended in favour of Mar Dionysius in 1889.

We have seen that Mar Athanasius was consecrated at Antioch, and that he claimed the See as Metropolitan of Malankara under Antioch. Whether by the absolute renunciation of the supremacy upon which he based his claims at first, and by the doctrinal differences he promulgated afterwards, he should practically forfeit all his rights, or how far the question of autonomy in spiritual and temporal matters which he subsequently advanced in justification of his position, could stand, may be left to ecclesiastical and legal experts to decide.

Mar Athanasius, who had taken up an independent position, died in 1875, and his cousin, whom he had consecrated, succeeded as Metropolitan under the title of Mar Thomas Athanasius. He died in 1893, and Titus Mar Thoma, consecrated likewise by his predecessor, presides over the Reformed Party of Jacobite Syrians, who however prefer to be called St. Thomas Syrians. We have thus traced the history of the Jacobite Syrians from 1653, and shown how they separated themselves into two parties, now represented by the Jacobite Syrians under Mar Dionysius owing allegiance to the Patriarch of Antioch, and by the Reformed Syrians or St. Thomas Syrians owning Titus Mar Thoma as their supreme spiritual head.

Thus, while the Jacobite Syrians have accepted and acknowledged the ecclesiastical supremacy of the Patriarch of Antioch, the St. Thomas Syrians, maintaining that the Jacobite creed was introduced into Malabar only in the 17th century after a section of the church had shaken off the Roman supremacy, uphold the ecclesiastical autonomy of the church, whereby the supreme control of the spiritual and temporal affairs of the church is declared to be in the hands of the Metropolitan of Malabar. The St. Thomas Syrians hold that the consecration of a Bishop of the church by, or with the sanction of, the Patriarch of Babylon, Alexandria or Antioch, gives no more validity or sanctity to that office than consecration by the Metropolitan of Malabar, the supreme head of the church in Malabar, inasmuch as this church is as ancient and apostolic as any other, being founded by the Apostle St. Thomas, while the Jacobites hold that the consecration of a Bishop is not valid, unless it be done with the sanction of their Patriarch. The St. Thomas Syrians have, however, no objection to receiving consecration from the head of any other *episcopal apostolic church*, but they consider that such consecrations do not in any way subject their church to the supremacy of that prelate or church.

46. **Protestants.**—The Church Mission Society started work first at Trichūr in 1842, and then at Kunnankulam in 1854. Each station is constituted into a district under the supervision of a European missionary. Each district has its out-stations, of which Trichūr has eleven, and Kunnankulam nine. Most of these out-stations are in Cochin, a few being in British territory. At the beginning, the missionary in charge of each district conducted both the pastoral and evangelistic work, but, with the increasing strength of the congregation, a native pastor had to be entrusted with the care of the flock in each district. This arrangement necessitated a division into Native Church and Mission District, the former being made over to the Protestant Bishop of Travancore and Cochin, and the latter remaining under the missionary. The out-stations not under native pastors continue to be under the missionary. In connection with the Mission, there are vernacular, Anglo-vernacular and industrial schools, which have been doing very useful work, especially in the interests of those who cannot afford to pay for education, or are otherwise helpless. There is a band of Bible Women, who work in the towns and out-stations, chiefly among women.

47. **Liturgy, ritual, &c.**—Both the Latins and the Romo-Syrians use the Liturgy of the Church of Rome, the former using the Latin, and the latter the Syriac language. It is believed by some that the Christians of St. Thomas formerly used the Liturgy of St. Adaeus, East Syrian, Edessa, but that it was almost completely assimilated to the Roman Liturgy by Portuguese Jesuits at the Synod of Diamper in 1599. The characteristic of this group is said to be the position of the great intercession in the middle of the consecration.

The Chaldean Syrians also use the Roman Liturgy, with the following points of difference in practice communicated to me by their present ecclesiastical head:—

(1) They perform marriage ceremonies on Sundays instead of on week days as the Romo-Syrians do; (2) while reading the gospel, their priests turn to the congregation, whereas the Romo-Syrian priests turn to the altar; (3) their priests bless the congregation in the middle of the mass,—a practice not in vogue among the Romo-Syrians; (4) they use two kinds of consecrated oil in baptism, which does away with the necessity of confirmation; the Romo-Syrians, on the other hand, use only one kind of oil, and hence they have to be subsequently confirmed by one of their Bishops.

The Liturgy used by the Jacobite Syrians and the St. Thomas Syrians is the same, viz, that of St. James. The St. Thomas Syrians have however made some changes by deleting certain passages from it. In regard to doctrine and practice, the following points of difference may be noted:—(1) While the Jacobite Syrians look upon the Holy Bible as the main authority in matters of doctrine, practice and ritual, they do not allow the Bible to be interpreted except with the help of the traditions of the church, the writings of the early Fathers, and the decrees of the Holy Synods of the undivided Christian period; but the St. Thomas Syrians believe that the Holy Bible is unique and supreme in such matters; (2) while the Jacobites have faith in the efficacy and necessity of prayers, charities, etc., for the benefit of departed souls, of the invocation of Virgin Mary and the Saints in divine worship, of pilgrimages, and of confessing sins to, and obtaining absolution from, priests, the St. Thomas Syrians regard these and similar practices to be unscriptural, tending not to the edification of believers, but to the drawing away of the minds of believers from the vital and real spiritual truths of the Christian Revelation; (3) while the Jacobites administer the Lord's Supper to the laity and the non-celebrating clergy in the form of consecrated bread dipped in consecrated wine, and regard it a sin to administer the elements separately after having united them in token of Christ's resurrection, the St. Thomas Syrians admit the laity to both the elements after the act of uniting them; (4) while the Jacobite Syrians allow marriage ceremonies on Sundays, on the plea that, being of the nature of a sacrament, they ought to be celebrated on Sundays, and that Christ himself had taken part in a marriage festival on the Sabbath day, the St. Thomas Syrians prohibit such celebrations on Sundays as unscriptural, the Sabbath being set apart for rest and religious exercises; (5) while the Jacobites believe that the mass is as much a memorial of Christ's oblation on the Cross as it is an unbloody sacrifice offered for the remission of the sins of the living and of the faithful dead, the St. Thomas Syrians observe it as a commemoration of Christ's sacrifice on the Cross; (6) the Jacobites venerate the Cross and the relics of Saints, while the St. Thomas Syrians regard the practice as idolatry; (7) the Jacobites perform mass for the dead, while the St. Thomas Syrians regard it as unscriptural; (8) with the Jacobites, remarriage, marriage of widows and marriage after admission to full priest-hood, reduce a priest to the status of a layman, and one united in any such marriage is not permitted to perform priestly functions, whereas priests of the St. Thomas Syrian party are allowed to contract such marriages without forfeiture of their priestly rights; (9) the Jacobite Syrians believe in the efficacy of infant baptism and acknowledge baptismal regeneration, while the St. Thomas Syrians, who also baptise infants, deny the doctrine of regeneration in baptism, and regard the ceremony as a mere external sign of admission to church communion; (11) the Jacobites observe special fasts, and abstain from certain articles of food during such fasts, while the St. Thomas Syrians regard the practice as superstitious.

The Jacobite Syrian priests are not paid any fixed salary, but are supported by voluntary contributions in the shape of fees for baptism, marriage ceremonies, funerals, &c. The Romo-Syrian and Latin priests are paid fixed salaries

besides the above perquisites. The Syrian priests are called *Kathanars*, while the Latin priests go by the name of *Padrés*. For the Jacobite Syrians, the Morone or the Holy Oil required for baptism, the consecration of churches, the ordination of priests, &c., has to be obtained from Antioch. The churches under Rome get it from Rome. Unlike the Catholic clergy, the Jacobite clergy, except their Metropolitan and the Rambans, are allowed to marry. The consecration of a Jacobite Bishop is, as has been already seen, effected by the laying on of hands.

48. **Survivals of Hindu customs: other peculiarities.**—All Christians of Malabar except perhaps an infinitesimal minority are the descendants of those who were converted to Christianity at different times. The converts were gained from different grades of the Hindu society, from the highest Brahman to the lowest Paraiyan. Racially, therefore, all native Christians are Aryan or Dravidian, according as their forefathers originally belonged to the higher or lower orders of the Hindu society. The generality of Syrians of the present day trace their descent from the higher orders of the Hindu society, and the observance by many of them of certain manners and customs prevalent more or less among high caste Hindus bears out this fact. It is no doubt very curious that, in spite of their having been Christians for centuries together, they still retain the traditions of their Hindu forefathers. It may sound very strange, but it is none the less true, that caste prejudices which influence their Hindu brethren in all social and domestic relations, obtain to some extent among some sections of the Syrian Christians, but, with the spread of a better knowledge of the teachings of Christ, the progress of English education, and contact with European Christians, caste observances are gradually dying out. The following relics of old customs may however be noted.

(1) Some Christians make offerings to Hindu temples with as much reverence as they do to their own churches. Some non-Brahman Hindus likewise make offerings to Christian churches.

(2) Some sections of Syrians have faith in horoscopes and get them cast for new-born babies, just as Hindus do.

(3) On the wedding day, the bridegroom ties round the neck of the bride a *Tali*, a small ornament made of gold. This custom is prevalent among all classes of Native Christians. On the death of their husbands, some even remove the *Tali* to indicate widowhood, as is the custom among the Brahmans.

(4) When a person dies, his or her children, if any, and near relatives, observe **Pula* (death pollution) for a period ranging from 10 to 15 days. The observance imposes abstinence from animal food. The *Pula* ends with a religious ceremony in the church, with feasting friends and relatives in the house, and feeding the poor, according to one's means. *Sradha*, or anniversary ceremony for the soul of the dead, is performed with services in the church and feasts in the house.

(5) In rural parts especially, the *Onam* feast of the Malayali Hindus is celebrated with great *eclat*, with feasting, making presents of cloths to children and relatives, out-door and in-door games, etc.

(6) *Vishu* or the New Year's day is likewise a gala day, when presents of small coins are made to children, relatives and the poor.

(7) The ceremony of first feeding a child with rice (the *Annaprāsanam* or *Chòrānu* of the Hindus) is celebrated generally in the 6th month after birth. Parents often make vows to have the ceremony done in a particular church, as Hindu parents take their children to particular temples in fulfilment of special vows.

* Compare para 28 *supra*.

(8) The Syrians do not admit within their premises low caste Hindus,—Pulayans, Paraiyans, etc., even after the conversion of the latter to Christianity. They enforce even distance pollution, though not quite to the same extent as Malayali Hindus do. Iluvans are allowed admission to their houses, but are not allowed to cook their meals. In some parts, they are not even allowed to enter the houses of Syrians.

There are no intermarriages between Syrians of the various denominations and Latin Catholics. Under very exceptional circumstances, a Romo-Syrian contracts a marriage with one of Latin rite, and *vice versa*, but this entails many difficulties and disabilities on the issues. Among the Latins themselves, there are, again, no intermarriages between the communities of the Seven Hundred, the Five Hundred, and the Three Hundred. The difference of cult and creed has led to the prohibition of marriages between the Romo-Syrians and Jacobite Syrians. The Jacobite Syrians properly so called, the St. Thomas Syrians and the Syro-Protestants do, however, intermarry. The Southerners and Northerners do not intermarry; any conjugal ties effected between them subject the former to some kind of social excommunication. This exclusiveness, as we have already said, is claimed on the score of their descent from the early colonists from Syria. The Syrians in general, and the Jacobite Syrians in particular, are greater sticklers to customs than other classes of Native Christians. Generally, the mode of living among Native Christians is simple. Like their Hindu neighbours, males wear a dress consisting of a piece of cloth (*Mundu*) about two yards long tied round the waist, and a smaller piece thrown loosely over the body, while females, unlike the Hindus, wear jackets. Among the Syrians, the daughters are each entitled only to a dowry, while, among the Latins, all children inherit an equal share of the father's property, unless the father wills it away in his life-time.

We have already referred to the privileges granted to the Syrians by the Hindu Kings in early times. They not only occupied a very high position in the social scale, but also enjoyed at different times the rare distinction of forming a section of the body-guard of the King, and the militia of the country. Education has of late made great progress among them, as will be seen from the Chapter on Education. The public service, to which they were not admitted quite so freely in former times, has now been thrown open to them, so that those who have had the benefit of higher education now hold some of the important posts in the State. In enterprises of all kinds, they are considerably ahead of their Hindu and Musalman brethren, so that we see them take very kindly to commerce, manufacture, agriculture, &c.; in fact, in every walk of life, they are making their mark by their industry and enterprise.

In the preparation of the above sketch, I have followed the lines suggested by the Census Commissioner, and consulted, among others, the undermentioned authorities. I am also indebted to the Bishops of the various denominations of Native Christians, and to Messrs. C. Anthappayi, E. M. Philip and P. A. Stephen for valuable help rendered to me.*

* *Encyclopædia Britannica: Articles on Christian Theology, Gibbon's Decline and Fall of the Roman Empire, Vol. VI, Sir W. W. Hunter's Indian Empire, and History of British India, Vol. I, Hough's History of Christianity in India, Whitehouse's Lingeries of Light in a Dark Land, Day's Land of the Perumals, Logan's Manual of Malabar, Vol. I, the Christian College Magazine, Vols. VI (1889-90), and VII (1890-91), Judgments of the Civil Courts of Travancore and Cochin, and Christianity in Travancore by Mr. G. T. Mackenzie, i. c. s., the British Resident in Travancore and Cochin.*

SECTION D.—Judaism.

49. **General Remarks.**—The presence from days of remote antiquity of a small section of the Chosen Race, 'owning the triple name of Hebrew, Israelite and Jew', has been a unique phenomenon of the Cochin seaboard, and forms a link, however slender, to connect the ancient history of Kerala with that of the West. The exceptional vicissitudes of the Sons of Israel, who were regarded for ages as 'God's peculiar treasure', but viewed latterly as a race under divine curse, are matters of history. The story of the dispersion of the Jews to various parts of the world from their original home 'lying on the highway between three continents', and their existence, wherever it be, as a distinct people, true to their national traditions and customs, steadfast in their separateness from the surrounding people and still cherishing the memory of Israel as the quitted but ever dear land of their birth, while exciting our wonder, transport us back to distant ages of the world. The descendants of the Jews who migrated to this coast too have all the marked characteristics of the race deeply ingrained in them, coupled with an instinctive sense of kinship with the ancient Israelitish nation. Domiciled and acclimatised as they have long been here, they insensibly attract the attention of the passers-by, and are still looked upon as a highly interesting and peculiar people. But like several other things peculiar to Malabar, each interesting in its own way, the circumstances under which, and the time when, the Jews migrated to this coast, are wrapped in obscurity. The Jews themselves are able to give accounts of only barren and isolated incidents, since whatever records they had were lost at the destruction by the Portuguese of their original settlement in Cranganur in 1565, and by the destruction at a later period of such fragments as remained in their possession in the struggle between the Portuguese and the Dutch, for the Portuguese, suspecting that the Jews had helped the Dutch, plundered their Synagogue in Cochin. The accounts given of themselves by the Jews, and recorded by Dr. Buchanan and others, are therefore to be regarded more or less as products of oral traditions, and this circumstance seems to divest them of much historical value.

50. **Settlement of the Jews in Cochin.**—The Elders of the White Jews of Cochin have in their possession a charter in two copper plates, one written on both sides and the other on one side in *Vatteluttu* character. Within recent times, the labours of Dr. Gundert to decipher the inscription have been continued by various scholars, amongst whom there is substantial agreement as regards its text and translation.* This being an undated document, they have also attempted to fix its date approximately, basing their argument chiefly on the formation and development of the characters. Dr. Burnell gives 700 A. D. as the probable date of the grant. Professor Rae, § accepting the date of the copper plates as fixed by Dr. Burnell, argues that the Jews must have received the grant a few generations after the settlement, and then draws the conclusion that they might have settled in the country some time about the 6th century A. D. Professor Wilson, † in his lecture on the Beni-Israel of Bombay, adopts the 6th century of the Christian era as the probable date of the arrival of the Beni-Israel in Bombay, 'about which time also,' the Professor is inclined to think, 'the Cochin Jews came to India: for their first copper-plate charter.....seems to belong to this period.....'. There is no tradition among the Jews of Cochin that they and the Beni-Israel of Bombay emigrated to the shores of India from the same spot, or at the same time; and the absence of any social intercourse between the Beni-Israel and the Cochin Jews seems to

* Vide, The Madras Journal of Literature and Science, Vol: XIII, Part II pp. 11-14.

The Indian Antiquary, Vol: III, page 334

Logan's Manual of Malabar, Vol: II, pp. 115 and 116.

Epigraphia Indica, Vol: III Part II, page 69.

§ The Christian College Magazine, Vol: VI, (1888-1889), page 367

† The Indian Antiquary, Vol: III, p. 321-323.

go against this theory. Dr. Day refers to three translations obtained by the Dutch Governor Moens, in one of which appears the *Kali* year 3481 (379 A.D.) as the date of the grant. But the fact of this date is not referred to in the translations of Dr. Gundert, Mr. Ellis and Dr. Burnell. It is seen from the translations that the deed was given in the 36th year of the reign of the donor Bhaskara Ravi Varma, and as all except the last of the foreign Viceroy of Kerala are said to have been elected for 12 years only, Chëraman Perumal, reputed to be the last of the Perumials, who under exceptional circumstances had his term extended, according to Malabar traditions, to 36 years, appears to be identical with Bhaskara Ravi Varma, who, Dr. Day says, reigned till 378 A.D. Mr. C. M. Whish gives a still earlier date, for he fixes 231 A.D. as the probable date of the grant.

With a few exceptions, scholars who have attempted to decipher this as well as the deeds given to the Syrian Christians, seem generally to presume that the dates of the grants are coëval with, or at least are immediately after, the arrival of the donees. They seem to think that the Hindu Rulers conferred the high privileges set forth in them immediately after the arrival of the new-comers. But it appears to be more reasonable to suppose that the plates and the privileges granted in them were received by the colonists only long after they had settled themselves in the country, and established their position and influence as important factors in the body politic. That the Rulers in those unsettled times were not allowed to rule over their territories unmolested goes without saying, as the country was exposed to the invasions and incursions of external enemies. The necessity for the sinews of war must have been very frequent, and it is just possible that the donees of these charters supplied the Rulers with the necessary resources in men and money, and received in return political recognition and high privileges. The approximate dates assigned to the deeds cannot therefore be viewed as furnishing any definite clue to fixing the time of the arrival and settlement of the recipients.

The Jews are supposed to have first come in contact with a Dravidian people as early as the time of Solomon* about B.C. 1000, for 'philology proves that the precious cargoes of Solomon's merchantships came from the ancient coast of Malabar'. It is possible that such visits were frequent enough in the years that followed. But the actual settlement of the Jews on the Malabar Coast might not have taken place until long afterwards. Mr. Logan, in his *Manual of Malabar*† says:—'The Jews have traditions which carry back their arrival on the coast to the time of their escape from servitude under Cyrus in the 6th century B.C.', and the same fact is referred to by Sir W. W. Hunter in his *History of British India*.§ The eminent historian in his *Indian Empire*§ speaks of Jewish settlements in Malabar long before the second century A.D. A Roman merchantship, that steered regularly from Myos Hormuz on the Red Sea to Arabia, Ceylon and Malabar, is reported to have found a Jewish colony in Malabar in the second century A.D. In regard to the settlement of the Jews in Malabar, Mr. C. M. Whish‡ observes 'the Jews themselves say that Mar Thomas the Apostle arrived in India in the year of our Lord 52, and themselves, the Jews, in the year 69.' In view of the commercial intercourse between the Jews and the people of the Malabar Coast long before the Christian era, it seems highly probable that Christianity but followed in the wake of Judaism. The above facts seem to justify the conclusion that the Jews must have settled in Malabar at least as early as the first century A.D.

The first colonists formed a band who in one of the worst periods of their affliction sought on this coast-strip, made familiar to them by centuries of commercial

* 1 Kings, X. 22, and 2 Chronicles, IX. 21.

† Vol. I, page 247.

§ Vol. I, page 99.

§ Third edition, page 284.

‡ The Asiatic Journal, Vol. VI.

intercourse, a safe retreat from religious and social persecution. As observed in the last Census Report, 'it is probable that their numbers were reinforced by fresh arrivals during subsequent centuries, when, with the spread of Christianity, they were subjected, if possible, to more relentless persecution in Europe'. While in England, in France, in Italy, in Germany, in Spain and in Portugal, 'the Jew enjoyed for the sake of his wealth a fitful toleration with intervals of furious persecution,' in Cochin he found the advantages of a kindly toleration. Here the Jews enjoyed full privileges of citizenship, and every path to distinction lay open to them. Even the temporal Government of the community became by royal charter vested in their Chiefs. Thus, these down-trodden and oppressed Sons of Israel were able to preserve the best part of their civil and religious liberty, and to remain here for centuries unseen, unknown and unsearched by their persecutors. But in the sixteenth century, they fell victims by turns to the oppression of fanatical Moors and over-zealous Christians. 'In 1524 the Mahomedans made an onslaught on the Cranganur Jews, slew a great number and drove out the rest to a village to the east, but when they attacked the Christians, the Nayars of the place retaliated and in turn drove all the Mahomedans out of Cranganur. The Portuguese enlarged and strengthened their Cranganur fort and compelled the Jews finally to desert their ancient settlement of Anjuvannam.' Thus with the appearance of a powerful Christian nation on the scene, the Jews experienced the 'terrors of a new exile and a new dispersion, the desolation of Cranganur being likened by them to 'the desolation of Jerusalem in miniature'. Some of them were driven to villages adjoining their ruined principality while others seem to have taken shelter in Cochin and Ernakulam.

51. **The White and the Black Jews.**—It is well known that the Cochin Jews are generally divided into two classes—the White and the Black. 'The Black Jews claim to have been the earliest settlers, while the White Jews came later. But the latter assert that the former are pure natives converted to the Jewish faith.' These two difficult yet important issues of priority of settlement and purity of race have divided antiquarians and historians quite as much as they have estranged the two classes of Jews themselves from one another. According to Dr. Buchanan, the White Jews dwelling in Jews' Town in Mattancheri are later settlers than the Black Jews. They had only the Bible written on parchment and of modern appearance in their Synagogue, but he managed to get from the Black Jews much older manuscripts written on parchment, goat's skin and cotton paper. He expressly says, * 'It is only necessary to look at their countenance to be satisfied that their ancestors must have arrived in India many ages before the White Jews. Their Hindu complexion, and their very imperfect resemblance to the European Jews, indicate that they had been detached from the parent stock in Judea many ages before the Jews in the West; and that there have been marriages with families not Israelitish.' Mr. Hough, the historian of Indian Christianity, who visited Cochin in 1820, observes that the Black Jews 'appear so much like the natives of India, that it is difficult at first sight to distinguish them from the Hindu. By a little closer observation, however, the Jewish contour of their countenances cannot be mistaken'. In the paper already referred to, Professor Wilson adds in a foot-note the following remarks in this connection:—

"Their family names such as David Castile (David the Castilian) go to prove that they (the White Jews) are descended of the Jews of Spain, probably of those driven from that country in the reign of Ferdinand and Isabella, and of German and Egyptian Jews. The real ancient Jews of Cochin are the Black Jews, descendants we believe of Judæo-Arabbians and Indian proselytes. Some rather obscure references to the Jews of Cochin and Quilon are made by Benjamin of Tudela who returned to Spain from his eastern voyage in 1173. He found no White Jews in India. Speaking of those in the pepper country near Chulam (Quilon), he says 'all the cities and countries inhabited by these people contain only about 100 Jews (members of the Synagogue) who are of black colour as well as the other inhabitants.'"

* Hough's Christianity in India, Vol. I, pp. 470-471.

Surnames are very common among the White Jews. Some of these are Hallegua, Ashkenazy, Zackai, Rabby, Koder, Cohen, Sargon, Asshoori and Bagdadi.

The writer of the article on Cochin in the *Encyclopædia Britannica* says that, of the two classes, the Fair or White Jews are a recent settlement. † 'The Black Jews have been supposed by some to be Hindu converts; but it is probable that they were an earlier race of Jews from Palestine'. On the other hand, the White Jews of Cochin, Dr. Day and Messrs. Rae and Whitehouse repudiate the claims of the Black Jews to being genuine Jews at all, and maintain that they are merely the descendants of the slaves purchased by the Jews, of proselytes and of half castes. In the face of such conflicting statements, it may be hazardous to say anything definitely, and is indeed undesirable to add to their number.

In regard to the claim of the White Jews to being the only genuine Jews, it may be of interest to note down here the opinion of a competent Jew, Rabbi David D'Beth Hillel, who travelled in Cochin in 1832. He says:—

"The White Jews say of them (the Black Jews) that they are descendants of numerous slaves who were purchased and converted to Judaism, set free and carefully instructed by a rich White Jew some centuries ago; at his cost, they say, were all their old Synagogues erected. The Black Jews believe themselves to be the descendants of the first captivity who were brought to India and did not return with the Israelites who built the second temple. This account, I am inclined to believe correct. Though called Black Jews,—they are of somewhat darker complexion than the White Jews,—yet they are not of the colour of the natives of the country, or of persons descended from Indian slaves."

The above remarks contain another tradition current among the Black Jews that they are the descendants of the Jews who were driven out of the land of Israel 13 years before the destruction of the first temple built by Solomon. They are said to have first come to Calicut, whence they emigrated to Cranganûr.

There is record of disputes between the two sections from as early a time as that of the Dutch settlement, or even earlier. Jealousy and strife between the two sections on matters of intermarriages and equal privileges seem to have existed even during the time of the Portuguese. J. Canter Visscher in his *Letters from Malabar** refers to these party feelings. On this subject, Mr. Whitehouse† writes as follows:—

"Mr. Moens, who was Governor of Cochin in 1773, and took great interest in the history of the Jews, states that, previous to the coming of the Portuguese, there had been a considerable commotion among the Jews at Cranganûr, in consequence of the Black Jews revolting from the White. This looks as if they had previously been held in slavery. Such could not have been the case, if they had been the genuine descendants of Abraham, and become black by living in India, (as some Ethnologists have asserted on insufficient grounds), since it was not lawful for them to hold such in continual bondage."

More than once Jewish Rabbies have been appealed to on this subject of racial purity, and they have on all occasions upheld the claims of a section of the Black Jews to being genuine Jews, and the White Jews have as often repudiated such decisions and questioned their validity. The weight of authority and the evidence of local facts to be presently adduced seem to militate against the contention of the White Jews that the Black Jews do not belong to the Israelitish community, but are the descendants of emancipated slaves and half castes. If, as some modern scholars assert, the White Jews are later arrivals that fled from persecution in Europe towards the end of the 15th century, the inference is that these Jews from Europe came and settled themselves in Cochin, which was then rising into commercial importance. It is however not improbable, nay, it may well be, that a few White Jews came first to Cranganûr and settled themselves

† The Madras Manual of Administration, Vol. I, Chapter I, page 17.

* Major Heber Drury's Edition, Letter No. XVIII.

† Historical Notices of Cochin, pp. 34 and 35.

in the midst of their co-religionists, the so-called Black Jews, who, realizing a sense of national identity, must have been well pleased to welcome the new-comers and share with them the high privileges they were then enjoying here. The White Jews having been then, as indeed they are even now, financially more prosperous, and possessing all the characteristics distinctive of their nationality, must have commanded the respect of the ancient settlers, attained a degree of superiority, and wielded considerable influence. But, when subsequently the Black Jews claimed equality with them and the right of intermarriage, jealousy must have begun to spring up, which gradually found outward expression in constant bickerings and quarrels as regards the purity of race of the Black Jews. And, caste exclusiveness a remarkable characteristic of the Indian population being more pronounced in Malabar than anywhere else in India, their residence for centuries here has produced some influence on the Jews. We have already seen how it has affected the Christians and Moslems, and we need not therefore be surprised in the least to see the same play an important part in the social and domestic relations amongst the Jews as well. This will more than account for the constant quarrels that have served to isolate the two sections for centuries together. It may be that the two sections belong to two different tribes. As observed by J. A. Froude on the authority of Isaac Disraeli, 'the Jewish people are not a nation, for they consist of many nations. They are Spanish or Portuguese, German or Polish, and, like the chameleon, they reflect the colours of the spot they rest on.' 'The people of Israel are like water running through vast countries, tinged in their course with all the varieties of the soil where they deposit themselves.'

The White Jews appear to have maintained the purity of their race by declining intermarriages with the so-called Black Jews. It must be admitted that in the earlier centuries the original settlers purchased numerous slaves, who have since then followed the religion of their masters. The Jews are said to have formed fugitive connections with the women of these converts and brought into existence a mixed race of Dravidians and Semites. It would be uncharitable to infer from this that all the Black Jews are the descendants of converted slaves or half castes, as it would be unreasonable to suppose that all of them are the descendants of the original settlers.

In the earlier years, good feeling seems to have existed between the two classes of Jews. But latterly their relations became first indifferent, then strained and at last, as now, hostile. In recent years, a still further distinction seems to have grown up among the Black Jews themselves, so that they now want to be distinguished as Brown Jews and Black Jews, the Brown Jews claiming themselves to be *Meyoukhasim* or genuine Jews. It may be observed that all the White Jews are not quite white, nor all the Black Jews quite black. The contention of the Black Jews that their complexion has been affected by their residence for centuries under a tropical sun and by their being compelled to expose themselves more frequently to earn their livelihood is not to be dismissed with a sneer, for natural causes operate and bring about results irrespective of race or nationality. This change in their complexion that is made so much of against them has likewise affected their co-religionists of the Beni-Israel of Bombay, whose genuine Jewish origin is not on that account called in question. The White Jews gave, it is true, greater distinctness to the peculiar characteristics of the nation; but to say that they were the first settlers in the State, or to deny a genuine Jewish origin to all the Black Jews does not seem to be historically possible. One or two circumstances affording collateral evidence may however be mentioned. The White Jews are generally known here by the name of *Paradèsis* (foreigners). This designation is found in some of the Sirkar accounts and also in a few *Theetoorams* or Royal Writs granted to them. This is therefore to be viewed as of some evidentiary value. They

must have been so called at first to distinguish them from the more ancient Israelites. Again, the existence for centuries of three small colonies of Black Jews at Chénnamangalam and Mala in the Cochin State, and Parir in Travancore, at a distance of 5 or 6 miles from Cranganur, shows that they must have sought refuge in those places on being hard pressed by the Moors and the Portuguese. There are no White Jews in any of these stations, nor can they point to any vested interests in the tracts about Cranganur, the most ancient Jewish settlement in the State.

Dr. Burnell says * 'the Jews in South-western India have been in past ages most successful missionaries; the number of Black Jews or proselytes amounts to several thousands even now.' Whatever their missionary zeal might have been in the earlier days of their colonization, the above statement in regard to the proselytising influence of the Jews is not borne out by the experience of more recent times. Since the first census, there has been a steady decrease in their strength, as will be seen from the figures given below :—

Year.	Males.	Females.	Total.	Percentage of variation, Increase (+), or Decrease (—).	
1875	617	661	1278	1875—1881	—2·27
1881	513	736	1249	1881—1891	—8·57
1891	566	576	1142	1891—1901	—44
1901	548	589	1137		

In 1857, they are said to have numbered 1790. Dr. Burnell, however, is not the only person who has exaggerated their numbers. Dr. Buchanan, in the beginning of the last century, computed their strength at sixteen thousand. In the † *Madras Manual of Administration*, the Jews of Malabar are said to amount to about 30,000. Captain Hamilton, who travelled in Malabar in the closing years of the 17th and the beginning of the 18th centuries wrote that there had once been 80,000 families (?) reduced in his own days to 4,000. Speaking of their numbers, Rev. Whitehouse very humourously but truly adds 'as many as 10,000 are said to have come in the first instance but their limited numbers for the last few centuries, during which we have been favoured with correct information about them, makes this very doubtful.'

According to the present census, the Jews of Cochin number 1,137, as against 1,142 in 1891. Of these, 180 are Fair or White Jews, and 957 are Black Jews. In 1839, the White Jews are said to have numbered 183. The White and the Black Jews were not separately censused on former occasions, so that it is not possible at present to compare their respective figures with those of previous records. The chief stations in the State where the Israelites now reside are Jews' Town near Mattancheri, and Chénnamangalam in the Cochin Taluk, Ernākulam in the Kanayanur Taluk, and Mala in the Mukundapuram Taluk. Of the total Jewish population, the White Jews, numbering 180, are confined to Jews' Town, while those that go by the name of Black Jews live in the other places mentioned above and also as next door neighbours to the White Jews in and about their town.

The Jewish section of the population of India numbering 18,228 persons is distributed among the Provinces, States and Agencies in India as shown below:—

BENGAL:—	Provinces and States	...	1,939+ 7
BOMBAY:—	Do. Do.	...	12,923+991
MADRAS:—	Province	...	45
Do.	States { Cochin	...	1,137
	Travancore	...	151
BURMA	...	...	685
OTHER PROVINCES AND STATES	...	...	251+ 94
TOTAL PROVINCES	...	...	15,848
TOTAL STATES AND AGENCIES	...	...	2,380
TOTAL INDIA	...	...	18,228

* The Indian Antiquary, Vol. III, page 333.

† Published in 1885, Vol. I, page 17.

Cochin contains 1,137 or 6 per cent. of the total number of Jews in India, or 48 percent. of the Jews found in the States and Agencies, or 85 per cent. of the Jewish section of the population of the Madras Presidency. In the Provinces of Bengal and Bombay alone are there more Jews than in Cochin; while none of the States or Agencies makes any approach to Cochin in this respect. Thus, though in point of numbers Cochin, whose area is only 0·076 per cent. of the area of India, takes but the third place, in point of the historical antiquity of the Chosen Race inhabiting the Empire, it takes the first place.

52. **Peculiarities of dress, customs, &c.**—The Jews wear 'a long tunic of rich color, a waistcoat buttoned up to the neck and full white trousers.' They go about with a skull cap and put on a turban when they go to the Synagogue. The Black Jews dress themselves more or less like the native Mahommedans. Many of them put on shirts and have the skull caps like the Jonaka Mappilas. They generally use colored cloths. The Jews invariably use wooden sandals. These and their locks brought down in front of the ears distinguish them from the other sections of the population. The Jewesses always use colored cloths. Hebrew is still their liturgical language and is studied like a classic by a few amongst them, but their home language is Malayalam. The White Jews celebrate their marriages on Sundays, but the Black Jews still retain the ancient custom of celebrating them on Tuesdays after sunset. * Though polygamy is not prohibited, monogamy is the rule. The males generally marry at the age of 20, while the marriageable age for girls is 14 or 15. Marriages are generally celebrated on a grand scale. The festivities continue for 7 days in the case of the White Jews, and for 15 days among the Black Jews. The Black Jews still make use of some of the ancient privileges granted by the charter of Cheraman Perumal. The Jews of all sections have adopted a few customs peculiar to Hindus. Before going to the Synagogue for marriage, a *Tali* is tied round the bride's neck by some near female relative of the bridegroom, generally his sister, in imitation of the Hindu custom, amidst the joyful shouts (*kurava*) of women. Divorce is not effected by a civil tribunal. Marriages are dissolved by making good the amount mentioned in the *Kethuba* or the marriage document. In regard to their funerals, the corpse is washed but not anointed, and is deposited in the burial ground, which is termed *Beth Haim*, the House of the Living. About the beginning of the 17th century, the Rajah of Cochin invested the head of a family of White Jews in Cochin with the title of *Mudaliar*. He was subsequently given the power of punishing certain crimes committed within the walls of the Synagogue. The male members of the family still retain the title. With the establishment of British supremacy, the *Mudaliar* ceased to exercise the powers he had been invested with.

It may casually be observed that, while the sons of Israel in other parts of the world have made their presence felt by wielding considerable influence and making their mark in every walk of life, literary, political and commercial, their brethren in Cochin, have remained but little influenced even by their progressive surroundings.

53. **Characteristic features of Judaism.**—Like their brethren in other parts of the world, the Cochin Jews observe the Sabbath, feasts and fasts blent intimately with their religion, and practise the rite of circumcision on the 8th day after birth, when the child is also named. The festive days may be briefly described thus. The Passover is celebrated by the distribution of the unleavened bread in grateful memory of the deliverance of Israel from Egypt, but no kid is killed, nor is blood sprinkled upon the door-post and lintel. The other feasts of the Lord are the feast of Pentecost or feast of Weeks, the feast of Trumpets and the feast of the Tabernacles. The day of Atonement and the Anniversary of the Destruction of Jerusalem are observed as fasts. On the day of Atonement, the

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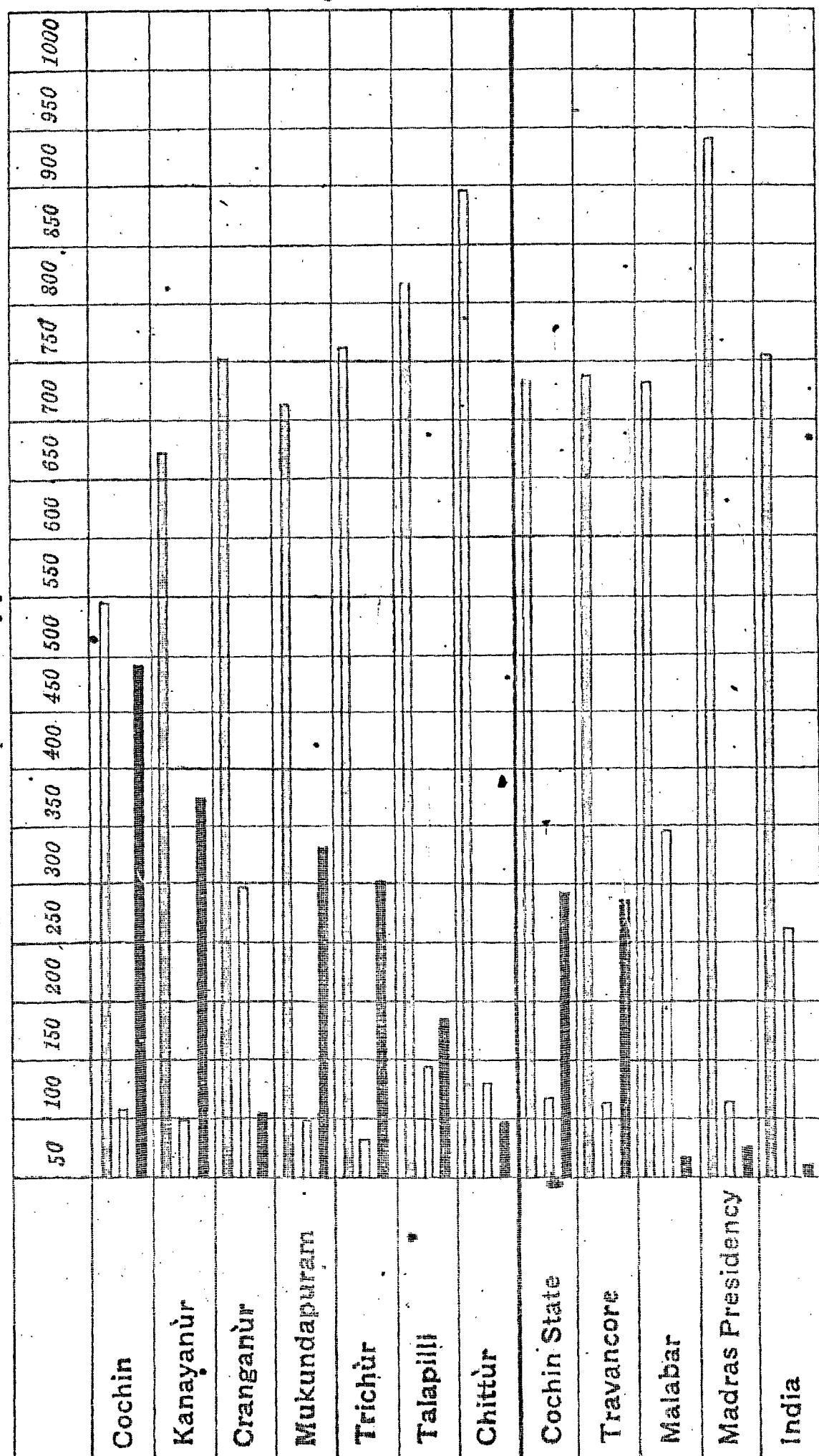
Jews pray in the Synagogue from five in the morning till seven in the evening. The Jewish fasts commence at 5 p. m. on the day previous to each fast and end at 7 p. m. the next day. Their days begin and end with sunset. The feast of the Tabernacles is observed with more pomp and ceremony than other feasts. A *pandal* or temporary shed with a flat roof covered over with plaited leaves of the cocoanut palm and decorated with festoons is put up in the court yard of, or near, every house, beneath which the inmates of the house assemble and take their meals. On the last day of the feast, a large can filled with oil is lit up in front of the Synagogue. On that day, the congregation assemble in the Synagogue at about half past one and the service commences at two. Persons of both sexes and of all ages meet in the House of Prayer, which is gorgeously decorated for the occasion. On this day, when the Books are taken outside the Synagogue by the male congregation, the women who seat themselves in the gallery come into the Synagogue, and when the Books are taken back, they return to their gallery. This feast is celebrated in commemoration of the dwelling of their people in booths in their passage through the wilderness, and as one of thanksgiving for the harvest and vintage. A dying man has usually to repeat in the presence of some Elders certain set prayers to God for absolution from any sins he may have committed in his life. The genuine Jews are known as *Meyookhasim* (those of lineage or aristocracy), while converts from the low castes are called *Non-Meyookhasim*. According to the opinion of Jewish Rabbies, *Tabila* or the holy Rabbinical bath removes the social disabilities of the *Non-Meyookhasim* Jews. Those who have had recourse to this bath are free to marry genuine Jews, but respect for caste or racial prejudice has invariably stood in the way of such marriages being contracted.

As observed by Spinoza, the external rites contrary to those of other nations, together with the rite of circumcision, have subjected them to the odium and hatred of others, and these and other concurrent influences have tended to make the Jews stiff and unbending conservatives, and to create in them a feeling of alienism unique in its breadth and intensity.

The Jews being the Elect of God, the essence of their national faith has been said to be summed up in the formula that Jehovah is the God of Israel and Israel is the people of Jehovah. People are to God, as son is to father. God is equivalent to 'Helper', and assistance in all the concerns of life is what the Israelites look for from God. The religious belief of the Jews is governed by the Biblical and Talmudic Laws. A people amongst whom Christ was born, and whose creed formed the prelude to the rise and development of Christianity, but who deny Christ's title to the Messiahship, must be highly interesting to all, and specially so to Christians, who, as we know, have in season and out of season tried to treat with them, and, exhausting by turns all the arts of persuasion, often punished them as obstinate adherents of an out-worn creed. But tried in temptation, unmoved by oppression and persecution, the Jews have remained true to their creed, and firm in their hope, their hearts not made sick by their hope being deferred. Judaism teaches the race to identify faithfulness to its national traditions with the highest social and religious obligations and blessings, and as these traditions include a store of sterling inheritance, it has been potent to preserve among its adherents a patient, resolute and elevating habit of mind. Patience is the badge of the tribe, and the hope of the advent of the Messiah and of their restoration to their ancient Holy Fatherland, while affording inducements to forbearance, and tending to soothe and sustain them under sore afflictions, makes them eagerly look forward to the Millennium so devoutly wished for by them.

Diagram illustrating the number of Hindus, Musalmans & Christians in every thousand of the population in Cochin as compared with other States &c and India as a whole

Each division represents fifty persons



Register No. 51

Hindus

Musalmans

Christians

Litho, Cochin Survey, Trichur.

1878

SECTION E.—Statistics of Religion.

54. **Comparative Review.**—Having taken a brief survey of the main religions obtaining in the State, we have next to examine their respective prevalence and the variation in the number of followers of each creed since 1881. Distributed according to religious persuasion, the population of the State amounting to 812,025, consists, as we have seen, of 5,54,255 Hindus, 3,897 Animists, 5 Jains, 54,492 Musalmans, 1,98,239 Christians and 1,137 Jews; or considering the same to be distributed uniformly over the entire area of the State, we should have in each square mile 407.1 Hindus, 40.0 Musalmans, 145.6 Christians, 2.9 Animists, and .8 Jews, leaving out of account the handful of Jains who may be regarded merely as temporary residents in Cochin at the time of the census. Thus the Hindus, naturally enough, greatly preponderate. They out-number the adherents of all other religions together in the proportion of about 15 to 7. The Christians and Musalmans are to one another in the ratio of nearly 18 to 5. Adopting the proportion in the Subsidiary Tables, there are in every 10,000 of the population, 6,826 Hindus, 671 Musalmans, and 2,441 Christians. In the subjoined statement is compared the relative strength of each section in Cochin with that in Travancore, in Malabar, in the Madras Presidency, and in India as a whole:—

Provinces or States.	No. of Hindus in every 10,000 of Population.	No. of Musalmans in every 10,000 of Population.	No. of Christians in every 10,000 of Population.	No. of Animists in every 10,000 of Population.
Cochin	6825.59	671.06	2441.29	47.99
Travancore	6895.34	645.51	2362.29	95.46
Malabar	6895.38	2985.25	184.54	2.62
Madras	8916.06	641.48	268.97	167.99
India	7040.20	2122.73	99.35	291.75

Except in regard to Animists, there is considerable agreement in the religious distribution of the population in Travancore and Cochin, while these States show marked dissimilarity to other parts of India in this respect. The most striking feature of the statement is the high proportion of Christians in the population of these two States as compared with other parts of India, where the Musalmans greatly preponderate over the Christians. In Madras, which stands first among the Provinces in the strength of the Christian element, the proportion in 10,000 is considerably below that in Cochin or Travancore, being not even one-eighth of the proportional strength of the creed in the States.

55. **Variation since 1881.**—Subsidiary Table I given at the end of the chapter is a summary of the general distribution of the population by religion at each of the three censuses since 1881, and gives proportional abstracts of the various religionists at each decade together with the nature and extent of the variations in the strength of each. This table is defective in one important respect inasmuch as it has not been possible to exhibit in it separately the Hindu and the Animistic figures of 1881, as, unlike 1891, the Animistic Hill Tribes cannot be detached from the general Hindu population, amongst whom they used to be tabulated until the present census. Even for 1891, figures are not available to distribute them in Subsidiary Table II in the several Taluks. We have therefore for this period as a whole to be satisfied with the results of the variations in their joint strength. Adding together the Hindu and Animistic figures of 1901, we find that they have increased by 1,28,828 persons or 30 per cent. since 1881. The Christians and Musalmans have increased by 61,878 and 21,148 persons, that

is, by 45 and 63 per cent. respectively. The rate of increase among the main religionists, Hindus, Christians and Musalmans thus varies with remarkable regularity inversely as the specific strength of the creeds. The Musalmans and Christians have increased at rates higher than the mean, the rate for Hindus being below the average of 35 per cent. Thus, greater as the specific increase naturally is among the predominant section, the rate of growth is below that among the Christians, who in this respect come next to the Musalmans.

The proportional abstracts clearly exhibit the concrete results of this process in the several communities. The Hindus, who in 1881 were 7,152 strong in every 10,000 of the population, number according to the present census only 6,873 persons, the Musalmans and Christians rising from 555 and 2,272 to 671 and 2,441 respectively. The Hindus have thus grown weaker in the proportion by 279, and the Christians and the Musalmans stronger by 169 and 116 respectively. In the past decade, the Hindus have gone down in the scale by 57, and the Christians and the Musalmans risen by 36 and 29 respectively. The Animistic figures which are available for comparison between 1891 and 1901 show a loss of 3 per cent., which reduces their relative strength in the population from 55.71 to 47.99.

Confining our attention to the growth of the creeds in the last decade, we find that against a general increase of 12.33 per cent. in the population of the State, Hinduism shows a growth of 11.40 per cent. in its strength, Christianity 14.04 per cent., and Islam 17.46 per cent. It is however not strange that there is a decrease in the rate of growth among the Hindus as compared with others, when it is remembered that, while the creed receives no additions to itself, it forms the main field for the missionary labours of other religionists. The excess of 1.71 per cent. in the increase among the Christians must to a large extent be attributed to conversion. Nowadays, conversions are few and far between from any but the lowest grades of the Hindu society. In view of the depressed position and humiliating disabilities of all the low castes, whose approach itself within varying degrees of distance would pollute those above them in the social scale, one would have expected the results of conversion to be greater than they have actually been; but such as they are, it is only the lowest classes of Hindus that do to any extent take advantage of the opportunity to raise and improve their status and convenience. The comparatively high rate of increase among Musalmans is not due to conversion, as among them there is not an organized missionary agency, nor does the creed of the Prophet seem to have much attraction for the lower orders of the Hindu community in the State. The increase again cannot be attributed to any extraordinary fecundity either, since their circumstances in the State do not seem to warrant such a conclusion. In view of the high proportion of the outside born among them, the unusual phenomenon exhibited by their figures may, to a very large extent, be attributed to immigration. A reference to Subsidiary Table III annexed to chapter II will show how much immigration has contributed towards this increase. It is not of course safe to assume that the people of different creeds have the same rate of natural growth. 'Greater fertility is generally due to differences in the conditions of life.' The Christians and Musalmans in the State cannot on the whole be said to live in better conditions of wealth and ease, so that the conditions affecting natural fecundity cannot be said to affect the rate of increase among one section more materially than among other sections.

56. Territorial Distribution.—Viewed from this stand point, the population is seen to be more cosmopolitan in the seaboard tracts, while the farther inland we go, the more preponderating becomes the predominant element. The Hindus and Christians approximate to one another in the Cochin Taluk, while the disproportion in their strength gradually increasing becomes most marked in the Chittur Taluk.

The Moslems are most strongly represented in Cranganur, where they number 2,471 in every 10,000 of the population, the proportional strength of the creed in the State as a whole being but 671. Islam is most thinly represented in Trichur, while the proximity of Talapilli to the Ponnani and Walluvanad Taluks of Malabar, where the Mappilas are most numerous, and the presence in the Chittur Taluk of a fairly prosperous community of Lubbays, have tended to raise the strength of the creed in those Taluks above its mean proportion in the State, the relative strength of the community in them being 961 and 804 respectively.

The Jews and Animists bear no appreciable proportion to the total population. Judaism is localised entirely in the Southern, and Animism mostly in the Northern Division of the State. Animists are comparatively most numerous in the Chittur Taluk, where they are 231 strong in every 10,000, against the proportional strength of 48 in the State as a whole. Mukundapuram, Trichur and Talapilli follow one another with 52, 31 and 21 respectively. The decrease of 3 per cent. in the total number of Animists during the last intercensal period is due neither to their merging in the surrounding Hindu population nor to conversion to Christianity, but to their nomadic habits. They often travel beyond the frontiers of the State to the neighbouring forests in the British Territory on the one hand and in Travancore on the other. In numbers and in influence too, the Jews have long been on the wane, and this presents a striking contrast to what it was in the time of the Portuguese and the Dutch settlements, when the ancestors of the present Jews are said to have formed the leading mercantile community in Cochin, and their numbers used to be occasionally reinforced by fresh arrivals from their original homes in Asia, or from Europe. As for the steady decrease in the number of those domiciled in the State, we may refer to one or two circumstances which may account for the same. The Jews mostly live in closely built houses on the street system in the midst of very insanitary surroundings, so that when any epidemic such as cholera or small-pox breaks out, they are almost invariably attacked with the malady, and then they die in large numbers. And in a small community the result of this would, of course, be most unduly manifested. Further the Jews, particularly the white section, are not prolific owing probably to the very limited extent of the endogamous circle.

57. Urban and rural proportions.—The distribution of the main religions in 1,000 of the population in 1901 and in 1891 in the urban and rural tracts is given in the subjoined statement:—

		Hindus.	Musalmans.	Christians.	Jews.	Animists.
1901	State	682.56	67.11	244.13	1.40	5.79
	Urban	562.30	95.98	331.50	10.13	.03
	Rural	697.08	63.02	233.58	.85	5.87
1891	State	683.2	64.2	240.4	1.6	5.6
	Urban	589.2	104.0	289.1	17.7	
	Rural	695.6	61.2	236.8	0.4	6.0

The figures require no special comment. They show that the proportion of Hindus and Animists is considerably lower in towns than in the country, while that of Musalmans and Christians is much higher in the former than in the latter. The reason for this unequal distribution is not far to seek. The following extract from the Census Report for 1891, which accounted for the disparity then, holds good with equal force at present as well.

"The Hindus of this coast are more agricultural, and also more averse to close neighbourhood than the other races, so that both necessity and convenience incline them to a rural rather than an urban life, while, on the other hand, the non-Hindu races being more addicted to trade and other urban industries, are naturally driven to congregate in towns."

It may be observed that in spite of the relatively low proportion of Hindus in towns, they still out-number the adherents of all other religions in urban tracts also.

58. **Places of worship.**—There are 2,145 places of worship in Cochin, of which 1,849 are temples and minor shrines, 93 mosques, 196 churches and chapels and 7 synagogues. There is thus one place of worship for 378 souls—one temple for 300 Hindus, one mosque for 586 Musalmans, one church for 1,011 Christians and one synagogue for 163 Jews, as against 1,803 religious edifices in 1891, giving one place of worship for 401 souls—one temple for 332 Hindus, one mosque for 635 Musalmans, one church for 1,053 Christians, and one synagogue for 162 Jews.

SUBSIDIARY TABLE I.

General distribution of Population by Religion.

RELIGION.	1901.		1891.		1881.		Percentage of variation Increase (+) or Decrease (—)		Net variation 1881 to 1901.	
	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	1891 to 1901.	1881 to 1891.	Actual strength.	Percentage.
1	2	3	4	5	6	7	8	9	10	11
Hindus ..	554,255	6,825.59	497,517	6,882.18	429,324	7,152.06	+ 11.40	+ 15.88	+ 124,931	+ 29.10
Jains ..	5	.08	..	..	..	..	..	..	..	..
Musalmans ..	54,492	671.06	46,339	641.70	33,344	555.47	+ 17.46	+ 39.12	+ 21,148	+ 63.42
Christians ..	198,239	2,441.29	173,831	2,404.61	136,361	2,271.63	+ 14.04	+ 27.47	+ 61,878	+ 45.38
Jews ..	1,137	14.00	1,142	15.79	1,249	20.81	— 44	— 9.57	— 112	— 8.97
Animists ..	3,897	47.99	4,027	55.71	..	..	— 3.22	..	..	..
TOTAL ..	812,025	10,000	722,906	10,000	600,276	10,000	+ 12.33	+ 20.43	+ 211,747	+ 35.27

SUBSIDIARY TABLE II.

Distribution of Religions by Taluks.

TALUKS.	HINDUS.			MUSALMANS.			ANIMISTS.			OTHERS.		
	Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in		
	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
Cochin ..	4952.60	4947.62	5233.40	593.66	530.21	458.65	7.97	..	..	4455.57	4522.17	4307.02
Kanayanur ..	6219.51	6243.33	6346.98	494.47	498.08	493.21	10.12	..	..	3275.00	3256.59	3159.81
Cranganur ..	7006.86	7171.82	7465.39	2470.83	2318.26	2022.91	..	..	..	522.21	509.02	511.70
Mukundapuram ..	6649.82	6794.91	7177.72	489.39	483.28	420.53	62.15	..	..	2809.61	2721.31	2401.75
Trichur ..	7116.41	7223.26	7373.32	339.41	339.18	261.62	30.87	..	..	2513.23	2437.53	2365.06
Talapilli ..	7670.75	7863.49	8012.80	961.24	877.71	741.29	21.22	..	..	1946.79	1916.60	1245.91
Chittur ..	8480.16	8745.19	8831.64	894.14	769.06	685.08	231.38	..	..	481.52	485.75	463.20
MEAN ..	6825.59	6882.18	7152.08	671.06	641.70	555.47	47.99	55.71	..	2455.35	2420.41	2192.43

SUBSIDIARY TABLE III.

Distribution of Christians by Taluks.

TALUKS.	NUMBER OF CHRISTIANS IN			Proportion per 10,000 in			VARIATION.		
	1901.	1891.	1881.	1901.	1891.	1881.	1891-1901.	1881 to 1891.	1881 to 1901.
1	2	3	4	5	6	7	8	9	10
Cochin ..	53,042	47,12	87,904	4403.43	4462.98	4222.91	+ 5,921	+ 9,217	+ 15,138
Kanayanur ..	37,137	32,80	27,691	8283.78	3214.84	3116.71	+ 4,336	+ 5,110	+ 9,446
Cranganur ..	1,522	1,42	1,072	622.31	609.92	511.70	+ 96	+ 354	+ 450
Mukundapuram	45,353	39,56	27,568	2802.46	2715.63	2332.81	+ 5,789	+ 11,996	+ 17,785
Trichur ..	36,469	31,434	24,761	2513.30	2437.56	2365.06	+ 5,035	+ 6,673	+ 11,708
Talapilli ..	20,379	17,658	14,093	1346.79	1318.80	1245.91	+ 2,721	+ 3,565	+ 6,286
Chittur ..	4,337	3,827	3,272	484.32	485.75	483.30	+ 510	+ 555	+ 1,065

SUBSIDIARY TABLE IV.

Distribution of Christians by Race and Denomination.

DENOMINATION.	EUROPEAN.		EURASIAN.		NATIVE.		TOTAL.		Variation. + or -.
	Male.	Female.	Male.	Female.	Male.	Female.	1901.	1891.	
1	2	3	4	5	6	7	8	9	10
Anglican Communion ..	30	12	40	54	912	891	1,939	1,113	+ 826
Baptist ..	..	..	2	2	17	24	45	..	..
Congregationalist ..	1	..	..	..	..	..	1	..	..
Lutheran and allied denominations..	..	..	..	..	29	23	52	..	..
Minor denominations ..	..	..	..	..	11	17	28	..	..
Presbyterian ..	8	2	..	..	..	..	5	7	- 2
Roman Catholic ..	5	2	685	711	40,011	37,807	79,221	93,903	- 14,682
Syrian (Chaldean) ..	..	..	..	..	4,343	4,541	8,884	..	..
Do. (Jacobite) ..	..	..	..	..	8,745	8,663	17,408	12,486	+ 4,972
Do. (Reformed or St. Thomas) ..	..	..	..	..	248	266	514	..	..
Do. (Roman) ..	..	..	..	..	45,322	44,620	90,142	56,326	+ 33,816
Do. unspecified ..	..	..	..	..	..	..	..	9,348	..
Not stated ..	..	..	..	..	..	..	..	698	..
TOTAL ..	39	16	727	767	99,638	97,052	198,239	173,831	+ 24,408

SUBSIDIARY TABLE IV-A.

Talukwar distribution of Christians by sect and denomination.

DENOMINATION.	COCHIN.			KANAYANUR.			CRANGANUR.			MURUNDAPURAM.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Anglican Communion ..	12	5	7	89	48	41	..	..	..	36	20	16
Baptist ..	..	..	..	..	..	..	..	..	..	..	..	..
Congregationalist ..	..	..	..	1	1	..	..	..	..	..	..	..
Lutheran and allied deno- minations ..	..	..	..	..	..	..	..	..	..	2	2	..
Minor denominations ..	..	..	..	..	..	..	..	..	..	..	..	..
Presbyterian ..	..	..	..	4	2	2	..	..	..	1	1	..
Roman Catholic ..	49,960	25,683	24,277	22,534	11,576	10,956	1,435	733	702	365	202	163
Syrian (Chaldean) ..	6	2	4	25	17	8	..	..	..	452	250	202
Do. (Jacobite) ..	705	353	352	6,868	3,445	3,422	5	4	1	78	40	36
Do. (Reformed or St. Thomas) ..	1	1	..	17	10	7	..	..	..	..	..	..
Do. (Roman) ..	2,858	1,245	1,113	7,599	3,985	3,714	82	42	40	44,421	22,356	22,065
TOTAL ..	53,042	27,289	26,753	37,137	18,987	18,150	1,522	779	749	45,353	22,671	22,482

DENOMINATION.	TRICHUR.			TALAPILLI.			CHITTUR.			TOTAL.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
14	15	16	17	18	19	20	21	22	23	24	25	
Anglican Communion ..	1,382	719	668	408	179	224	17	11	6	1,939	982	957
Baptist ..	..	..	..	41	17	24	4	2	2	45	19	26
Congregationalist ..	..	..	..	..	..	..	..	..	..	1	1	..
Lutheran and allied de- nominations ..	..	..	..	29	15	14	21	12	9	52	29	23
Minor denominations ..	..	..	..	23	11	17	..	..	..	28	11	17
Presbyterian ..	..	..	..	..	..	..	..	..	..	5	8	2
Roman Catholic ..	560	321	289	75	60	15	4,292	2,124	2,168	79,221	40,701	38,520
Syrian (Chaldean) ..	7,834	3,782	4,052	567	292	275	..	..	..	8,884	4,343	4,541
Do. (Jacobite) ..	39	29	10	9,715	4,873	4,842	..	..	..	17,408	8,745	8,663
Do. (Reformed or St. Thomas) ..	..	..	..	495	266	259	1	1	..	514	248	266
Do. (Roman) ..	26,654	13,266	13,388	9,026	4,526	4,500	2	2	..	90,142	45,322	44,820
TOTAL ..	36,469	18,117	18,352	20,979	10,209	10,170	4,337	2,152	2,165	198,239	100,404	97,835

59. **General Remarks.**—Imperial Table VII gives the statistics of the age, sex and civil condition of the people, urban and rural, as distributed by religion, while Imperial Table XIV gives the statistics for selected castes and races. The Subsidiary Tables at the end of this chapter show the main facts of the subject in proportional and condensed forms. The three subjects with which this chapter deals may with convenience be treated separately.

SECTION A.—Age.

60. **Inaccuracy of the age returns.**—There can be no doubt that the returns of ages are in a very considerable proportion of cases more or less inaccurate. There are many persons in this country who cannot give their ages accurately. There are many persons again, especially among the lower orders, who do not know their ages at all. Added to this is the fact that the enumerators do not see face to face most of the persons enumerated, a grown up member of a family generally furnishing them with the necessary particulars regarding all the members of that family. Most people, when asked by the enumerators, give only their approximate ages, while in a great many cases, the enumerators themselves make an approximate guess of the ages of the people they enumerate. In all these cases, there is a strong tendency to return their ages as some multiple of ten, and, in a less degree, as some uneven multiple of five, though in reality they may be a year or two on one or the other side of that precise age. Subsidiary Table I, which contains the exact ages returned by one hundred thousand persons selected at random from the schedules, clearly illustrates the nature of the inaccuracy of the age returns as well as the preference of the people for certain ages. In a population that is either increasing or stationary, the numbers living at each age should, unless the population is affected by such disturbing causes as famine or emigration, diminish as the age advances. But a reference to this table will show that this gradation is far from being uniform notwithstanding the fact that there were none of these disturbing causes at work in Cochin for more than half a century. This table also shows the preference of the people for the years that terminate the decades and in a less marked degree for the years that terminate the intervening quinquennia. The other ages for which people show a marked preference as judged from the returns are 12, the average age at which girls are considered to attain puberty, 16 and 18, the former by some and the latter by others considered to be the age at which childhood glides into youth, 22, 28 and 48, for which no special reason can be given, and 32, which from an astrological point of view, is the critical period in the lives of a great many people. The most popular age-numbers, in this as well as in the previous census, are 30, 25 and 40; the largest number of persons occurs at the age 30, and then follow those who are 25 and 40. Similar peculiarities are noticeable in the returns of the Madras Presidency as a whole. These peculiarities are inexplicable, but they serve to show that, in their raw state, the age returns of an Indian census cannot be turned to any practical use. They have to be subjected to the various processes for smoothing out irregularities, a work that can be done satisfactorily only by expert statisticians, and as a well-known expert is dealing with the age statistics for all India, no attempt is made here in that direction. Further, even if our age statistics were more accurate, it would not be safe to draw any broad or important inferences from them in view of the limited extent of the field of investigation.

61. **Age statistics by religion.**—The inaccuracies noticed above are naturally reduced to a minimum, when the ages of the population are grouped into quinquennial periods. The numbers in the different quinquennial totals diminish

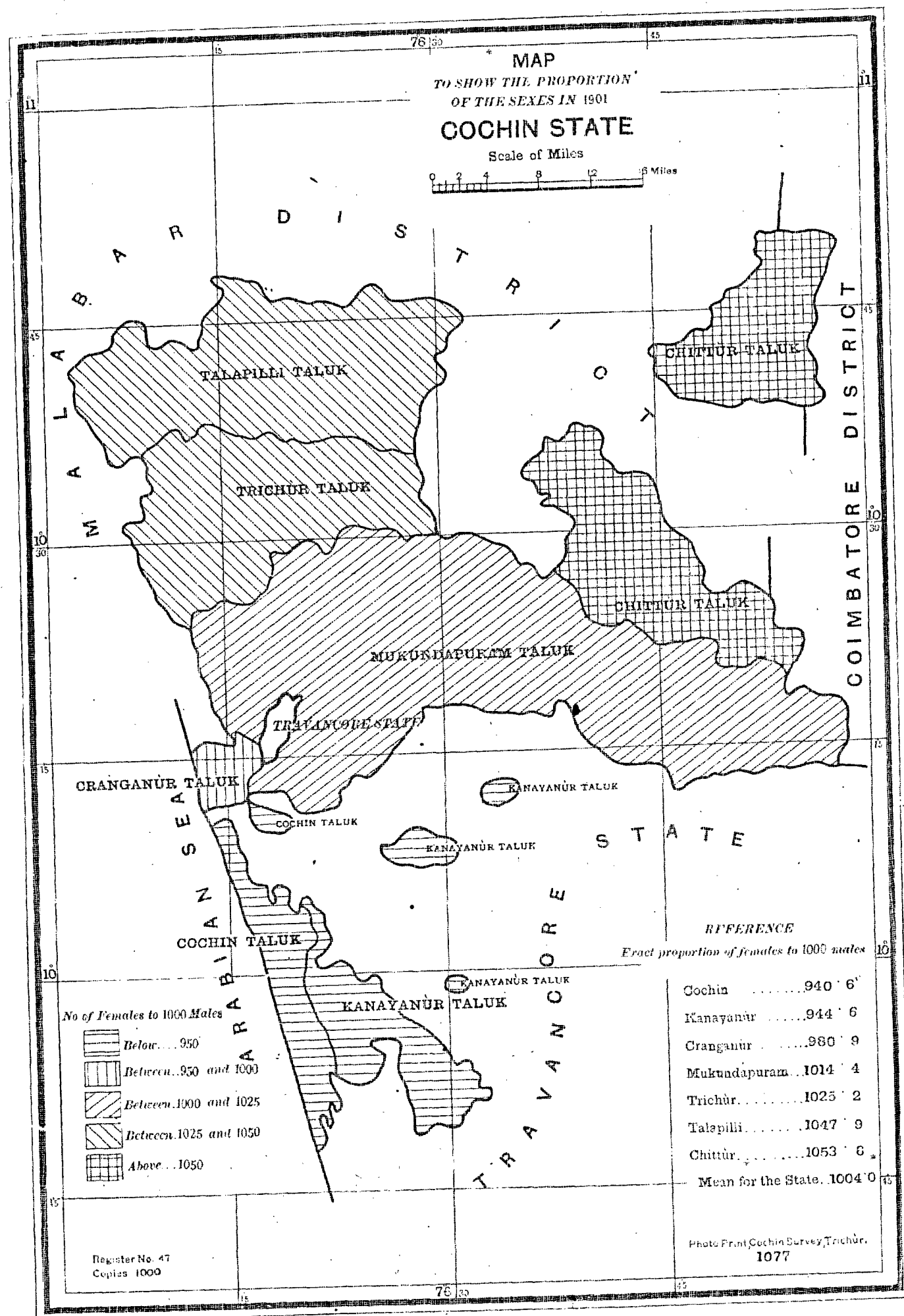
as the age advances with one exception, namely, that of males between 5 and 10 years of age, who number more than those between 0 and 5. In all other respects the gradation is uniform, but the degree of diminution is in all probability not free from inaccuracies. In this respect the followers of different religions do not present any material divergences. The diminution in numbers as the age advances, when the ages are grouped into quinquennial periods, seems however to be more steady and uniform among Musalmans than among Hindus and Christians. Among the latter, boys between the ages of 5 and 10 outnumber those between 0 and 5, while among Christians the gradation is further disturbed by the excess of females between 20 and 25 over those between 15 and 20. Subsidiary Table III gives the proportion of each sex in each religion at each of the age-periods. Leaving the Jains, Jews and Animists out of account owing to the smallness of their numbers, the proportion of children under 4 years of age and between the ages of 10 and 15 is highest among Musalmans and lowest among Hindus, while that of children between 5 and 10 is highest among Christians and lowest among Hindus. Taking the total number of children under 15 years of age, the proportion is highest among Musalmans, then among Christians and lowest among Hindus. The proportion of young men between 15 and 25 is highest among Hindus and lowest among Musalmans, and that of young women highest among Christians and lowest among Hindus, while the proportion of adults and the aged is highest among Hindus. The reason for these divergences is far from being obvious. There seems to be no reason to think that the Musalmans and Christians are more prolific than the Hindus or that those in the advanced ages among them decline more rapidly than the latter. These divergences however may possibly disappear when the inaccuracies and irregularities in the age returns are smoothed out.

62. **Mean age.**—The mean age as deduced from the statistics, as they stand, is probably of doubtful value, but it may be taken for what it is worth. The mean age for both sexes is 23·3, while those for males and females are 23·2 and 23·4 respectively. The mean age for the Madras Presidency in 1901 is 24·5 for males, 24·8 for females. The figures for England and Wales in 1891 were 26·0 for males, 26·8 for females, and 26·4 for both sexes.

SECTION B.—Sex.

63. **Proportion of the sexes.**—In 1901, for every thousand males there are 1004 females, as against 998 in 1891 and 989 in 1881. This is thus the first census that has shown a preponderance of females over males. The proportion of the sexes is a matter of great importance in connection with an Indian census as it affords, according to some competent authorities, a reliable measure of the accuracy of the enumeration. In the earlier Indian censuses a preponderance of males over females was observed almost everywhere, and it was then surmised that the observed law in Europe of preponderance of females over males did not hold good in India. But, as at every succeeding census the proportion of females to males was found to rise continuously higher, Dr. Cornish first advocated the theory that there was nothing peculiar in this country in the proportion of the sexes, and that, with the attainment of greater accuracy in the enumeration, it would become clear that, if there were more females than males in Europe, the same would be the case in India. He attributed the preponderance of males over females, which was observed in the earlier Indian censuses, 'to a general disposition on the part of the people to conceal the number of females or, what was more probable, to the tendency of the enumerators to consider their inclusion or exclusion from the village returns a matter of no importance whatever.' This theory was fully borne out by the results of the subsequent censuses, at least, of Southern India.

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In Cochin, the number of males exceeded that of females at all the previous censuses. But in the Report on the Census of 1891, this was surmised to have been due to the short counting of females. The Report says:—'Successive censuses have enhanced the proportion of females, as, while in 1881 there were only 98·9 females in Cochin for every 100 males, the proportion rose to 99·8 at the census under review. Again, in the four Northern Taluks of the State the ratio is in favour of females, but it is inverted in the case of the three Southern Taluks. The preponderance of males in the latter may be real, but there are several indications to show that the census operations were carried out more satisfactorily in the Northern Taluks. It seems to me, therefore, more than probable that a completely correct enumeration will show a preponderance, however slight, of females over males in Cochin as well.' This surmise has been fully justified by the slight preponderance of females over males disclosed by the present census, which also affords collateral testimony to the comparative accuracy of the enumeration.

As in the previous census, females are found to preponderate over males in the four Northern Taluks, while in the three Southern Taluks males exceed females. The proportion of females for a thousand males has risen from 1050 to 1054 in Chittur, from 1037 to 1048 in Talapilli, and 1001 to 1014 in Mukundapuram, while in the remaining Taluks it remains more or less stationary. The preponderance of males in the three sea-board Taluks may probably be due to the existence there of a large number of temporary male residents for business purposes, especially in Mattancheri, Ernakulam and Tripunitura and their environments, several of whom have left their families behind in their own homes.

64. **Proportion of the sexes by religion.**—When the population is distributed by religion, we see the males preponderate over females among Musalmans, Christians, and Animists, while among Hindus and Jews the females outnumber the males. That among the Hill Tribes the weaker sex is more prone to succumb in the struggle for existence is a reasonable hypothesis to account for male preponderance among Animists, but no satisfactory explanation is available for the same among Musalmans and Christians. In the three sea-board Taluks, the number of males exceeds that of females among all religionists except among Jews in the Cochin Taluk, while in Mukundapuram and Talapilli females preponderate among Hindus alone, in Trichur among Hindus and Christians, and in Chittur among all except Animists.

65. **Proportion of the sexes by caste.**—In regard to the proportion of the sexes the different groups of castes present somewhat divergent features. Among the castes peculiar to this coast, females are found to be in excess of males except among Malayali Brahmans and Valans. The number of females for a thousand males is so many as 1073 and 1076 among the Nayars and the Pulayans respectively, 1038 among the Kammalans, 1028 among the Ambalavasis, 1017 among the Kaduppattans, 1016 among the Iluvans and 1009 among the Malayali Kshatriyas. On the other hand, there are only 912 females for a thousand males among the Nambudris and the Valans. It is not at all clear why this should be so among the latter, while among the former it may possibly be due to the peculiar custom obtaining among the Nambudris by which only the eldest son of each family marries within the caste, and to the wide prevalence of polygamy among them.

Among all the non-Malayali castes in Cochin, the males outnumber the females. This male preponderance seems to be due to the fact that among all these people there are several temporary settlers most of whom have come here to work or to trade, leaving their wives behind them. Among some of them, there are as many as two males to one female.

66. **Age and sex.**—It has been generalized from the age and sex statistics of European countries that, up to the age of 15, the males outnumber the females, while above that age, the females are in excess of males. In other words, more boys are born into the world than girls, but fewer survive to adult ages. But this generalization does not seem to hold good in India. In Cochin, there are 1030 females to 1000 males below the age of 5, but between the ages of 5 and 15 there are fewer girls than boys. The females again outnumber the males between the ages of 15 and 30, but fall short of them between the ages of 30 and 50. Above the age of 50, the females once more preponderate over the males. Thus, more girls are born here than boys, but fewer survive to adult age, though, of those who thus survive, a greater proportion live to old age. Among the aged, that is, those who are above 60, there are as many as 1239 females to 1000 males.

SECTION C.—Civil condition.

67. **Nature of the returns.**—The tables specified at the beginning of this chapter show the distribution of the population by civil condition, that is, the numbers of each sex that are unmarried, married and widowed. Apart from the general difficulty of obtaining thoroughly accurate returns of civil condition in India, there is one circumstance peculiar to this coast which tends to aggravate that difficulty. A large proportion of the people of Cochin, as of Malabar and Travancore, follow the law of *Marumakkathayam*, among whom all the girls go through two forms of marriage—the *tali* marriage and the *sambandham*. The word marriage is generally used only in connection with the former ceremony, though the bridegroom, who takes part in it and ties the *tali*, is only a symbolic husband and has nothing to do with the girl thereafter. The *sambandham* or cloth-giving ceremony is the real marriage, but is not called by that name in common parlance. So, when a Nayar house-holder is questioned in regard to the civil condition of a girl in his family, he generally understands the question as referring to the girl's *tali* marriage and answers accordingly. But by issuing minute instructions to the enumerators and drilling them carefully, errors on this account have been reduced to a minimum.

68. **Universality of marriage.**—The most striking feature in regard to marriage in India is its universality. It is one of the doctrines of the Hindu religion that every one must have a son to save one from hell by performing one's funeral ceremonies. Though the Native Christians and Musalmans are not bound by any such doctrine, they too generally follow the practice of the Hindus in this respect. The result is that among adults very few unmarried males are to be found in this country, while unmarried females are fewer still. Leaving out of account those under 15 years of age as being below the marriageable age, we find from Subsidiary Table VII that in Cochin 57 per cent of the males and 74 per cent of the females between the ages of 15 and 40 are married, while 40 per cent of the males and 16 per cent of the females remain unmarried. Among those above 40 years of age, only 3 per cent of the males and 1½ per cent of the females are returned as unmarried. In England and Wales, so many as 41 per cent of the males and 39 per cent of the females above the age of 15 are unmarried, while in Cochin only 29 per cent of the males and 11½ per cent of the females above the same age remain in that condition. This shows the excessively married character of the people of India as compared with those of the West. In Cochin however, for reasons which will be given later on, marriage is not quite so universal as it is in most other parts of India. In the Madras Presidency, for instance, unmarried males and females above the age of 15 form only 25 per cent and 5 per cent respectively of the population above that age. Again, while

1 per cent of the boys and 9 per cent of the girls under 15 in the Madras Presidency are married or widowed, only 2 per cent of the former and 2½ of the latter in Cochin come under that category.

69. **Early marriage.**—Another noticeable circumstance in connection with marriage in India is the early age at which it generally takes place. The Hindu religion enjoins the marriage of girls before they attain puberty, and the girls are therefore made to enter into the bonds of wedlock in the form of an irrevocable betrothal at the tender ages, 7 to 12. The males however are not under any religious obligation of a similar nature, but they too marry at an early age, generally between 15 and 20, so as to obviate any great disparity between the ages of husbands and wives. This religious ordinance probably applies only to the Brahmans, but the other castes follow the lead of the Brahmans in this as in other matters. The result is that, while in England and Wales, not even one male or female in 10,000 under the age of 15 is married or widowed, in the Madras Presidency 49 males and 251 females in the same number under the age of 10, and 316 males and 2,325 females between the ages of 10 and 15 are married, and 1 male and 9 females under 10, and 8 males and 85 females between 10 and 15 are widowed. In Cochin, however, as indeed throughout the West Coast, the case is not so bad, for here, as will be seen from Subsidiary Table XII, only 1 male and 10 females in 10,000 under the age of 10, and 57 males and 783 females between 10 and 15 are married, while there are no widowers or widows under the age of 10, and only 1 widower and 16 widows between 10 and 15. There are several reasons for this difference between the West Coast and other parts of India. In the first place, the Nambúdiri Brahmans generally marry their girls only after they attain puberty, and place no faith in the later law-givers who inculcate marriage before puberty. Among the Nayars, Ambalavasis, &c, who follow the *Marumakkathayam* law and who form nearly a sixth of the population of the State, marriage is neither a sacrament nor a legal contract, and is revocable at the will of either party. A binding betrothal like that of the Brahmans before the girl attains puberty is in their case almost unknown. The Kammalans, Iluvans and others, who follow either the *Makkathayam* or the *Marumakkathayam* law, follow the lead of the Nayars in regard to the age at which they marry their boys and girls. These castes together constitute about one half of the population of Cochin. The only remaining sections of importance in point of numbers are the Native Christians and Musalmans among whom marriage after the attainment of puberty is the rule. Thus, among the great majority of the people of the State, early marriage in the sense in which it is understood in other parts of India is not in vogue. Here the females generally get married between 14 and 16, and the males between 20 and 25.

70. **Widowers and widows.**—The great preponderance of widows over widowers is another noticeable feature of the Indian population. No doubt, the number of widows must for a variety of reasons exceed that of widowers in all countries. Husbands are generally older than their wives and, in the natural course of things, predecease them in a much larger proportion than wives die before their husbands. Again, whatever the reason may be, women generally do not feel or show so much disinclination to marry widowers as men to marry widows. In addition to these natural circumstances, in India the re-marriage of widows is strictly prohibited by religion and custom among the great majority of the Hindus, while there is no objection whatever to widowers marrying any number of times. The result is that, while in England and Wales, there are only 231 widows to every 100 widowers, in the Madras Presidency there are as many as 506 widows to 100 widowers. Here again the West Coast Districts and States present features somewhat different from those of the rest of India. In Cochin, there are only 418 widows to every 100 widowers. Except among the Malayali Brahmans and non-Malayali castes, widows are allowed to re-marry among all classes of the population of the State. Notwithstanding this, the proportion of widows is still high here as compared with that in European countries, which seems to be due, among other causes, to the greater disparity between the ages of husbands and wives here than in the latter.

The remarks contained in the preceding paragraphs are borne out and illustrated in different forms by the figures given in Subsidiary Tables IX to XII. It will be seen from them that it is very unusual here for grown-up men and still more

so for grown-up women to remain unmarried, and that the highest proportion of married men and women is found at the early age-periods of 25-30 and 20-25 respectively. They show further that among 10,000 unmarried men and an equal number of unmarried women, only 102 men and 61 women are of the age of 40 and over, the corresponding figures for the Madras Presidency being 108 and 62 respectively, while there are 325 old bachelors and 148 old maids, against 268 and 109 respectively in the Madras Presidency, in 10,000 of each sex of the age of 40 and over. In the same number of men and of women of 40 and over, there are 1522 widowers and as many as 6125 widows as compared with 1336 and 6282 in the Presidency. Again, in 10,000 married men and of married women, there are only 21 boys and 255 girls below the age of 15, against 134 boys and 792 girls in the Madras Presidency.

71. **Civil condition by religion.**—The different religious communities of the State present almost the same features in regard to their civil condition, (Subsidiary Tables VII and XIV). The universality of marriage and the early age at which it takes place are, if anything, more marked among Musalmans and Christians than among Hindus. The percentages of married males between the ages of 15 and 40 among the Hindus, Musalmans and Christians are 54, 55 and 64 respectively, while those of married females are 72, 76 and 80. Married males of the age of 40 and upwards form 81, 88 and 81 per cent respectively of the men of that group in the three communities, while the percentages of married females in the same age period are 36, 40 and 42 respectively. There are 445 widows to every 100 widowers among the Hindus, 484 among the Musalmans and 332 among the Christians. The comparatively low proportion of widows among the Christians seems to be due to the fact that there is generally less disparity between the ages of husbands and wives among them than among the Hindus and Musalmans.

72. **Civil condition by caste.**—A perusal of Imperial Table XIV and Subsidiary Tables VII and VIII which give the statistics of civil condition for certain selected castes and races, shows the distinctive characteristics in this respect of the different communities that compose the population of this State. These communities may for this purpose be roughly grouped into three classes—(1) *Marumakkathayam* Malayalis, (2) *Makkathayam* Malayalis and (3) Non-Malayalis. Marriage at a tender age is the rule among the last group, rare among the second and rarer still among the first, while the enforcement of perpetual widowhood is almost confined to the last group. Taking the Nayers, Malayali Brahmans and other Brahmans as typical of the three groups respectively, we find that, in every 100 boys and 100 girls below the age of 15, one boy and 18 girls are married among non-Malayali Brahmans, no boys and 1 girl among the Malayali Brahmans, and no boys and 2 girls among the Nayers. Between the ages of 15 and 40, 50 per cent. of the males and 21 per cent. of the females are unmarried among the Nayers, 50 per cent. of the males and 18 per cent. of the females among the Malayali Brahmans and 30 per cent. of the males and 5 per cent. of the females among the other Brahmans. In regard to widowhood, the statistics do not seem to be fully reliable, for the percentages of widowers between the ages 15 and 40 among the three groups are 2, 1 and 1 respectively, and of widows 14, 10 and 14 respectively, while the percentages of widowers above the age of 40 are 17, 6 and 15, and of widows 69, 64 and 66 respectively. The truth seems to be that many Nayar men and women, who were only temporarily single at the time of the census by the death or divorce of their partners, but who might at a future date be re-united in *Sambandham* are returned as widowed, which accounts for the unexpectedly high proportion of widowers and widows among them. But this kind of widowhood is not to be understood in most cases to be the disconsolate state that it is among other communities.

73. **Civil condition and the proportion of sexes.**—We have already seen that there are 1,004 females for every 1,000 males. This is in keeping with the statistics of civil condition, for there are 1,012 wives for every 1,000 husbands (Subsidiary Table XV). Just as there are more females than males among the Hindus and more males than females among the Musalmans and Christians, there are more wives than husbands among the former and more husbands than wives among the latter. Among the Musalmans and Christians, there are only 965 and 974 females for every 1,000 males, and 988 and 986 wives for every 1,000 husbands respectively. The preponderance of wives over husbands may be due, among other causes, to the circumstance that several Brahmans united in *Sambandham* to Nayar and Ambalavasi women, may have returned themselves as unmarried or widowed, while the women concerned returned themselves as married. But the explanation for the deficiency in the number of wives among the Musalmans and Christians is not very obvious, as polyandry is strictly prohibited among them, while polygamy is not quite uncommon among the former. It may possibly be due to the short counting of females among them or to there being more temporary male settlers belonging to these sections than those belonging to the Hindus.

SUBSIDIARY TABLE I.

Showing the Age Return taken at random of 100,000 persons of each sex in the Cochin State.

AGE.	TOTAL.	MALES.	FEMALES.	AGE.	TOTAL.	MALES.	FEMALES.
0	6,162	2,936	3,226	50	5,497	2,468	3,029
1	4,388	2,147	2,241	51	256	145	111
2	5,073	2,477	2,596	52	656	360	296
3	5,570	2,732	2,838	53	300	177	123
4	5,576	2,746	2,830	54	306	170	136
5	6,374	3,235	3,139	55	2,115	994	1,121
6	5,006	2,580	2,426	56	429	236	193
7	5,241	2,522	2,719	57	259	162	97
8	5,851	3,071	2,780	58	596	297	299
9	5,516	1,663	1,853	59	166	91	75
10	6,552	3,368	3,184	60	3,323	1,372	1,951
11	2,749	1,327	1,422	61	148	88	60
12	7,966	4,333	3,633	62	337	177	160
13	3,120	1,573	1,547	63	186	109	77
14	4,529	2,363	2,166	64	184	101	83
15	4,696	2,407	2,289	65	883	402	481
16	5,275	2,786	2,489	66	173	93	80
17	2,422	1,185	1,287	67	120	54	66
18	6,686	3,267	3,419	68	206	92	114
19	1,479	780	699	69	52	27	25
20	8,412	3,731	4,678	70	1,152	443	709
21	1,437	760	677	71	57	33	24
22	5,024	2,493	2,531	72	134	66	68
23	1,761	936	825	73	58	25	33
24	2,820	1,518	1,302	74	47	21	26
25	8,748	4,053	4,695	75	346	132	214
26	2,241	1,204	1,037	76	90	54	36
27	1,659	848	811	77	31	9	22
28	5,009	2,520	2,489	78	60	21	39
29	702	399	303	79	19	7	12
30	10,146	4,887	5,259	80	236	83	153
31	617	363	254	81	12	5	7
32	2,560	1,458	1,102	82	23	8	15
33	926	518	408	83	7	3	4
34	843	459	384	84	17	5	12
35	7,030	3,638	3,392	85	46	17	29
36	1,271	656	615	86	8	5	3
37	772	421	351	87	7	4	3
38	2,635	1,473	1,162	88	9	3	6
39	182	234	193	89	2	2	...
40	8,656	4,341	4,315	90	45	13	32
41	332	197	135	91	1	...	1
42	1,275	712	563	92	2	1	1
43	482	275	207	93	1	1	...
44	438	243	195	94	1	...	1
45	4,289	2,162	2,118	95	2	1	1
46	543	315	228	96	3	...	3
47	452	264	188	97	...	...	...
48	1,345	703	642	98	1	...	1
49	282	161	121	GRAND TOTAL	200,000	100,000	100,000

SUBSIDIARY TABLE II.

Age distribution of 10,000 of each sex in 1901 and 1891.

AGE PERIOD	1901			1891		
	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7
0 — 5	1,384.8	1,366.5	1,403.1	1,426.7	1,376.8	1,476.9
5 — 10	1,362.6	1,385.6	1,339.7	1,331.9	1,352.5	1,311.2
10 — 15	1,273.7	1,321.6	1,225.9	1,207.9	1,267.6	1,147.5
Total 0 — 15	4,021.1	4,073.7	3,968.7	3,966.5	3,996.4	3,935.6
15 — 20	974.7	970.2	979.2	945.2	944.1	946.2
20 — 25	930.3	885.5	974.8	881.1	824.1	938.1
25 — 30	887.6	865.2	909.9	909.3	874.6	942.8
30 — 35	733.1	717.3	719.1	778.2	781.0	775.3
35 — 40	597.2	639.2	555.2	634.1	687.6	580.8
Total 15 — 40	4,122.9	4,107.4	4,138.2	4,148.2	4,111.4	4,184.2
40 — 45	541.1	519.2	533.1	562.2	583.5	540.8
45 — 50	354.3	363.8	344.7	355.1	380.3	329.7
50 — 55	353.9	338.2	369.5	348.5	348.5	364.1
55 — 60	188.3	193.2	183.6	179.8	185.5	173.9
Total 40 — 60	1,437.6	1,414.4	1,420.9	1,453.6	1,497.8	1,408.5
60 and over	417.2	373.4	460.9	429.8	392.1	469.8
Not Stated	1.2	1.1	1.3	1.9	2.0	1.9
Total	10,000	10,000	10,000	10,000	10,000	10,000
Mean age	23.3	23.2	23.4	23.06	23.08	23.05

SUBSIDIARY TABLE III.

Age distribution of 10,000 of each sex by Religion.

AGE PERIOD	HINDU		MUSALMAN		CHRISTIAN		JEW		ANIMISTIC	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
0 — 1	299.6	302.6	323.9	343.1	317.4	340.3	219	152.8	314.6	327.1
1 — 2	230.9	228.1	238.7	259.3	254.4	259.6	161.2	186.7	172.5	254.4
2 — 3	255.6	266.2	294.0	288.1	255.1	265	219	254.7	233.4	321.9
3 — 4	278.8	287.3	288.5	304.1	289.3	290.1	182.5	237.7	309.5	317.9
4 — 5	269.8	279.4	332.5	334.1	308.7	306.5	292	305.4	319.6	394.6
Total 0 — 5	1,334.7	1,363.6	1,477.6	1,529.0	1,424.9	1,470.5	1,076.7	1,137.3	1,349.6	1,615.9
5 — 10	1,363.8	1,299.1	1,383.6	1,422.2	1,445.3	1,432.8	1,131.5	1,256.6	1,491.6	1,484.9
10 — 15	1,294.1	1,189.7	1,399.1	1,339.3	1,377.1	1,398.1	1,149.8	1,103.7	1,288.7	1,095.5
Total 10 — 15	3,992.6	3,852.4	4,260.3	4,290.5	4,247.3	4,296.4	3,358.0	3,497.6	4,129.9	4,226.3
15 — 20	967.1	976.8	953.3	993.1	985.5	983.2	1,168.0	10,86.6	796.5	929.4
20 — 25	893.9	968.7	881.1	970.9	869.3	993.6	839.5	967.8	624.1	1,017.7
25 — 30	871.8	916.9	844.0	886.1	851.4	893.8	730	730.0	989.3	1,035.3
30 — 35	766.8	741.2	739.4	762.5	693.6	644.8	803	730.0	847.3	726.9
35 — 40	650.7	564.2	617.1	505.1	612.3	541.2	620.5	594.2	720.4	700.9
Total 15 — 40	4,150.3	4,167.8	4,031.9	4,118.0	4,012.1	4,056.6	4,161.0	4,108.6	3,977.6	4,460.2
40 — 45	560.6	555.9	561.6	516.3	509.8	474.2	601.2	594.2	771.2	441.3
45 — 50	383.7	348.9	339.0	278.2	369.1	353.8	511	339.3	426.2	202.5
50 — 55	353.9	389.9	513.0	310.6	302.5	327.0	383.3	594.2	324.7	321.9
55 — 60	194.7	188.4	173.8	140	195.2	182.7	255.5	237.6	101.5	114.2
Total 40 — 60	1,472.9	1,483.1	1,887.4	1,245.1	1,376.6	1,337.7	1,751.1	1,765.6	1,623.6	1,079.9
60 and over	383.1	495.3	315.6	344	363.2	398.3	739	625.2	268.9	233.6
Not stated	1.1	1.4	1.8	2.4	8	1.0	...	...	...	...
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
Mean age	23.5	23.9	22.5	22.0	22.6	22.5	26.3	25.3	23.3	22.1

SUBSIDIARY TABLE IV.

General proportion of sexes by Taluks.

TALUKS.	FEMALES TO 1,000 MALES.		
	1901	1891	1881
1	2	3	4
Cochin	940.6	941	956
Kanayanur	944.6	945	949
Cranganur	930.9	982	970
Mukundapuram	1,014.4	1,001	974
Trichur	1,025.2	1,025	1,022
Talapilli	1,047.9	1,037	1,011
Chittur	1,053.6	1,050	1,047
TOTAL	1,004	998	989

SUBSIDIARY TABLE V.

Proportion of sexes by age and religion.

AGE-PERIOD.	FEMALES TO 1,000 MALES.					
	All religions.	Hindus.	Musalman.	Christians.	Jews.	Animists.
1	2	3	4	5	6	7
0 — 5	1,030.8	1,040.8	998.7	1,010.9	1,169.5	1,191.7
5 — 10	970.7	970.4	992.2	964.7	1,193.5	972.8
10 — 15	931.3	936.6	923.9	921.3	1,031.7	830.7
15 — 20	1,013.3	1,029.0	1,005.0	971.3	1,000	1,140.1
20 — 25	1,105.2	1,103.5	1,063.8	1,112.8	1,239.1	1,593.5
25 — 30	1,055.8	1,071.9	1,013.6	1,021.9	1,075	1,071.8
30 — 35	966.2	984.7	995.6	904.9	977.3	838.3
35 — 40	872.0	833.2	790.2	859.8	1,029.4	950.7
40 — 45	974.4	1,010.2	887.6	905.4	1,060.6	551.2
45 — 50	951.3	980.4	792.5	934.1	714.3	461.3
50 — 55	1,096.9	1,122.5	958.5	1,053.6	1,666.6	963.7
55 — 60	954.8	985.8	778.0	912.2	1,000	1,103
60 and over	1,239.1	1,317.4	1,052.6	1,067.2	925	849
Not stated	1,227.3	1,225.8	1,200	1,250	...	...
TOTAL	1,004.0	1,018.8	965.3	974.4	1,074.8	977.2

SUBSIDIARY TABLE VI.

Proportion of sexes in selected castes, tribes or races.

CASTE, TRIBE OR RACE.	FEMALES TO 1,000 MALES.							
	All ages.	0-5	5-12	12-15	15-20	20-40	40 & over.	Not stated.
	2	3	4	5	6	7	8	9
HINDU—								
Ambalavasi	1,027.9	870.9	909.4	984.1	1,002.8	983.8	1,260.6	1,000
Brahman Malayali	911.9	1,084.7	1,041.7	936.4	758.1	740.3	1,084.1	...
" Tamil	924.7	1,038.5	1,034.5	704.7	918.4	859	967.1	...
" Konkani	901.4	1,094.7	849	618.3	813.9	890.3	967	...
" Others	470	966.1	968.9	378.7	530.5	336.8	448.9	...
TOTAL BRAHMANS	887.4	1,055.5	988.1	731.9	837.5	795.5	949.8	...
Iluvan	1,016.4	1,047.5	988.3	971.2	1,006.7	1,039.6	1,015.8	...
Kaduppattan	1,016.9	976.2	988.9	1,022.0	956.6	1,011.7	1,110.1	...
Kammalan	1,037.7	1,059.3	990.5	929.7	1,087	1,050.1	1,075.4	...
Kshatriya Malayali	1,009	808.2	1,106.6	777.8	893.7	1,008	1,147.6	...
" Others	659	1,913	875	761.9	1,148.1	440.2	526.3	...
Kudumi Chetti	859.2	949.7	679.7	760.5	1,064.4	849.5	192	...
Nayar	1,078	1,003	943.4	940.3	1,080.2	1,041.6	1,385.4	250
Low Caste Nayar	1,078.4	916	911.6	896.1	1,212.8	1,084.4	1,172.3	...
Pulayan	1,076.7	1,118.4	948.4	972.2	1,196.2	1,150.1	1,012.8	...
Valan	912.1	950.8	918.3	904.8	901.9	922.5	871.3	...
MUSALMAN—								
Mappilla (Jonakan)	967.3	1,007.6	1,000	886.2	1014	985	878.7	...
CHRISTIAN—								
European	410.3	14.9	...	...	500	705.9	200	...
Eurasian	1,055	1,193.2	886.5	942	1,157.3	1,161	896.3	...
Native Christian	974	1,010.2	964.4	897.1	969.7	987.5	972.3	1,250

SUBSIDIARY TABLE VII.

Distribution by civil condition of 100 of each sex between 15 & 40 and 40 & over by religions and selected castes.

RELIGION AND CASTE.	15-40.						40 AND OVER.					
	MALES.			FEMALES.			MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13
All religions	40.5	57.1	2.4	16.1	74.0	9.0	3.2	81.6	15.2	1.5	87.3	61.2
Hindu	42.8	54.6	2.6	17.2	71.8	11.0	3.8	81.1	15.1	1.6	85.7	62.7
Musalman	42.1	55.6	2.3	14.6	76.2	9.2	1.7	88.5	9.8	1.5	40.0	58.5
Christian	33.8	64.3	1.9	13.0	79.9	7.1	2.0	80.9	17.1	.9	41.7	57.4
Brahman Malayali	50.7	48.3	1.0	18.4	71.1	10.5	13.3	79.3	6.2	3.8	31.8	64.4
Other Brahmans	30.2	68.4	1.4	.5	85.2	14.3	4.5	80.2	15.3	.2	33.5	66.3
Ambalavasi	59.8	39.7	1.5	18.0	72.9	9.1	12.0	75.8	12.2	2.0	30.7	67.3
Nayar	59.2	38.5	2.3	21.3	61.9	12.3	8.4	74.8	15.8	2.5	28.3	69.2
Low Caste Nayar	46.8	50.7	2.5	19.7	66.1	14.2	5.0	78.0	17.0	2.0	28.0	70.0
Iluvan	39.8	58.3	2.9	18.7	71.5	9.8	1.9	83.2	14.9	1.2	39.4	55.4
Kammalan	41.6	56.3	2.1	22.6	67.9	9.5	1.5	87.3	11.1	1.6	38.3	60.1

SUBSIDIARY TABLE VIII-A.

Civil condition by age of 1,000 unmarried persons of each sex by selected castes, tribes or races.

CASTE, TRIBE OR RACE.	PERSONS.		0-5		5-12		12-15		15-20		20-40		40 & OVER.		NOT STATED.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
HINDU—																
Ambalavasi	649.3	408.6	136.3	123.7	167.2	148.2	67.8	53.5	94.3	34.8	159.1	38.5	24.4	5.0	3	...
Brahman Malayali	555.4	396.6	91.6	108.9	128.9	146.6	65.7	60.2	92.5	45.8	141.7	23.6	34.9	11.5	...	...
" Tamil	482.8	318.0	130.2	147.1	166.7	164.9	76.8	4.8	67.7	4	35.1	3	5.6	5	...	...
" Konkani	504.3	277.9	99.7	121.0	160.8	146.1	69.5	5.5	88.1	2.3	76.3	2.6	9.9	3	...	...
" Others	469.1	270.9	55.2	113.5	77.7	141.4	58.9	13.9	79.6	...	159.2	2.0	38.4	...	...	...
TOTAL BRAHMANS	501.6	323.3	110.9	131.9	151.9	155.8	71.7	16.8	78.2	10.3	74.2	5.7	14.7	2.7	...	...
Iluvan	579.4	486.7	137.9	142.1	194.9	188.2	85.5	77.8	89.9	50.8	67.7	26.2	3.4	2.1	...	...
Kaduppattan	576.7	443.8	136.3	130.9	180.9	174.5	75.3	68.8	95.1	42.4	85.4	24.7	3.6	2.6	...	...
Kammalan	585.7	489.7	135.0	137.8	188.1	179.5	87.4	73.8	91.3	59.6	81.1	36.1	2.7	2.2	...	...
Kshatriya Malayali	637.4	430.8	159.9	127.2	168.1	185.3	81.1	58.0	99.1	26.7	110.4	29.2	18.0	4.5	...	...
" Others	364.1	389.1	58.9	171.2	100.0	136.2	51.3	46.7	51.3	23.3	82.1	7.8	20.5	3.9	...	...
Kudumi Chetti	506.8	276.5	115.9	128.1	170.1	123.3	64.8	7.8	78.5	5.2	73.1	10.8	4.3	1.4	...	...
Nayar	664.8	443.7	135.9	127.1	181.7	159.4	80.6	63.1	98.6	45.3	153.2	43.1	14.8	5.7	...	...
Low Caste Nayar	604.9	418.2	139.1	117.3	178.4	150.6	80.8	59.6	96.7	40.1	101.6	45.9	8.8	4.6	...	...
Pulayan	553.4	459.2	143.6	149.2	193.5	176.3	74.4	61.3	75.7	42.7	61.2	26.6	4.9	3.1	...	...
Valan	563.3	446.6	139.6	145.5	170.2	171.2	76.9	68.7	98.2	44.9	75.1	14.5	3.3	1.8	...	...
MUSALMAN—																
Mappilla (Jonakan)	600.8	491.2	149.3	155.5	189.4	195.4	89.8	76.3	88.2	41.9	81.1	19.9	2.9	2.2	...	...
CHRISTIAN—																
European	589.7	312.5	179.5	62.5	25.6	...	51.3	...	51.3	62.5	205.1	187.5	76.9	...	...	...
Eurasian	627.2	555.4	121.0	136.4	193.9	176.0	94.9	82.1	118.3	95.2	92.2	63.9	6.9	1.3	...	...
Native Christian	561.9	466.2	142.6	147.4	194.7	191.9	86.6	72.7	84.6	38.3	50.2	13.7	3.3	1.7	...	...

SUBSIDIARY TABLE VIII-B.

Civil condition by age of 1,000 married persons of each sex by selected castes, tribes or races.

CASTE, TRIBE OR RACE.	PERSONS.		0-5		5-12		12-15		15-20		20-40		40 AND OVER.		NOT STATED.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
HINDU—																
Ambalavasi	319.2	385.4	...	...	3	...	5	11.6	1.9	57.7	162.1	239.4	154.5	76.7	...	...
Brahman Malayali	424.4	371.1	...	...	...	7	...	7.2	8.7	36.6	214.3	231.3	201.4	95.2	...	...
" Tamil	478.6	491.7	...	...	4	21.9	3.4	55.2	31.0	93.3	281.4	248.3	162.5	72.9	...	...
" Konkani	457.1	486.2	...	...	8	6.1	1.3	50.0	17.3	89.9	250.5	262.4	187.3	77.7	...	...
" Others	487.8	500.0	...	...	...	17.9	2.8	35.9	13.1	103.6	287.5	278.9	184.5	63.7	...	...
TOTAL BRAHMANS	463.3	465.6	...	...	4	13.7	2.2	43.4	22.2	81.1	261.1	249.1	177.5	78.4	...	...
Iluvan	393.0	368.9	...	...	1	5	...	4.9	8.3	44.8	228.1	249.9	145.4	68.8	...	...
Kaduppattan	382.9	374.7	...	...	1.5	...	6.9	4.3	49.0	219.7	247.2	159.9	69.9	...	...	...
Kammalan	396.2	369.9	...	...	1	2	...	4.3	7.4	42.2	225.6	244.6	152.8	69.5	...	...
Kshatriya Malayali	340.1	408.5	...	...	...	...	4.5	6.8	61.7	171.2	256.7	162.2	82.6	...	...	...
" Others	579.5	490.3	...	...	2.6	...	2.6	15.6	17.9	93.4	379.5	235.7	176.9	85.6	...	...
Kudumi Chetti	453.3	504.2	...	...	2	11.4	1.0	49.9	14.2	105.1	288.8	288.5	154.0	54.3	...	...
Nayar	295.7	341.1	...	...	...	3	...	7.3	1.9	51.1	161.8	218.0	131.8	64.3	1	...
Low Caste Nayar	353.7	361.8	...	...	4	1	...	7.8	2.1	68.1	212.7	221.6	138.5	63.2	...	...
Pulayan	403.8	400.3	...	...	2	8	...	6.3	9.2	50.4	230.9	263.6	162.9	79.1	...	...
Valan	395.9	418.4	...	...	1	4	...	7.5	6.3	57.1	224.9	270.1	163.7	83.8	...	...
MUSALMAN—																
Mappilla (Jonakan)	372.3	386.1	...	...	1	1	...	5	6.3	4.8	53.3	217.6	260.8	149.8	65.3	...
CHRISTIAN—																
European	334.6	625.0	...	...	...	...	...	...	...	...	230.8	500.0	153.8	125	...	...
Eurasian	332.9	335.1	...	...	...	...	...	2.6	4.1	39.1	17.7	219.0	151.3	74.3	...	...
Native Christian	400.5	405.5	...	...	1	1	...	7.8	13.6	58.8	244.9	265.6	140.8	72.3	1	1

SUBSIDIARY TABLE VIII-C.

Civil condition by age of 1,000 widowed persons of each sex by selected castes, tribes or races.

CASTE, TRIBE OR RACE.	PERSONS.				0-5				5-12				12-15				15-20				20-40				40 AND OVER.				NOT STATED.			
	Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.	
1	2	3			4	5	6	7	8	9		10	11	12	13	14	15	16	17													
INDU—																																
Amulavasi	31.4	205.9																														
Brahman Malayali	20.3	232.3																														
" Tamil	38.6	190.3																														
" Konkani	38.6	235.9																														
" Others	43.1	229.1																														
TOTAL BRAHMANS	35.2	211.0																														
Iluvan	37.6	144.4																														
Kadupattan	40.5	181.1																														
Kannalan	28.2	149.5																														
Kshatriya Malayali	22.5	160.7																														
" Others	56.4	120.6																														
Kudumi Chetti	39.9	219.3																														
Nayar	39.6	215.2																														
Low Caste Nayar	41.1	220.0																														
Pulayan	42.8	140.5																														
Valan	40.8	134.9																														
USALMAN—																																
Mappila (Jonakan)	26.3	122.7																														
TRISTIAN—																																
European	25.6	62.5																														
European	39.9	109.5																														
Native Christian	37.6	128.3																														

SUBSIDIARY TABLE IX.

Distribution of 10,000 of each sex by age and civil condition.

AGE.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
	1	2	3	4	5	6
0-5	1,367	..	..	1,403	..	..
5-10	1,385	..	..	1,337	3	..
10-15	1,314	8	..	1,128	96	2
15-20	876	92	2	423	536	20
20-25	482	391	13	118	804	52
25-30	191	648	25	58	767	86
30-35	74	643	30	39	558	122
35-40	30	569	31	27	397	132
40-45	25	482	42	18	302	213
45-50	13	315	36	4	174	167
50-55	9	279	50	3	122	245
55-60	5	155	34	1	53	129
60 and over	6	252	116	2	54	405
Not stated	..	1	..	..	..	..
TOTAL	5,786	3,835	379	4,561	3,866	1,573

SUBSIDIARY TABLE X.

Distribution by civil condition and main age periods of 10,000 of each sex.

AGE.	UNMARRIED.		MARRIED.		WIDOWED.		FEMALES PER 1,000 MALES.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
	2	3	4	5	6	7	8	9	10
0-10	2,752	2,740	..	3	..	..	999.63	8,285.71	..
10-15	1,314	1,128	8	96	..	2	861.91	12,806.55	13,333.33
15-40	1,663	665	2,344	3,062	100	411	401.32	1,311.63	4,125.03
40 and over	59	28	1,483	705	277	1,160	474.56	477.71	4,205.47
All ages	5,786	4,561	3,835	3,866	377	1,573	791.07	1,012.36	4,187.12

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CHAPTER V.

EDUCATION.



74. **General Remarks.**—In 1891, literacy or otherwise of the persons enumerated was recorded by entering in regard to each person whether he or she was (1) 'learning', (2) 'literate', or (3) 'illiterate', the first two of which necessarily overlapped each other in several cases. But at the present census this three-fold division was dispensed with in favour of a simpler and a more intelligible return, and each person enumerated was shown merely as either 'literate' or 'illiterate.' The instructions issued in this behalf required that if a person was able *both* to read and write any language or languages, he or she was to be entered in column 14 of the schedule as literate, adding the name of the language, or of the languages in the order of proficiency when a person knew more than one. The standard of proficiency prescribed was simple and intelligible enough, but it had the disadvantage of classing together for this purpose a person of the highest literary attainments in one or more languages and a person who is just able to spell through or scribble imperfectly a few words in some one language. This however is unavoidable in an undertaking of this kind.

Malayalam is the vernacular of the State, and no less than 88 per cent. of the people have returned it as their mother-tongue. Of the total number of literates, 95 per cent. are literate in Malayalam, many of those whose mother-tongue is Tamil, Telugu or Konkani being literate only in Malayalam, or literate in Malayalam as well. The Tamilians and Konkanis are more so than the Telugus, as they have been domiciled in the State for a much longer period than the latter. The entry of literacy in the vernaculars was comparatively easy, as the enumerators generally were more or less acquainted with the kind of persons they enumerated, and could easily form an opinion of their qualifications. But the practical application of the test of literacy, simple as the standard is, was rather difficult in regard to English, as most of the enumerators were not English knowing men, and even if they knew English, it was rather difficult for them to determine when a person could be correctly returned as literate in English and when not. In the course of the preliminary enumeration, several English knowing supervisors and enumerators, themselves graduates or under-graduates, referred the question of standard to me, and, to use the name of a standard current in Southern India, I fixed the Lower Secondary Standard, or possession of knowledge approaching that standard, as the minimum qualification for being returned as literate in English, since that is the lowest test qualifying for Government service. Though as a standard it was comparatively high, the returns of literacy in English have the merit of including only those who are really able to read and write that language.

From Imperial Table VIII, we gather that, out of a total population of 8,12,025 distributed between urban and rural areas in the proportion of nearly 1 to 9, only 1,08,979 persons, consisting of 90,709 males and 18,270 females, are literate, and of these again, 20,465 or nearly 19 per cent. are found in the urban tracts, the remainder being scattered over rural areas. Of the literates again, 1,03,839 or 95 per cent. are literate in Malayalam, 3,750 or 3 per cent. literate in Tamil, 196 in Telugu and Canarese together, 993 in other Indian vernaculars and in the European languages excluding English. Taking English literacy, we find that, of the total strength, 4,884 persons made up of 4,389 males and 495 females are literate in that language, 201 persons, (87 males and 114 females), being

literate in English alone. Of the English literates, 2,788 and 2,096 are found in urban and rural tracts respectively. These results are tabulated into four age-periods of 0 to 10, 10 to 15, 15 to 20 and 20 and over, the first three of which fairly correspond in educational parlance to the three well-known standards of Primary, Lower Secondary and Upper Secondary education. The figures are reduced to proportional forms in the Subsidiary Tables annexed to the chapter, so as more fully to exhibit the extent and depth to which literacy has permeated the several sections of the population, and its relative prevalence in the various parts of the State.

75. **Education by age and sex.**—In Subsidiary Table I, the literacy of the population as a whole is arranged into the four age-periods specified above. The figures show not only how comparatively small the number of persons who can boast of being able to read and write is, but also what great disparity there exists between the two sexes, for, out of 1,000 persons of all religions and of both sexes, only 134 persons are literate at all, and of 1,000 persons of each sex, only 224 males and 45 females have that qualification; in other words, only a little over 13 per cent. of the population, nearly 23 per cent. of the males and less than 5 per cent. of the females, are able to read and write. Low as this proportion is, the statistics compare very favourably with those of some other parts of India in this respect.

In the subjoined statement, the number of literates in 1,000 of the total population of the State is compared with the figures of other States and Districts reduced to the same proportional forms. Further details will be found in Subsidiary Table II.

States, Districts, &c.	No. of literates in 1,000 of the population.			No. of literates in English in 1,000 of the population.		
		Males.	Females.		Males.	Females.
Cochin	..	134	224	45	6	11
Travancore	..	124	215	31	5	9
Baroda	..	88	163	8	3	5
Mysore	..	48	89	6	4	6
Tanjore	..	101	203	9	8	16
Malabar	..	101	172	30	5	9
Coimbatore	..	51	97	6	3	6
Madras	..	227	360	91	66	141
Madras Presidency	..	68	119	9	5	9

Though the above figures show that Cochin is ahead of her immediate neighbours, Travancore, Malabar and Coimbatore, or Mysore and Baroda, two of the most important of the Native States in India, or Tanjore, the most advanced District of the Presidency excepting Madras, or the Presidency taken as a whole, they are far from being satisfactory when we reflect what a difficult task the State has to undertake in attempting to raise the people from the stupendous mass of ignorance in which a considerable majority of them are still steeped.

If we look at the figures with special reference to the four age-periods mentioned above, it is seen that, at the second stage of 10 to 15, the relative number of literates is 115 per mille (168 males and 59 females), which is a little over ten times what it is in the first period. The next period also shows an increase, though not quite so high, the figure being 179, (282 males and 77 females). At the last stage which covers the balance of the population, there is again a rise in the figures. If in this connection, we glance at Imperial Table VIII, we shall find that 4,06,350 or a little over 50 per cent. of the population are above the age of 19, and the same table shows that of the total number of literates, 80,297 or nearly 74 per cent. are above the same age, in other words, nearly three-fourths of the literates are found among one half of the population.

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*Diagram illustrating the prevalence of education
amongst the population of Cochin as compared with other States &c.*

Number per thousand	Cochin	Kanayanur	Cranganur	Mukunda- puram	Trichur	Talapilli	Chittur	Cochin State	Travancore	Malabar	Madras Presidency	Number per thousand
200												200
190												190
180												180
170												170
160												160
150												150
140												140
130												130
120												120
110												110
100												100
90												90
80												80
70												70
60												60
50												50
40												40
30												30
20												20
10												10

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The preponderance of literate persons in the last age-period, that is, among persons of 20 years of age and over, is true in respect only of males. As regards females, the relative strength of literates is highest in the third stage, that is, amongst those between 15 and 20, and it is remarkable that even among girls between 10 and 15, literacy prevails in a greater measure than among females of 20 years of age and upwards. This brings out in bold relief the steady progress of education among the fair sex, while the conclusion in respect of the other sex is certainly not cheerful, as will be shown later on.

With respect to the relative prevalence of literacy among the two sexes, it is to be noted that to a thousand literate males of all ages there are only 201 literate females, but this disparity, greatest in the last age-period, diminishes gradually with each step downwards in the age scale, so that there are, between the ages of 0 and 10, as many as 389 literate girls to a thousand boys possessing that qualification.

76. **Local distribution of literacy.**—Subsidiary Table III deals with the extent of literacy in the several Taluks of the State. In the matter of education especially of the males, the Kanayanur Taluk stands first with 174 persons, (284 males and 57 females), returned as literate in a thousand of the population. This is but natural, for it contains the capital of the State, which attracts to it a large number of literate persons, and affords greater facilities for education than the other Taluks. Besides the Primary and Secondary schools, Sirkar and aided, in the several Proverthies of the Taluk, there are at Ernakulam a Government Second Grade College, an aided High School under the management of the Roman Catholic Mission for the education of boys, and a Government Caste Girls' School and an aided Convent School for the instruction of girls. The Trichur Taluk comes next with 161 persons, (258 males and 66 females). Trichur is one of the most important towns with early historic associations and is the head-quarters of some of the chief administrative departments of the State. It has besides two High Schools for boys, one Government, and the other under the management of the Church Mission Society aided by the Darbar, two Sirkar Girls' Schools, one for Caste Hindus and the other for Christians, and an aided Mission Girls' School. It is moreover the seat of the more important of the two endowed Vedic Colleges in Kerala. Kanayanur, which stands first in the relative strength of its literate males, yields the palm to Trichur in the matter of female education, the proportionate strength of female literates being 66 in the latter Taluk against 57 in the former. Cochin takes the third place with 153 persons, (251 males and 48 females). Cranganur, Talapilli, Chittur and Mukundapuram all come below the State average, the last two, with nearly equal figures, being the most backward, having but less than 100 literates in 1,000. These two Taluks, it will be remembered, contain the largest forest area, and have a larger agricultural population than the rest. Taking English literacy, we see that Kanayanur, naturally enough, again occupies the first place, and Trichur the second, for reasons already given. In this respect, Cochin however gives place to Chittur, while there is very little to choose between Mukundapuram and Talapilli; Cranganur takes the last place, as it was the last Taluk to enjoy the benefit of an English school.

In point of English literacy of the females, Kanayanur and Trichur are the only Taluks worth mention, as in the other Taluks Anglo-Vernacular Schools for girls were opened but recently. This table is of great importance from an administrative point of view, as the figures point clearly to the direction in which the State efforts are to be extended in the matter of education.

77. Education by age, sex and religion.—

These are given in Subsidiary Tables IV to VII. While the general average of literate persons in the State is 134 in a thousand, the followers of the several religions present wide divergences from the standard. Among Hindus, the proportion of the instructed falls short of the mean figure by 7, among Musalmans, it is only just one half of it, while among Christians and Jews, the figures rise to 174 and 208 respectively. The Animists are practically 'analphabetes,' there being only one literate person in a thousand of their number. The greatest proportion of literate males (376) is found among the Jews; the Christians, Hindus and Musalmans follow one another with 271, 217 and 125 literates respectively. In point of literacy of the females, the Jewish section with 51 literates comes below the Christian community with 73 literate females, the Hindus take the third place with 39 females in the same number, while the Musalmans again occupy the last place, the number of females able to read and write being but 6. With regard to the ages of literates, the statistics relating to the various religionists exhibit more or less the same features as those of the general population. While in the case of females, there is a sudden drop at the last period, the relative strength of male literates is greater in the last than in the third period. Before passing on to review the next Tables, it must be observed that the Jews form but a very small proportion of the total population of the State, and their literary attainments are of the most elementary character, knowing but just enough of the vernacular to enable them to carry on their mercantile transactions. Those amongst them that have any pretensions to higher education can be counted on one's fingers. The Christians forming about a fourth of the population of the State are much better off than the other religionists, as to every church is attached a primary school, which the children of the congregation are easily brought to attend, and where they are taught reading, writing and certain scriptural lessons. The influence exercised by the native clergy in this direction is ably supplemented by the labours of missionaries, both Protestant and Roman Catholic, though as yet the results produced by the former are proportionately small, in view of the sectarian prejudices, which, however, are giving place to a more reasonable and intelligent view of things. The Hindus form a little over 68 per cent. of the population, and the comparatively low proportion of literates among them is largely due to the high percentage of the low castes, who on account of their social disabilities, their poverty and the nature of their occupation are very backward in the matter of education. Lastly, we have to deal with the Mahommedan section of the population forming nearly 7 per cent. of the total strength. The nature of their occupations in life and their general disinclination to take kindly to literary pursuits have always stood in the way of their progress, and they are likely to continue in the same state, unless, by some bold resolve, they themselves make up their minds to better their condition in this respect. Some acquaintance with scraps of the Koran, even the study of which is not compulsory, is all the knowledge that they can boast of. The condition of the fair sex amongst them is most deplorable in the matter of education.

78. Education by selected castes, tribes or races.—The statistics contained in Imperial Table IX which deals with the subject are condensed into proportional forms in Subsidiary Tables VIII and IX. Columns 2 to 4 of the former give the number of literates in each of the selected castes out of every 1,000 of the literate population. First among the groups selected ranks the Native Christian community with 311 literates in every thousand literates in the State, and this pre-eminent position is maintained by them even more markedly in regard to the proportion which the literate females among them bear to the total literates of that sex in the State, the figure for females being 380 against

297 for the other sex. They are at a distance followed by the Nayers, amongst whom the relative number of literates is 273, the males numbering 253 and females 376 in 1,000 literate persons of each sex in the State. The third place is after a wide interval occupied by the Iluvans with a ratio of 113. Thus, the Native Christians, who form a greater proportion in the State population than any other groups in the table taken singly, contribute also the largest number of literate persons, while the Iluvans, who come next to the Christians in relative bulk, take only the third place, the Nayers, the third largest element in the population, coming second in the relative strength of literates. The Brahmans as a class have a ratio of 108, and among them the Tamil and Malayali Brahmans take the first and second places in the strength of male literates, while the order is inverted as regards female literates. Below them come the Ambalavasis and Kammalans. The traditional occupations of the latter, specially that of the carpenter, are such as require some knowledge of the three R's. The most illiterate sections of the more considerable of the other castes are the Kudumi Chetties and Pulayans. The former who live by agriculture, boat service and general labour, do not trouble themselves about the instruction of their children, while the latter, the *quandom* agrestal slaves, are still kept away from all civilizing influences, and they continue to subsist on agricultural labour alone.

Columns 5-13 of the table show what proportion of the entire number of literates in each of the groups are literate in various languages. This phase of the subject has already been briefly touched upon. The figures show how small a proportion of the literates whose vernacular is Malayalam are literate in the other languages. A fair proportion of Eurasian males and females, whose mother-tongue is returned as English or Portuguese, are literate in Malayalam, English, and to a less extent in other languages also. Let us next look at the figures for English literacy in respect of the selected castes, &c. Leaving out of consideration the Eurasians in this connection, we see that the literate Tamil Brahmans and Malayali Kshatriyas having an acquaintance with the English language number 83 (157 males and 2 females) and 62 (117 males and 7 females) respectively in a thousand of each caste. The Ambalavasis and Konkarnis show fairly good results. The ratio of English knowing males among literate Nayers to those among Native Christians is as 21 is to 10, but as regards English literacy of the females, the Native Christians are a little ahead of the Nayers. Among low caste Hindus and Mahommedans, the results are extremely poor. The Malayali Brahman males are seen to be, though but very slowly, taking to the study of English. Very nearly 7 in a thousand literates among them are returned as being able to read and write that language.

In this connection, the subjoined statement containing the absolute figures showing combination of literacy in English with some of the chief vernaculars will be read with interest:—

				Males.	Females.
Literate in English and Malayalam	...	...	...	3,934	360
Do. Do. Tamil	...	...	...	293	14
Do. Do. Telugu	...	...	...	23	4
Do. Do. Canarese	...	...	...	6	1

Subsidiary Table IX has been added to show the percentage of literates among each of the castes dealt with in Table VIII. The Native Christians, who appeared to considerable advantage, when we compared in the last table the ratios of the literates in the several groups to the total literate population in the State, take but the eleventh place in this table. Taking the figures for males, we see that the Brahmans as a class head the list with 63 per cent., and the Malayali Brahmans take the highest place among them, the percentage

of literates being nearly 70. The Tamil Brahmans stand above all the remaining castes with 68 per cent., and the Malayali Kshatriyas and Ambalavasis have each a percentage of 61. After them, the high caste Nayars and Eurasians appear to most advantage, the percentages being 43 and 41. The lowest rungs of the ladder are occupied by the Valans, Kudumi Chetties, and Pulayans, the figures being 12, 4 and 1. One important circumstance deserves mention in this connection. In the case of Hindus, especially of the high classes, initiation in the art of reading and writing by a recognized teacher is regarded as a matter of religious obligation, and the ceremony is gone through by all high caste people, though, in the case of some, the attempt ends with the ceremony itself, further progress and improvement being neglected by the nature of their pursuits in life, or for want of means. An *Asan* or teacher is an indispensable factor in the village economy, and is entitled to small presents on ceremonial occasions. We see from column 4 that, in female education, the Kshatriyas top the list with a percentage of 32, and they are followed by the Eurasians, the Ambalavasis, the Malayali Brahmans and the Nayars, the figures being 28, 25, 23 and 12. In regard to English literacy among males, the Eurasians, the Tamil Brahmans and the Malayali Kshatriyas rank in the order of percentages, which are 23, 16 and 12. In this respect, the orthodox and conservative Malayali Brahmans, amongst whom the males stand highest in general literacy, go considerably below several others. The Ambalavasis and Nayars come next to the Malayali Kshatriyas, while the other castes show but very poor results. Among the Pulayans, there is not a single English literate. Literacy in English among females is confined to a few castes. Among Malayali Brahmans, Kadupattans, low caste Nayars, Valans and Jonaka Mappillas, there are no females literate in English. It may be of some interest to note here that the Malayali Kshatriyas appear to great advantage in respect of education in general, and English education in particular, because all the adult male members of the ruling family of the State are literate in Sanskrit, Malayalam and English, and some among them are graduates and under-graduates. The females too are educated in Sanskrit and Malayalam. They are now taking to the study of English also.

79. **Progress of education since 1891.**—A comparison of the educational statistics of the present census with those of 1891 is beset with considerable difficulties owing to the different methods of classification adopted on the two occasions. In view of the impossibility of knowing how many of those shown as 'learning' in 1891 were literate to the extent of having learned to read and write, the Census Commissioner suggested that, age being taken as a test, both the 'literates' and 'learners' of 1891 as also the 'literates' of 1901 below the age of 15 may be discarded, and a comparison made between the 'literates' and 'learners' of 1891, and the 'literates' of 1901, above the age of 14. Though the field of comparison would thus be limited, the results obtained would be based upon definite data. The figures given in Subsidiary Table X disclose the melancholy fact that the proportion of literates has declined in 10 years from 222 to 195. This might come as a surprise to many, especially in view of the fact that the number of schools and of students properly so called has increased in the course of the decade under review, as will be seen from Subsidiary Table XIV, which contains the departmental statistics for that period. But this state of things was in a way forecast by the Census Superintendent in 1891. Up to within a year or two of the census of 1891, the State had not been doing much for the elementary education of the masses. The old *pyal* schools were in their own way satisfying the cravings of the people to have their young ones instructed in the rudiments

of knowledge. In every village, there were two or more *pyal* school masters, who commanded the respect of the villagers and wielded great influence over the pupils and their guardians. In spite of the many defects both in the matter and manner of the instruction imparted by them, they carried the rudiments of knowledge to the doors of the poor and the lowly. With the introduction of the Grant-in-Aid system in 1889, and the opening of a separate department in 1890 for the spread of vernacular education, an impression began to gain ground that the Government had taken up the education of the children into its own hands. The village schools gradually began to disappear, until at last they have ceased to exist altogether in towns, while they continue but as dwindling survivals in rural parts. The introduction of the Grant-in-Aid Code, which prescribed certain qualifications for the teachers, unseated the old village school *Asans* from their position of honour without their place being taken up by the school masters. The levy of fees, strict hours of attendance and a change in the curriculum of studies not familiar to the simple folks of the village wrought hardships upon the poor parents, who, accustomed to pay their school masters when they could, and to send their children to school when they chose, found themselves tied hand and foot by a cut and dried system. Referring to the probable effect on the education of the masses, that would result from the opening of Sirkar primary schools and the introduction of the Grant-in-Aid system, the Superintendent expressed his fears as to whether it would be possible to maintain the *status quo* in the decade ending with the year 1901, and suggested the following remedy:—

"The question of educating the masses is one surrounded by difficulties. The one main end that the Government has in view is that as many of the people as possible should be able to read, to write and to cypher. A State school, conducted on the approved modern system, will, no doubt, accomplish it much more efficiently and expeditiously than the indigenous *pyal* school. But the latter has the very same end in view and attains it, if less efficiently and expeditiously, in a manner more in consonance with the feelings and prejudices of the people * * * I am inclined to think, therefore, that the more expedient policy will be to begin by conserving existing *pyal* schools and then gradually effect improvement in the matter and manner of the instruction given in them. A small grant may be given in aid of each and every *pyal* school containing a certain minimum of pupils, and as they approximate more and more to the standard aimed at by Government, the amount of grant may be proportionately increased. This will have the effect of gradually improving the quality of instruction without sacrificing quantity."

For some reason or other, the scheme set forth in the above extract was not carried out. Even if we make some allowance for exaggeration and consequent inaccuracy in the record of 1891, as exemplified by the return of 567 children under the age of 9, and of 779 Cherumans, as literate, referred to in para 198 of the Report for that year, a portion of the decrease disclosed by the comparison cannot but be set down to some retrogression in the matter of education. But there is no cause for any serious despair, for considering the short period during which the State has been engaged in the task, the results obtained have been fairly satisfactory. The Darbar has been supporting elementary education in a liberal manner, and is pushing it on to all parts of the State as fast as it can. Moreover, the retrogression disclosed by the figures is but partial, and is not unrelieved by redeeming features. Some advance has been made in the matter of female education, and the stimulus and opportunities given to it are increasing every year. The diminution in the proportion of male literates, sad as it is, might be taken to have been amply compensated for by the comparatively superior quality of the knowledge possessed by the literates, the education imparted in the Sirkar and aided schools being more in keeping with the spirit and requirements of the times. There is still wide scope for the expansion of primary education, there being large sections of the population growing absolutely illiterate. A great majority of those who now remain outside its influence belong to the poorer

classes who cannot naturally avail themselves of the existing opportunities. The question of the establishment of night schools for the education of those who cannot find time in the day has yet to be taken up, and consistent with other pressing demands on the resources of the State, facilities have to be afforded for the instruction of all backward sections of the population.

80. **Progress of English education since 1891.**—There are other important features of interest in connection with the progress of education. The main point to which attention is now directed is the study of English. The material prosperity or progress of a community or of any part of India is even gauged by the degree of advance made in the same. It is likewise regarded by the people themselves as the one central hope of salvation for them. Trifling as the proportion of English literates still is, the past decade shows a record of great progress. For 939 males and 125 females who were literate in English in 1891, there are at present 4,389 males and 495 females. English knowing males have increased nearly five times, and the figure for females has almost quadrupled in a population that has increased by a little over 12 per cent. If we take the males alone, English knowing men now form but little less than 11 in a thousand of the total male population against just over 2 in 1891. The relative prevalence of English literacy among the various religionists is given in Subsidiary Tables IV to VII. In this, as in general literacy, the Jews take the lead with 27 per mille returned as knowing English, and the Musalmans come last with less than 2, while the Hindus are slightly ahead of the Christians as a whole, and perceptibly so when the purely native element alone among the latter is taken into account, the proportional figures being 12 among Hindus and 9 among Native Christians. The progressive character of English education among the main sections is evidenced by the preponderance of English literates in the third age period as compared with the last. Subsidiary Table XIII exhibits the statistics of English education by age and sex distributed between urban and rural areas. The figures in this table and in Subsidiary Table XII require no comment, as the great disparity between urban and rural populations in the matter of education is plain at a glance.

English literates among females come to a little over one in a thousand. Though no appreciable impression has yet been made, the fact that English education among females is making progress even at the rate of about 9 per mille or 9 in 10,000 in the course of a decade is itself a source of encouragement in that it discloses a change in the attitude of the people towards the movement. From almost every quarter there used to be considerable opposition to giving English instruction to females, but it is now a relief to find it gradually ceasing to exist. Even elderly women are beginning to appreciate that in schools the girls are being taught what is necessary to be known, and that homely truths, maxims of right conduct and what is sacred in religion are inculcated even as the girls learn the intricacies of reading and writing. The result is that among the *Paradesi* Brahmans, Ambalavasis, high caste Nayers and Native Christians, most mothers are anxious to give their daughters four or five years' schooling. The high caste Nayers and Native Christians retain their girls longer in schools than the *Paradesi* Brahmans, as they are not so much shackled by the custom of early marriage. Preference is now given to literate maidens by young men fresh from Colleges, and maidens on their part show a marked partiality for educated men. The education of girls is indirectly influencing the conduct of older generations in domestic circles. In manners, in dress, &c., there is a change for the better. Newspapers and Malayalam books are read by females more widely than they used to be. Young mothers are now seen guiding their children on with their books and slates, and young women are, though but rarely, replacing male tutors in their home.

The value set at present on English education is so great that only one who possesses it now passes for a man of learning. That English education is a great leveller cannot be questioned, and its effect is markedly felt in the increasing cordiality of the relations between men of various castes and creeds. While the study of English stimulates intelligence and supplies a common medium of culture, it is also slowly renovating social conditions and modifying domestic relations, so that all over the country the old order of ideas is by degrees yielding place to new. The circumstance that females are taking to it in steadily increasing numbers, and that they also are yearning for a better state of things is a propitious sign that the new civilization will finally settle itself without violence to domestic tranquillity and social happiness.

81. **University results.**—Graduates-in-Arts who are natives of the State have in the course of the decade risen from 41 to 129. Of these, two (both Brahmans) are also M. A's., 30 are Graduates-in-Law, and one Nayar has graduated with honours at Cambridge. Out of 6,371 Graduates of the Madras University, 129 or 2.2 per cent. and of 1,194 Graduates-in-Law, 30 or 2.5 per cent., belong to Cochin: in other words, in every 49 B. A's. and 39 B. L's., one is a Cochinite. Of the Graduates, 118 are Hindus and 11 Christians. Of the Hindu Graduates, 39 are Brahmans, including one Konkani, 5 Kshatriyas, 12 Ambalavasis, 60 Nayers, 1 Vellala and 1 Iluvan. Of the B. L's., 8 are Brahmans, 1 Kshatriya, 3 Ambalavasis, 17 Nayers and 1 Native Christian. There are no Graduates among the Mahommedans or Jews, which shows that they do not freely avail themselves of the facilities afforded for education. There are four Under-Graduates among the latter, of whom one is an F. A. One Matriculate and the F. A. are Black Jews; the other Matriculates are White Jews. There is one Mahommedan Matriculate, and he is a Pathan. Again, one Brahman, one Ambalavasi, three Nayers and one Native Christian are Licentiates in Medicine and Surgery.

82. **A sketch of education in the State.**—The necessity for a system of State education was recognized as far back as the year 1818, when a Proclamation was issued by the then Raja, establishing vernacular schools in several of the Proverthies. Besides the three R's, the pupils were taught astrology, and the advanced pupils Sanskrit also. These schools were abolished in 1833, but were re-opened as Taluk schools in 1835. There is record of the existence of an English school at Trichūr in the latter year. In 1845, two English schools more were opened, one at Tripunitura for the education of the members of the ruling family, and the other at Ernakulam. In 1865, the school at Ernakulam was placed under the charge of a European Master-of-Arts, and in 1868, it sent up candidates for the Matriculation Examination. In 1874, it was affiliated to the Madras University as a Second Grade College. By 1873, English schools were opened in all the important centres of the State, and in 1888, the schools at Trichūr, Kunnankulam and Chittūr were raised to the Lower Secondary Standard. In 1890, the school at Trichūr was made a High School.

The passing of the Grant-in-Aid rules in 1889 gave rise to numerous Primary and Secondary schools, and facilitated the opening of aided High Schools at Ernakulam, Trichūr, Cochin and Kunnankulam. There is an unaided High School at Chittūr.

In the year 1887, the first Sirkar school for the education of caste girls was opened at Trichūr in honour of the Jubilee of Her Majesty the late Queen Empress. This school now teaches up to the Lower Secondary Standard, and has a strength of 220. At the close of the decade we are speaking of, there were 6 other Lower Secondary and 30 Primary schools for girls with a strength of nearly 3,300.

There are 4 Industrial schools in the State. Of these, two are aided and two unaided. The strength of these four schools is 107. The pupils are trained in carpentry, tailoring, manufacture of mats, coir, &c. These schools have been opened by the Christian Missions. The State has yet to take up the question of Technical Education.

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Besides these, there are 382 special schools including the Normal School, some maintained by the Sirkar, and the others receiving Sirkar grants, with a total strength of 7,797. Sanskrit is taught in 107 of these, Arabic in 65, Hebrew in 4, Gujarati in 1, Hindostani in 3, and Music and the Bible in 83 and 118 respectively.

The total number of pupils receiving instruction in schools of all descriptions rose from 22,488 in 1891 to 39,600 (27,837 boys and 11,763 girls) in 1901. In this connection, the efforts of the Christian Missions deserve special mention, and their services in regard to the education of the lower classes are particularly noteworthy. Besides the two High Schools and the Convent, there are under their management several Primary and Secondary schools for boys and girls.

For some years after the opening of English schools at Ernakulam and elsewhere, they were not subjected to any inspection. In 1876 Mr. Sealy, the first Principal of the Ernakulam College, was made Director of Education with powers to inspect the schools in the State. He was assisted in his inspection work by a Deputy Inspector. In 1890, a special department under the control of a Superintendent was organized for the spread of vernacular education. Several vernacular schools were opened in different parts of the State; and all the Sirkar and aided vernacular schools were brought under his inspection. In 1892, the department was re-organized. The post of Director was abolished, and the Principal of the Ernakulam College was made Educational Secretary to the Diwan. The Primary and Lower Secondary departments of vernacular and Anglo-vernacular education were placed under the supervision of a Superintendent of Education, with a staff of four inspecting officers under him, two Deputy Superintendents and two Inspecting School Masters. In 1898, the Diwan assumed the direction of the department. The inspection of the High Schools and the more advanced schools both for boys and girls began to be entrusted to special officers nominated by the Diwan from time to time.

In the year of the census, the receipts of the State under service heads amounted to Rs. 27,61,304, and the expenditure to Rs. 25,14,026. The receipts and expenditure under 'Education' were Rs. 29,686 and Rs. 99,331 respectively. The percentage of expenditure on education to total revenue is 3.6, and to total expenditure 3.9. The gross expenditure per head of population is Rs. 0-1-11; the net expenditure is Rs. 0-1-4. 10 per cent. of the net outlay on education was spent on collegiate instruction, 25 per cent. on secondary education, 44 per cent. on primary education, and 13 per cent. on the directing and inspecting agency.

SUBSIDIARY TABLE I.

Education by Age and Sex.—(General Population).

AGE PERIOD	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LIT-ERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
	LITERATE.			ILLITERATE.			VERNA-CULAR A.			VERNA-CULAR B.			OTHER LANGU-AGES.					
	Both sexes.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0-10	11.8	16.9	6.6	988.2	983.1	993.4	16.0	6.4	8	1	3	5	1	388.6	1011.1	216.6		
10-15	115.2	167.6	59.0	884.8	832.4	941.0	160.6	57.5	6.0	8	4	7.2	11.3	2.7	328.1	1032.7	222.0	
15-20	178.6	281.6	77.1	821.4	718.4	922.9	267.7	74.9	11.0	1.3	2.5	4	14.5	25.6	3.6	277.4	1301.8	143.0
20 and over	197.7	342.6	56.1	862.3	657.4	943.9	324.5	54.5	14.0	8	3.6	4	7.2	13.5	1.0	167.5	1469.4	74.8
Not stated	61.2	136.4	..	938.8	863.6	1000.0	113.6	..	..	..	22.7	..	..	..	..	1421.1	..	
TOTAL..	134.2	223.9	44.9	865.8	776.1	955.1	212.4	43.6	9.0	7	2.2	3	6.0	10.8	1.2	201.4	1235.5	112.8

NOTE I.—Persons literate in English and also in another language are shown under both heads so that the totals of columns 8 to 16 are frequently in excess of the corresponding totals in columns 3 and 4.

NOTE II.—In Tables I, IV, V, VI, VII and VIII, Vernacular A is Malayalam, Vernacular B includes Tamil, Telugu and Canarese.

SUBSIDIARY TABLE II.

Comparison of the Educational Statistics of Cochin with those of other States, Districts, &c.

STATES, DISTRICTS, &c.	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
	LITERATE.			ILLITERATE.								
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13
Cochin	134.2	223.9	44.9	865.8	776.1	955.1	6	10.8	1.2	201.4	1235.5	112.8
Travancore	123.6	214.7	30.7	876.4	785.3	969.3	5	8.7	1.2	140.1	1211.2	140.6
Baroda	88	163	8	912	837	992	3	5	4	1109	30	
Mysore	48.1	89	6.4	951.9	911	993.6	3.5	6.3	7	70.3	1069.3	104.5
Tanjore	101.1	202.9	9	898.9	797.1	991	7.8	16	4	48.9	1374	31.8
Malabar	100.5	172.4	30.3	899.5	827.6	969.7	5	8.6	1.5	179.6	1199.3	177.7
Coimbatore	51	97	6	949	903	994	3.2	6.1	4	59	1138	84
Madras	227	360	91	773	640	909	86	141	30	250	1397	212
Madras Presidency	63	119	9	937	881	991	5	9	1	80	1156	121

SUBSIDIARY TABLE III.

Showing the distribution of literacy in the several Taluks of the State.

TALUKS.	POPULATION.			LITERATE.			NUMBER IN 1,000 LITERATE.			LITERATE IN ENGLISH.			NUMBER IN 1,000 LITERATE IN ENGLISH.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Cochin	120,456	62,071	58,385	18,425	15,604	2,821	152.9	251.4	48.3	585	549	36	4.8	8.6	.6
Kanayanur	114,628	58,945	55,683	19,935	16,762	3,173	173.9	284.4	57.0	1,563	1,329	234	13.6	22.5	4.2
Cranganur	29,140	14,710	14,430	3,633	3,108	525	124.6	211.3	36.4	47	47	..	1.6	3.2	..
Mukundapuram	161,833	80,335	81,498	16,108	13,824	2,284	99.5	172.1	28.0	366	349	17	2.3	4.3	.2
Trichur	145,104	71,647	73,457	23,381	18,521	4,860	161.1	258.5	66.2	1,214	1,070	144	8.4	14.9	2.0
Talapilli	151,315	73,886	77,429	18,600	15,271	3,329	122.9	206.7	43.0	407	368	39	2.7	5.0	.5
Chittur	89,549	43,606	45,943	8,894	7,619	1,275	99.3	174.7	27.7	702	677	25	7.8	15.5	.5

SUBSIDIARY TABLE IV.

Education by Age, Sex and Religion.—(Hindus).

AGE PERIOD	NUMBER IN 1,000.						NUMBER IN 1,000 LITERATE IN						NUMBER IN 1,000 LIT-ERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
	LITERATE.			ILLITERATE.			VERNA-CULAR A.			VERNA-CULAR B.			OTHER LANGU-AGES.					
	Both sexes.	Males.	Females.	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0-10	11.7	17.6	5.8	988.3	982.4	994.2	16.3	5.6	1.1	2	1	..	3	6	0	334.1	1017.2	22.2
10-15	108.7	164.9	48.7	891.3	835.1	951.3	157.1	47.7	7.4	9	4	..	7.7	13.4	1.7	276.4	1066.9	122.1
15-20	167.7	273.6	64.8	832.3	726.4	935.2	257.8	62.9	14.2	1.8	1.6	1	14.8	28.1	1.9	243.8	1324.8	69.7
20 and over	185.2	327.6	49.0	814.8	672.4	951.0	307.9	47.9	17.0	9	2.7	1	6.8	13.3	2	156.2	1478.1	14.2
Not stated	72.4	161.3	..	927.6	838.7	1000.0	129.0	..	..	..	32.3	..	..	..	..	..	1461.6	..
TOTAL	127.4	217.6	39.0	872.6	782.4	961.0	204.8	38.1	11.2	8	1.6	0	5.9	11.5	5	182.6	1251.4	43.6

[illegible]

SUBSIDIARY TABLE IX.

Percentage of literates by selected Castes, Tribes or Races.

CASTE.	PERCENTAGE OF LITERATES IN ALL LANGUAGES.			PERCENTAGE OF LITERATES IN ENGLISH.		
	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7
HINDU—						
Ambalavasi	42.76	60.75	25.25	1.88	3.30	.50
Brahman Malayali	47.02	69.59	23.70	.34	.65	...
" Tamil	39.65	68.87	8.04	8.29	15.74	.24
" Konkani	24.11	44.34	1.65	1.60	2.98	.05
" Others	40.06	55.89	6.87	3.69	5.24	.39
TOTAL BRAHMAN	37.61	62.51	9.54	4.88	9.07	.15
Iluvan	6.61	12.64	.69	.04	.08	...
Kaduppattan	10.34	18.83	1.98	.06	.13	...
Kammalan	10.21	20.17	.61	.01	.03	...
Kshatriya Malayali	46.63	61.48	31.91	6.16	11.71	.66
" Others	23.49	88.20	1.16	2.47	4.10	...
Kudumi Chetti	2.27	4.11	.13	.02	.05	...
Nayar	26.64	42.51	11.85	1.07	2.08	.18
Low Caste Nayar	9.28	17.57	1.59	.01	.03	...
Pulayan	.39	.60	.01	...	...	...
Valan	6.88	11.70	.55	.01	.02	...
MUSALMAN—						
Mappilla (Jonakan)	6.24	11.78	.50	.02	.04	...
CHRISTIAN—						
European	83.63	79.48	93.75	78.18	74.35	87.50
Eurasian	34.33	41.26	27.77	20.61	22.97	18.88
Native Christian	17.28	27.04	7.15	.58	.95	.20

SUBSIDIARY TABLE X.

Progress of Education since 1891.

Natural Division "West Coast" Madras States.	NUMBER OF LITERATES IN 1,000 MALES.		NUMBER OF LITERATES IN 1,000 FEMALES.		VARIATION, + OR —.	
	1901.	1891.	1901.	1891.	1891—1901.	
1	2	3	4	5	6	7
Cochin	197.1	232.5	35.9	35.1	— 35.4	+ .8
	392.6	387.4	59.5	57.9	— 54.8	+ 1.6

SUBSIDIARY TABLE XI.

Progress of English Education since 1891.

Natural Division "West Coast" Madras States.	NUMBER OF ENGLISH LITERATES IN 1,000 MALES.		NUMBER OF ENGLISH LITERATES IN 1,000 FEMALES.		VARIATION, + OR —.	
	1901.	1891.	1901.	1891.	1891—1901.	
1	2	3	4	5	6	7
Cochin	10.83	2.59	1.21	.35	+ 8.24	+ .96

* These figures represent the proportion of literates above 14 to the total population.

† These figures represent the proportion of literates above 14 to the population above the same age.

SUBSIDIARY TABLE XII.

Education by Age and Sex distributed between rural and urban areas.

Natural Division "West Coast" Madras States.		LITERATE PER 1,000.									
		0-10.		10-15.		15-20.		20 AND OVER.		NOT STATED.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1		2	3	4	5	6	7	8	9	10	11
COCHIN STATE	Rural ..	13.3	5.2	144.5	48.5	249.0	64.5	324.6	49.4	166.7	..
	Urban ..	49.1	19.2	356.8	156.6	506.1	180.5	480.7	112.1	..	..
TOTAL ..		16.9	6.6	167.6	59.0	281.6	77.1	342.5	56.1	136.4	..

SUBSIDIARY TABLE XIII.

English Education by Age and Sex distributed between rural and urban areas.

Natural Division "West Coast" Madras States.		LITERATE PER 1,000.									
		0-10		10-15		15-20		20 AND OVER.		NOT STATED.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	
COCHIN STATE	Rural ..	.2	.1	4.7	.7	10.3	.9	7.7	.3	..	..
	Urban ..	3.3	.5	65.7	21.4	131.4	25.4	58.4	6.7	..	..
TOTAL ..		1.5	.1	11.3	2.7	25.6	3.6	13.5	1.0	..	..

SUBSIDIARY TABLE XIV.

Departmental Statistics of Education for the past decade.

Year.	Total number of schools.	Sirkar schools.	Aided schools.	Unaided schools.	Total number of pupils.	EXPENDITURE. Rupees.
1	2	3	4	5	6	7
1067 (1891-92) ..	732	37	152	543	22,488	79,263
1068 (1892-93) ..	746	45	113	588	24,255	83,348
1069 (1893-94) ..	833	46	125	711	28,125	96,342
1070 (1894-95) ..	992	58	118	816	30,686	93,271
1071 (1895-96) ..	1,062	60	125	877	31,822	91,548
1072 (1896-97) ..	1,020	60	122	838	30,550	101,464
1073 (1897-98) ..	1,042	63	112	862	34,316	110,422
1074 (1898-99) ..	1,190	60	103	1,022	36,057	115,051
1075 (1899-1900) ..	1,239	60	103	1,071	36,893	97,569
1076 (1900-01) ..	1,269	60	121	1,108	39,600	99,331

CHAPTER VI.

LANGUAGE.

83. **General remarks.**—Mother-tongue and birth-place are to some extent correlated facts. As a rule, people speak the prevailing language of their birth-place, so that a knowledge of one of the two often serves as a clue to determine the other. Similarly, mother-tongue and literacy are, though in a much less degree, associated with each other, those persons that are returned as 'educated' being literate generally in their mother-tongue. But the relation between any two of the three is by no means absolute. A great many non-Malayali Brahmans and Sudras, who have by long residence become naturalized in the State, nevertheless speak the vernacular of their original home, viz, Tamil, Telugu, Canarese, Tulu or Konkani, but a large percentage of them are literate only in Malayalam. Portuguese is still the mother-tongue of a few Eurasian families, but few of them are literate in that language. There are again cases in which persons may not have the same proficiency in their mother-tongue as in the language of their adopted country, and their literacy is judged by the latter and not by their attainments in their parent-tongue. Some connection can also be traced between caste and mother-tongue. Some castes speak certain particular languages everywhere. The Nambúdris and Nayars, the Konkanis and Kudumi Chetties are instances in point.

Imperial Table XI, which gives the birth-place of the population, was discussed in chapter II 'Movement of the population', where it was seen that 94 per cent. of the population were state-born. Imperial Tables VIII and IX, which deal with the literacy of the population, were reviewed in chapter V. Only 13 per cent. of the population are literate in some one language. We have now to examine Imperial Table X, compiled to show the mother-tongues or the languages spoken by the population in their homes; and this table shows that 7,15,847 persons, or 88 per cent. of the population, have returned Malayalam as their mother-tongue. Thus, in Cochin 94 per cent. of the population are state-born, 88 per cent. speak Malayalam in their household, and 13 per cent. are literate. Of these latter, again, 95 per cent. are literate in Malayalam.

84. **Territorial classification of languages.**—In Imperial Table X, the languages are arranged under three main heads:—

- (a) Vernaculars of India which are sub-divided into (1) the vernacular (Malayalam) of the State and (2) the vernaculars foreign to the State including all Indian vernaculars except Malayalam,
- (b) Vernaculars of non-Indian Asiatic countries, and
- (c) European languages.

Malayalam, the vernacular of the State, is, as already said, spoken by 7,15,847 or 88 per cent. of the entire population. Indian vernaculars foreign to the State are the parent-tongues of 95,391 persons or 11 per cent. of the population. Of these again 71,684 or 8.8 per cent. speak the other Dravidian languages, while languages of non-Indian Asiatic countries are spoken by 31 persons, and the European languages are returned by 756 individuals.

85. **Philological classification of languages.**—In Subsidiary Table I, the above languages are arranged under three main families, Indo-European, Dravidian and Semitic, distributed by sub-families, groups, languages and dialects on the lines suggested by Dr. Grierson in his *Indexes of Languages*. Though Cochin

is a small State, as many as 21 different languages have been returned as the mother-tongues of the people; and among them we find not only some of the important languages of the Indo-European sub-families, but also the three languages of the Semitic family. From this table we see that the Iranic-Aryan is spoken by 2 persons, the Indic-Aryan by 23,705, the Dravidian by 7,87,531, the Indo-European by 756, and the Semitic by 31. Taking the Dravidian languages separately, we see that, out of 10,000 persons, 8,816 speak Malayalam; next in importance comes Tamil with 667 in the same number. Telugu and Canarese rank next with 156 and 51 respectively; Tulu comes last with 8 in 10,000.

Iranian Branch.—*Pashto* of the eastern group is spoken by two persons.

Indian Branch.—Three groups of this are represented.

(1) **South-Western Group.**—*Marathi* and its dialect *Konkani* have been returned by 926 and 19,207 persons.

(2) **Western Group.**—*Gujarati* and its dialect *Kachchhi* are spoken by 695 and 402 persons. They are chiefly the merchants from the Bombay Presidency residing in the town of Mattancheri. *Punjabi* is spoken by 6 persons. *Hindi* and *Hindustani* are the mother-tongues of 33 and 2,424 persons respectively. *Hindi* has been returned by the Gosayi pilgrims, while *Hindustani* is the mother-tongue of the Musalmans of Pathan and Moghal extraction, who in spite of their residence here for generations still speak their parent-tongue.

(3) **Eastern Group.**—Two persons have returned *Bengali* as their mother-tongue.

The Dravidian Languages.—These will be dealt with separately.

European Languages.—In all, 756 persons use European languages as their mother-tongue.

(1) **Romance Group.**—*French* and *Spanish* are spoken by one person each, (Carmelite Fathers of the Verapoly Mission), and *Portuguese* by 407 persons. These latter are the Eurasian families, who are the descendants of the early Portuguese settlers.

(2) **Teutonic Group.**—The *English* language of the group has been returned as the mother-tongue of 347 persons consisting of Europeans and some Eurasians.

Semitic Languages.—Dialects of both the groups are spoken by a few persons in the State.

(1) **Northern Branch.**—The *Hebrew* and the *Syriac* languages are spoken by 10 and 4 persons respectively. Hebrew was returned as the mother-tongue of 263 persons at the last census by the Jewish section of the population of the State. Malayalam has long ago replaced the Hebrew in the households of the Jews. It is only a very few among them that can speak the language of the old Testament, and the present returns are in all probability true to facts, however flattering it may be to the Jews to be referred to as still continuing to speak their ancestral tongue. Syriac, the scriptural language of the Syrian Christians, is spoken by a few priests from Syria.

(2) **Southern Branch.**—The *Arabic* language, which is the language of the Koran, is the mother-tongue of 17 persons, consisting of Arab merchants and a few learned *Kasis* among the Moslems.

86. **Distribution of the chief languages.**—Subsidiary Tables II to VI show the distribution of the principal vernaculars in the Taluks of the State.

Malayalam.—Malayalam, the vernacular and official language of the State, is spoken by the majority of the people in all the Taluks in varying proportions. It is the mother-tongue of more than nine-tenths of the population in all the

Taluks except Chittūr and Cochin, where the percentages are 88 and 52. In Trichūr and Mukundapuram, it is spoken by as many as 96 per cent. of the people. The reason for this unequal distribution is not far to seek. Besides being the chief centre of the Konkani element in the population, the Taluk of Cochin contains a large number of Hindu and Musalman merchant immigrants from the Bombay Presidency. The population of the Chittūr Taluk has been largely recruited by immigrants from the neighbouring Tamil Districts of Coimbatore and the Nilgiris, and from Palghat, the Tamil centre of Malabar.

Now, Malayalam is the mother-tongue of 5,990,041 persons in Southern India. It is more localized than any of the other Dravidian languages, being practically confined to Travancore, Cochin, Malabar, and portions of South Canara. 'This is the only language indigenous to these countries. The area of the language extends along the Malabar coast on the western side of the Ghats from Chandragiri, some 30 miles south of Mangalore, where it supersedes Canarese and Tulu, to Trivandrum. Those who speak it are chiefly Hindus, but there is a proportion of Christians, Mahomedans and Jews.' The prevalence of the language in Southern India is shown in the sub-joined statement:—

States or Districts.	Total population.	No. of persons speaking the Malayalam language.	Percentage to the total population.
Cochin	812,025	715,847	88.2
Travancore	2,952,157	2,420,049	82.0
Malabar	2,790,281	2,624,263	94.1
South Canara	1,134,713	2,17,856	19.2
Nilgiris	111,437	4,759	4.3
Total Madras Presidency	38,623,066	2,854,145	14.1

Out of the total population speaking the Malayalam language in the Madras Presidency including the Foudatory States of Cochin and Travancore, 12 per cent. are found in Cochin, 40.4 per cent. in Travancore, 43.8 per cent. in Malabar and the remaining 3.8 per cent. in the other Districts of the Presidency.

Tamil.—Next to Malayalam, Tamil is the most widely prevailing language, being the mother-tongue of 54,171 persons, or nearly 7 per cent. of the State population. In Chittūr, it is spoken by as many as 32,475 persons, or 36 per cent. of the population of the Taluk; while in all the other Taluks the percentages fall below the average. In Talapilli, nearly 5 per cent. of the people use it as their vernacular, whereas in Cochin the percentage goes down to 1.4.

Telugu.—Telugu is the mother-tongue of 12,676 persons or 1.6 per cent. of the population of the State. Chittūr again has the largest number, viz, 8 per cent., while Talapilli counts 2 per cent., 56 per cent. and 27 per cent. of the Telugu speaking people are found in Chittūr and Talapilli respectively, the remaining 17 per cent. being scattered over the other Taluks.

Canarese.—Canarese is the parent-tongue of 4,180 or .5 per cent. of the population. Chittūr and Talapilli again take the first and second places, the percentages being 2.6 and 1.05. Looking at the figures from another standpoint, we find 54 per cent. and 38 per cent. of the population speaking Canarese in Chittūr and Talapilli respectively.

Tulu.—It is the only other Dravidian language spoken in the State. Those who use it are chiefly the Empran emigrants from South Canara, who officiate as priests in the Hindu temples. Of 657 persons speaking the language, 260 are found in the Kanayanūr Taluk. In the temple at Tripunitura in this Taluk, the Emprans enjoy special privileges.

Konkani.—The Konkani dialect of the Marathi language of the South-Western Group is the only other language that deserves special mention. It has

been returned as the mother-tongue of 19,207 persons or 2.3 per cent. of the population. The Konkani Brahmans, the Kudumi Chetties and the Vaisya Vaniyans are the only people who speak this language. In the three southern Taluks, where they muster strong, it is spoken by 7.7 per cent. of the population in Cochin, 5.4 per cent. in Kanayanur, 4.5 per cent. in Cranganur, while in the other Taluks, the percentages are considerably below the average, there being but 4 persons in Talapilli and 20 in Chittir. It has to be noted in this connection that, while only 19,207 persons have returned Konkani as their mother-tongue, the caste total of Konkanis, Kudumi Chetties and Vaisya Vaniyans amount to 19,557. Some of them must therefore have returned merely Marathi instead of Marathi Konkani, or the enumerators have entered only Marathi in spite of special instructions.

87. **The Malayalam language and its literature.**—In his seventh note on the Census Report relating to the chapter on Language, the Census Commissioner suggested the insertion of a Subsidiary Table, showing the number of books published in each language in each of the years 1891 to 1901, and pointed out that the table might serve to throw some light on the movement occasionally heard of in favour of 'a revival of vernacular literature.' It must be observed at the outset that the word revival is hardly applicable to Malayalam literature, as it has not had an ancient literature to boast of, and that the attempt that is being made is at best only an endeavour to enrich its poor stock of books to meet the requirements of a progressive age.

Of the more important of the Dravidian languages, Tamil, Telugu, Malayalam and Canarese, the language that is probably the poorest in literature is Malayalam. This poverty has been the result of various causes. The Dravidian settlers of Kerala were originally destitute of literary culture, and, as we have said elsewhere, their Aryan conquerors who brought with them a rich and varied literature kept the subject races altogether out of the portals of learning. The unsettled state of the country inhabited by a warlike people, who formed the bulk of the population, did not for a long time favour the growth of a literature in Malayalam. Before we begin with literature proper, it is necessary to say a few words about the Malayalam language itself, in view of the attention that the subject has of late begun to receive, and of the difference of opinion among scholars in regard to its origin. It is practically conceded on all hands that Malayalam, notwithstanding its free intermixture with Sanskrit, belongs essentially to the Dravidian family, the language in its broadest sense spoken by the inhabitants of Southern India. For, comparatively large as is the proportion of the Sanskrit element in Malayalam, most words which are used by the people in every day life, and which express the most simple and homely ideas are clearly not of Aryan origin, but are most nearly the same as in the other South Indian languages, especially Tamil, which is purely Dravidian, having, as compared with others of the group, 'preserved its Dravidian character singularly free from foreign influences.' Having accepted this family affinity, some contend from the similarity of structure of the Malayalam and Tamil languages, and from the difficulty to draw the line of demarcation between Malayalam and Tamil words, that the former is an off-shoot of the latter, while others consider that the two are distinct dialects of a common parent-tongue Dravida Bhasha. The highly composite character of the language determined and conditioned from the earliest times by the composite character of the population, leaves ample room for divergent views, while the literary remains that have come down to us afford plausible evidentiary material for theorists to maintain their respective positions. The oldest specimens of written record in Malabar are to be found in the copper-plate charters of which we have spoken elsewhere. The prevailing opinion is that they are the earliest

remains of Malayalam literature, supposed by some to be of the 4th century A. D., and by others as belonging to a period not earlier than the 8th century. The language of the inscriptions is more akin to Tamil than to the Malayalam of the present day. But it must be remembered that the grants were made during the time of the Perumal supremacy in Kerala. The inscriptions on the plates can therefore be scarcely taken as representing Malayalam as it then was. It can at best be taken as only the Court language of the day, and whatever identity of form and structure it might present to old Tamil, it is doubtful whether that in itself is sufficient evidence to prove the identical nature of the two languages at the time. It is quite natural that the Tamil supremacy affected the Malayalam vocabulary and its grammar, which must further have been influenced by the circumstance that the two languages had for a long time the same alphabet, the *vatteluttu* or round characters, traced by Dr. Burnell through the Pehlevic to a Semitic source. Moreover, Tamil having before all others developed into a highly organized language, its literature must have been in free circulation among the learned few in Kerala, and afterwards supplied models for the would-be Malayalam authors. All this, together with the free infusion of Sanskrit words into both the written and spoken Malayalam, has obscured the real origin of the language. Other Dravidian tongues are considered as related to Tamil as sisters. It is just possible that Malayalam also after its separation from the parent stock was a rude dialect of the ancestral tongue, broken up and remoulded in the process of development through the large influx of words from the more highly developed languages of Tamil and Sanskrit. And as these were totally dissimilar in grammatical framework and literary form, and as Malayalam was butly wanting in a literature, and had consequently no literary standard of its own, the foreign words became domiciled in the language by a process of compromise according to circumstances, and the grammatical forms of words and sentences became confused, but approximated to that which was naturally akin to it. Leaving the decision of the question to philological experts now engaged in the Linguistic Survey of India, we may pass on to a brief consideration of the literature of this composite language.

Before the Aryan conquest and for long after it, there was, as already said, no literature worth the name in Kerala, and whatever literature it had, consisted of nothing more than a few rule songs employed by the people in their simple worship and pursuits of life. But as the inevitable result of the reformation in the religious belief and practice which the Aryan conquest gradually brought about, and of the circumstances under which the non-Aryans and the gifted Aryans began and continued to live side by side, an opening was made, though not without serious obstacles, for the intellectual culture of the people. It has been said that the development of a nation's literature is at bottom but a chapter of its religious history. This quality is most conspicuously displayed in the origin, scope and purpose of Malayalam literature. Religion not only underlies but permeates the whole range of it. The exigencies of religion first led to the composition of a few laudatory songs to be sung in praise of the Hindu Gods and Goddesses, and of others of the nature of invocations, or of descriptions of the marriages of Puranic heroines, Sita, Parvati, Rugmini, &c. They are made use of at marriages and other semi-religious functions. The well-known Bhadra Kali *Pattus* (songs) are typical of the former. But no literary record of many of these is to be found in books beyond a few isolated fragments, the time-honoured practice being to transmit them down by oral teaching. There are, again, current among different classes of people numerous legends and tales, some of which are of the nature of extemporaneous effusions of a by-gone age. A collection of these, if made, would no doubt constitute a veritable store of curious and interesting literature. There is one ballad now extant known as *Thatcholy pattu*, which extols the military exploits of *Thatcholy Othayanan*, famous

in Malabar legends. But few names are associated with any form of literature before the middle of the 13th century, when the first serious attempt at literary composition in Malayalam was made by a Raja of Travancore, who composed *Ramacharita* (the story of Rama). Kannassa Panikar, a Travancorean, followed the example of his sovereign and made metrical translations of some of the Puranas and the *Bhagavat Gita*. But the works of these pioneers, besides being on Tamil models, are also semi-Tamil in style and diction, and are not much read in these days. The next to appear on the scene was *Cherusseri Nambúdrī*, who sang in simple language and in an endearing metre the story of the life and doings of Krishna to the multitude aspiring for some knowledge of the Hindu religion. But the thirst of the people for the spiritual lore of the Aryans was not adequately satisfied until some time after. They were however being unconsciously prepared to find the means of gratification in this direction. Though the Nambúdris had the monopoly of learning, they encouraged, perhaps through necessity, the spread of elementary education among Ambalavásis and high caste Nayars. They had moreover to lay open to them some works on technical subjects such as Astronomy, Astrology and Architecture; and partial translations of these are in the possession of particular classes of people. The study of these subjects by professional castes, and in a less degree by others, favoured the promotion of learning and education up to a certain point. The study of sacred literature was still entirely forbidden to the majority. But the close relationship that came to be established between the Nambúdris and high caste Sudras led at times to the admission of a favoured few to the forbidden field of sacred literature; at least it is known to be the case with the father of Malayalam literature. *Thunchath Eluthachan* was the son of a cultured Nambúdrī, in whom parental love and duty heightened by a genuine admiration for the intellectual brilliance of his son prevailed over sacerdotal restraint, and the loving father, anxious that the genius of his son should not pass unrevealed through lack of culture and the inspiring aid of books, initiated him into every species of knowledge, sacred as well as secular. At the same time Eluthachan became well versed in both the classical and contemporary Tamil literature, which subsequently had a stimulating and suggestive effect. Endowed with poetic genius of a high order, and guided, as has been said, by the divinity that seized his soul by the study of Vedic and Puranic literature, he implanted in his mother-tongue the great Sanskrit Epics and some of the *Puranas* which are so brimful of moral and philosophic reflections based on the *Vedas* and *Smritis*. He invented for this purpose, or adapted from Tamil, a simple yet dignified measure known in the vernacular as *Kilippattu*, (parrot-song), a species of poetry written independently of stanzaic law, and highly suited to the treatment of sublime and holy subjects. By making a parrot tell the story, he managed to avoid the Brahmanical prejudice to a Nayar reciting sacred things, though in reality the parrot in question was to the poet the inspiring Muse of poetry. In the religious, moral and intellectual history of Kerala, the appearance of Eluthachan marks an epoch. His works proved to be the means of spreading among the people a knowledge of the prevailing system of faith, and men and women alike began thenceforth to cultivate letters from religious and moral inclination. Almost every Hindu household soon contained manuscript copies of at least the epics to be used for devotional purposes, spiritual fervour being the characteristic note of the author's style. In lyrical moods, he is simply rapturous, combining, as no one else does, unconscious power with unconscious grace. The metrical movements may be aptly said to be billowy, and in this fluidity of metrical movement and rhetorical flavour, he is unsurpassed. Besides being one of the very few who have created the Malayalam literature, he is unquestionably the greatest, the most original and eminent as much in the character of

his genius as in the charm of his style. In addition to its application to the purposes of literature, the language itself may be said to have been formed by him. And Eluthachan, as the name itself signifies, may well be styled the father of Malayalam literature, though his language is somewhat Sanskritized. Equally versed as he was in Sanskrit and Tamil, his works are racy of the soil of both. Besides the Kilippattús, he has left behind him a good store of stanzaic verses of great beauty. For devotional purposes, his writings are read as much by the Nambúdris, especially by their females, as by the Nayars. He is supposed to have flourished about the end of the 16th century. His works have since been the delight of scholars and the food of poets among all classes of the Malayali community. A contemporary of Eluthachan was *Melppathūr Narayana Bhattachiri*, a great Sanskrit scholar and poet, whose *Narayanīyam* is repeated in daily prayers.

Another species of poetry called *Attakatha*, known also as *Kathakali*, appeared about the same time. The *Attakithas* are dramatic in conception and form, but differ greatly from Sanskrit and European dramas both in construction and in scenic representation. The plots are taken from the legends and episodes of the Puranas. The actors avoiding articulate expression have recourse to various set signs and studied expressions of countenance. The literary frame work is made up of *slokas* or verses, which are employed to narrate the incidents of the story, and of *padams* or rhythmic speeches, which are sung to the pantomimic acting of the characters. The padams like the *slokas* use the emphasis of sound to strengthen the emphasis of sense, and are set to music of different notes. The padams are as fully capable of expressing emotion and equally efficacious in imaginative appeal as the *slokas*, but transcend them in musical effect. They are, in a word, a splendid amalgam of music and poetry. Being replete on the one hand with imaginative feeling, they are superior to the prose or 'loosened speeches' of the drama, but it being necessary to adhere to certain rhythmic and caesuric rules, they would, on the other, appear to lack in naturalness. This species of composition is peculiar to Malabar, and is not acclimatized elsewhere. *Kottarakara Raja* was the first author of this kind of poetry, and he was followed by *Kottayah Raja*, *Rama Varma Raja* of Travancore, *Unnayi Variar*, *Ravi Varman Thampi* and others.

The next most important contribution to Malayalam literature was from the prolific pen of *Kunjan Nambiyar*, who tried his hands at various kinds of poetry and signally succeeded in them all. But he is best remembered as the inventor of a class of poems called *Ottan Thullals*, which are of three kinds. *Ottan Thullal* is in the form of a ballad which is sung in character by an actor to the accompaniment of instrumental music. All or most of the Thullals are based on the myths and legends of the Puranas, but being fused with the colour and temper of the poet's mind, they 'appear to be new crystallizations or inventions.'

With a remarkable insight into the rationale of metrical effect, he adopts various metres to match the variety of moods and emotions, so that the spontaneity of impulse is at every turn exhibited by a suitable change in the measure, cadence and movement of the verse. Though many are the poets that have followed him in the line, he leads the way in point of excellence. Thullals, as we said are of three kinds, namely, *Ottan*, *Parayan* and *Cheethankan*, and Nambiyar has composed about fifty of them in all. *Krishnacharita Manipravalam* and *Pathiniluvitham* (4 metres), two of his narrative poems in *slokas*, are standard works of their kind, and *Nalacharita* and *Panchatantra*, in Kilippattu metre, are excellent in their way. *Manipravalam* (literally a string of gems and corals, is a general term used for the happy combination of Sanskrit and Malayalam. Nambiyar's works have appreciably coloured the subsequent literary productions in the language, perhaps even more so than Eluthachan's models. He flourished in the 18th

century. The same century saw the works of *Mazhamingalath Nambūdri*, a gifted poet, who is however best known by his Sanskrit *B'ānam*. *Chambu*, another species of poem, in which poetry and prose are happily intermingled, was adapted from Sanskrit by him. His *Naishadha Chambu* is a work of rare excellence.

Malayalam literature, once it had a start, has slowly but steadily continued to develop without experiencing any period of actual decadence. But as we approach nearer to our own times, there is a remarkable change in the nature of the literary productions. Kathakalis, Kilippattus and Thullals are but rarely attempted by writers. Since Nambiyar's time, the translation of *Ekadesa* by *Eluvath Nanu Kutty Menon*, of *Halasya Mahatmya* by Mr. C. Chathukutty Mannadiar, and *Bhadrotpathi* by Cranganūr Kochunny Tampuran are however some of the Kilippattu compositions of genuine merit that have been offered to the public. Seldom as these three measures are employed by modern writers, the early classics continue to have undiminished fascination for the literary public. But poetry, if it has of late lacked in variety, has proportionately gained, at any rate in quantity, by the profuse outpouring of slokas or stanzaic verses. Of the modern poets, *Venmani Nambudripads*, (father and son), now deceased, have been, with some others, placed in the front rank. Their poems are neat and ingenious and are full of wit and wisdom. With a freshness and freedom all their own, they have, in bright and brilliant poetry, depicted contemporary life in Malabar as no one else has done in verse. The neglect of Kathakali composition by poets is perhaps to be explained by the fact that the public mind has gradually grown out of sympathy with the imaginative and mysterious atmosphere that such plays have in theatrical presentation.

The place thus left vacant was gradually occupied by the production of Malayalam translations of some of the most famous Sanskrit dramas. The first attempt in this direction was made by Valia Koil Tampuran of Travancore, who translated and published Kālidāsa's *Sākuntala*. Mr. Mannadiar's translation of *Janakipariṇaya* next appeared, and other translations or original works in the same direction chiefly by Kochunny Tampuran and Kunjukuttan Tampuran of Cranganūr followed in succession. The acting of the drama with faint imitations of the scenic effects of Indian theatres soon caught the fancy of the public at large. The new drama relieved the tedium and monotony of the time-honoured *Kathakali* (drama), which with its grotesque figures and the technical acting of its pantomimic characters corresponded in some respects to the masquerades of the early English dramas. A dramatic company was formed in almost every important centre, and with it there came a demand for new dramas. Every poet and versifier turned dramatist and brought out a piece, a translation of one of the Sanskrit dramas, or works whose plots were taken from the Puranas. A number of young men became actors and musicians. The plays suited popular tastes, because the people could more easily understand and appreciate them. The old and the young took to reading dramas. The carter driving his bullocks, the boatman plying his oars, all gave up their simple songs and took to the repetition of verses. The dramatic companies have most of them broken up, because they would not pay. But the poets have not put by their pen, though their books have ceased to command the same large sale.

The impetus which literature has of late received has not been confined to the drama. Most literary men make efforts in every literary direction. In addition to the dramas, the writers already mentioned have also composed several poems. Valia Koil Tampuran's *Mayūra Sandesa* published in the past decade is a work of considerable merit. The most voluminous writer is Kunjukuttan Tampuran. A poet of undoubted merit, he has written a good number of hymns, narrative poems and other kinds of poetry, and his works have acquired considerable popularity. His

Manavikramavijayam, the only work of its kind, is a drama based upon Malabar history. Amongst poets of recent years, Cranganūr Kochunny Tampuran, a Sanskrit scholar, poet and physician, A. R. Raja Raja Varma Koil Tampuran, M. Raja Raja Varma Raja, *Naduvath Nambūdri*, K. Sanku Unni, M. Krishna Menon, V. Samu Menon and C. Kesava Pillai have made valuable contributions. It is noteworthy that a few ladies have distinguished themselves in the field of literature. Umadevi Tampuratti, Kuttikunji Thankachy, Gourikutti Amma, Subhadra Tampuratti of the ruling family of Cochin, T. Ikkavu Amma and K. Kuttiparu Amma deserve mention. Their works consist of Thullals, dramas, devotional hymns, &c. A considerable proportion of the literary activity must be ascribed to the labours of the *Bhashaposhini Sabha*, started some years ago. At its instance, literary conferences and contests (chiefly poetical) are occasionally held in different parts of Kerala, when prizes are given for good works. Translations of English dramas (Shakespeare) and of poems have been attempted with success by a few persons.

Songs of various kinds also form a part of Malayalam literature. *Kaikottikali pattu* or *Tiruvathira pattu* are songs meant for the pastime of the fair sex; while singing, the women keep time with their hands and feet, and dance round in a circle. The *Vanchi pattus* (boat songs) are songs sung by professional boatmen, chiefly Valans. Both these kinds of songs are based mostly upon the Puranas. There have been poets among Valans, who have composed songs of the latter species.

The free employment of prose for purposes of literature must be set down to recent times and is attributable to the effect of modern education. Poetry used until lately to be applied even to the most prosaic purposes; for instance, the composition of most of the scientific works is seen to be in verse. Except that heterogeneous mixture of fact and fiction known as *Keralotpathi*, taken to be the cyclopædia of history, politics and the social system of ancient and mediæval Kerala, no prose work of importance is even half a century old. Even the easy lessons and text-books for the instruction of children are the products of modern culture. Excluding a few journalists, the credit of first employing Malayalam prose for purposes of elegant literature belongs to T. Appu Nedungadi, the author of the first Malayalam novel, *Kundalata*, published in 1887. Shortly after this appeared O. Chandu Menon's *Indulekha*, depicting Malabar society struggling between the old and the new. Written in a beautiful and attractive style, the book gained considerable popularity, and it has even been honoured with an English translation. Others, with more or less success, followed in quick succession. C. V. Raman Pillai's *Marthanda Varma*, Valia Koil Tampuran's *Akbar* and Chandu Menon's second production, *Sārada*, have been well received. In historical works, the Malayalam language is particularly deficient. By his valuable annotations of Sanskrit classics for Malayalam readers, *Kaikulāṅgāra Rama Variyar*, a great Sanskrit scholar, has immortalized his name. His elaborate *Commentaries* on Astrology, Puranic and medical works are monuments of his versatile genius. At the present day, Malayalam prose is enriched chiefly by translations from English works. Among the more important of them are some of *Lamb's Tales* from Shakespeare, a few *Science Primers*, *Dutt's History of Ancient India*, some volumes of the *Books for the Bairns Series*, translated by educated ladies or young men, and Malayalam Text-Books by Book Committees. When we are on the subject of the Malayalam language and literature, it is but fitting to acknowledge the indefatigable labours of Dr. Gundert, the author of a grammar and an exhaustive dictionary, and of Messrs. Collins, Bailey and Garthwaite. *Kerala Koumudi* by Kovunni Nedungadi, and *Keralapaninīyam* and *Bhāsha Bhūṣhaṇam* by A. R. Raja Raja Varma Koil Tampuran are standard works on grammar and rhetoric.

As society began to be stirred with new life, newspapers naturally stepped in. But almost the first journal started exclusively for literary purposes is *Vidyavinodini* under the editorship of C. Achyuta Menon. Men of letters found in it appreciation and encouragement, and contributions in the shape of dissertations, letters, novels and poems began to appear in abundance. Some of these, being characterized by originality both in form and matter, are destined to remain permanently associated with literature. The editor's comments and criticisms exhibited for the first time the full capabilities of the language. *Vidyavinodini* under his editorship, and the novels mentioned above are enough to show that the language

can be adapted for the full and free expression of modern thoughts. Through the laudable and beneficent activity of the *Bhashaposhini Sabha*, under the able management of its energetic secretary Varughese Mappilla, its organ *Bhashaposhini*, like Vidyavinodini, has been doing very useful work in the matter of improving the language and enriching its literature.

M. Seshagiri Prabhu and A. R. Raja Raja Varma Koil Tampuran have been particularly active in investigating the grammar and structure of the language, and their contributions to journals show remarkable powers of research, exposition and criticism. These and several others contribute some of their valuable productions to periodicals. Besides these two journals, there is a large number of others which are similarly devoted to the improvement of literature, and of newspapers which keep open special columns for purely literary matters. In their aim and scope, the novels, journals and newspapers are the characteristic outcome of English education. If we consider the limits of this circumscribed language, and the late stage of its development, it may be said that its literature is perhaps rich and varied in proportion to the number of readers. Towards the end of the last century, S. Govinda Pillai of Travancore published *A History of Malayalam Literature*, a work which bears marks of considerable industry and research.

We have seen that efforts are being made in every direction of literary activity, and that the number of books is steadily increasing. In respect of the books published in the State during the decade, it has to be observed that there is no Registrar of Books here, and therefore no official record of books published in Malayalam is available. In a few cases, the authors get their rights secured by an application to the Government, which in its turn publishes a notification in the *Government Gazette* recognizing the copy-right. In the absence of official record, the preparation of a list of books has been attempted, which is by no means exhaustive. It may be taken for what it is worth. In all, 119 books have been published in the course of the decade, and they consist of 12 dramas, 40 minor poems, and 67 prose works, including novels. The figures have been inserted with great doubt as to their being reliable.

In speaking of the literature of the language, we have briefly indicated the highly composite character of Malayalam. Besides the large percentage of Sanskrit and Tamil words, the language has taken in Arabic words, as *assal* (original), *amin* (commissioner), *tarjima* (translation), *kavath* (drill), *katalas* (paper), *janmyam* (security), *bakki* (remainder), *harji* (petition), *thakhithu* (warning), *kathu* (letter), *chukkan* (rudder), *budal* (substitute), *rakil* (pleader), &c., brought in by the Moorish merchants; Portuguese words, such as *varanda* (veranda), *fonda* (round), *perakka* (guava), *lalam* (auction), &c., contributed by the Portuguese settlers of the 16th and 17th centuries; Hindostani words, as *jodu* (pair), *tappal* (post), *toppi* (hat), *bangalavu* (bangalow), *rotti* (bread), *chela* (a forced convert to Islam), *hundika* (hundi), &c., introduced by the Musalman immigrants of Moghul and Pathan extraction; and lastly English words that have been vernacularized ever since British supremacy in the land. Such words as *appeal*, *copy*, *contract*, *receipt*, *registrar*, *master*, *superintendent*, *jail*, *police*, *constable*, *inspector*, *record-keeper*, *bill*, *court*, *fee*, *warrant*, *summons*, *judge*, *judgment*, *decree*, *remand*, *magistrate*, *road*, *case*, *public*, *hospital*, *act*, *criminal* and several others are current in popular speech. In the official field, English is rapidly ousting Malayalam. The past quinquennium has been particularly characterised by the adaptation of many English words in official Malayalam correspondence, so that *office-note*, *proceedings*, *extract*, *budget*, *privilege leave*, *allowance*, *suspense account*, *estimate*, *adjustment*, *allotment*, *audit*, *voucher*, *treasury* with several others are at present quite as freely used as other Malayalam words. As instances of English adaptations of vernacular idioms, the following sentences may be given (1) *Tell and give, for tell me.* (2) *I am going today only, for I shall certainly leave this day.* (3) *Work must walk any how, for work must be done somehow or other.* (4) *This clock or watch does not walk.* (5) *Don't tell for play, for don't joke.* (6) *I came simply, for I came for no special purpose.* (7) *Please cut this pencil or pen, for mend this pencil or pen.* (8) *Five witnesses are kept in the document, for five witnesses are cited, &c.* (9) *The Tahsildar ordered him to keep a kychit, for the Tahsildar ordered him to execute a kychit or security bond.*

SUBSIDIARY TABLE I.

Classification of the Languages returned.

Family.	Group.	Language.	Dialect.	POPULATION RETURNING IT.			Proportion per 10,000 of the population.		
				Persons.	Males.	Females.			
1	2	3	4	5	6	7	8		
Indo-European .. (Aryan Sub-family)		Languages of India.							
		(a) IRANIAN BRANCH.							
		Eastern ..	Pashto ..		2	1	1	.02	
		(b) INDIAN BRANCH.							
		South-western ..	Marathi ..	Marathi ..	926	518	408	11.40	
				Konkani ..	19,207	10,224	8,983	236.53	
				Gujarati ..	695	471	224	8.56	
		Western ..	Gujarati ..	Kachchhi ..	402	221	181	4.95	
				Panjabi ..	Panjabi ..	6	6	..	.07
					Western Hindi ..	Hindustani ..	2,434	1,379	1,055
		Eastern ..	Bengali ..	Hindi ..	33	21	12	.41	
				Bengali ..	2	2	..	.02	
TOTAL ..				23,705	12,842	10,863	291.92		
Dravidian ..			Canarese ..	Canarese ..	4,180	2,111	2,069	51.48	
			Malayalam ..	Malayalam ..	715,847	355,008	360,839	8,815.58	
			Tamil ..	Tamil ..	54,171	27,819	26,352	667.11	
			Telugu ..	Telugu ..	12,676	6,647	6,029	156.10	
			Tulu ..	Tulu ..	657	357	300	8.10	
			TOTAL ..				787,531	391,942	395,589
Indo-European ..		Languages foreign to India.							
		Romance ..	French ..	1	1	..	.01		
			Spanish ..	1	1	..	.01		
			Portuguese ..	407	223	184	5.01		
		Teutonic ..	English ..		347	163	184	4.27	
				TOTAL ..				756	388
Semitic ..			Northern Branch	Hebrew ..	10	6	4	.12	
				Syriac ..	4	4	..	.05	
			Southern Branch	Arabic ..	17	17	..	.21	
			TOTAL ..				31	27	4
GRAND TOTAL.				812,025	405,200	406,825	10,000		

SUBSIDIARY TABLE II.

Showing the number of persons speaking Malayalam in each Taluk and their percentage to the total population.

TALUKS.	STRENGTH.			Percentage to total population.
	Persons.	Males.	Females.	
1	2	3	4	5
Cochin ..	106,963	54,875	52,093	88.80
Kanayanur ..	103,247	52,480	50,767	90.07
Cranganur ..	26,618	13,402	13,216	91.35
Mukundapuram ..	154,628	76,430	78,198	95.55
Trichur ..	138,919	68,357	70,562	95.74
Talapilli ..	139,146	67,234	71,912	91.96
Chittur ..	46,321	22,230	24,091	51.73
Total ..	715,847	355,008	360,839	88.16

SUBSIDIARY TABLE III.

Showing the number of persons speaking Tamil in each Taluk and their percentage to the total population.

TALUKS.	STRENGTH.			Percentage to total population.
	Persons.	Males.	Females.	
1	2	3	4	5
Cochin ..	1,686	961	725	1.40
Kanayanur ..	4,045	2,323	1,722	3.53
Cranganur ..	955	478	477	3.28
Mukundapuram ..	4,215	2,272	1,943	2.60
Trichur ..	3,914	2,116	1,798	2.70
Talapilli ..	6,881	3,605	3,276	4.55
Chittur ..	32,475	16,064	16,411	36.27
Total ..	54,171	27,819	26,352	6.67

SUBSIDIARY TABLE IV.

Showing the number of persons speaking Telugu in each Taluk and their percentage to the total population.

TALUKS.	STRENGTH.			Percentage to total population.
	Persons.	Males.	Females.	
1	2	3	4	5
Cochin ..	49	29	20	.04
Kanayanur ..	123	76	47	.11
Cranganur ..	17	11	6	.06
Mukundapuram ..	576	273	303	.36
Trichur ..	1,235	644	591	.85
Talapilli ..	3,487	2,121	1,366	2.30
Chittur ..	7,189	3,493	3,696	8.03
Total ..	12,676	6,647	6,029	1.56

SUBSIDIARY TABLE V.

Showing the number of persons speaking Canarese in each Taluk and their percentage to the total population.

TALUKS.	STRENGTH.			Percentage to total population.
	Persons.	Males.	Females.	
1	2	3	4	5
Cochin ..	78	50	28	.06
Kanayanur ..	84	61	23	.08
Cranganur ..	2	2	..	..
Mukundapuram ..	46	36	10	.03
Trichur ..	96	22	74	.07
Talapilli ..	1,593	794	799	1.05
Chittur ..	2,281	1,146	1,135	2.60
Total ..	4,180	2,111	2,069	.51

SUBSIDIARY TABLE VI.

Showing the number of persons speaking Konkani in each Taluk and their percentage to the total population.

TALUKS.	STRENGTH.			Percentage to total population.
	Persons.	Males.	Females.	
1	2	3	4	5
Cochin ..	9,311	4,727	4,584	7.72
Kanayanur ..	6,220	3,432	2,788	5.42
Cranganur ..	1,318	801	517	4.52
Mukundapuram ..	2,000	1,084	916	1.23
Trichur ..	334	167	167	.23
Talapilli ..	4	3	1	..
Chittur ..	20	10	10	.02
Total ..	19,207	10,224	8,983	2.36

CHAPTER VII.

INFIRMITIES.

88. **General Remarks.**—Imperial Table XII contains the record of infirmities. Imperial Table XII-A. was meant to exhibit the prevalence of infirmities among selected castes, but in view of the small number of the infirm, it was compiled for all castes that were afflicted with one or other of the infirmities, so that it is a castewar table of the infirmities recorded at the census. As in 1881 and 1891, four infirmities are recorded at the present census. These are insanity, deaf-mutism, blindness and leprosy. The instructions issued in this behalf to enumerators on the present occasion were practically the same too, and ran as follows:—‘If any person be blind of *both* eyes, or deaf and dumb *from* birth, or insane, or suffering from *corrosive* leprosy, enter the name of the infirmity. Do not enter those who are blind of *one* eye only, or who are not *both* deaf and dumb, or who have become deaf and dumb *after* birth, or who are suffering from *white* leprosy.’ When the accuracy of the return of infirmities in much more civilized countries is called in question, there is little reason to be too sanguine of the correctness of the record in an Indian Province or State. Here the usual difficulties are greatly enhanced by various circumstances. In the first place, the enumerators do not see face to face all the persons enumerated. They generally record the information furnished by the parents, guardians or some grown-up member of the family. They naturally feel some delicacy in making enquiries about infirmities, and the informants in their turn are equally reluctant, when questioned, to furnish the required information. The enquirers again are not always men capable of distinguishing between insanity and imbecility, or leucoderma and leprosy. They are not often very particular about ascertaining whether a case of deaf-mutism be congenital, or the after-effects of other causes. Weak eye-sight and cataract are often entered as blindness. Thus, a record of infirmities by the enumerators, or when and where the schedules are filled up by the house-holders themselves, cannot but be defective both by way of commission and of omission through ignorance, delicacy or negligence on the part of the enquirers, and reluctance or concealment on the part of the informants. Only those who are not interested in the infirm, and who have ample opportunities of close acquaintance with them can collect correct returns. If two or three influential and educated men be made to furnish the village officials with half-yearly or yearly returns for a village, which the latter will have ample opportunities of verifying, and the figures so obtained be consolidated for a whole Taluk at the end of each year, a census may with advantage be made the occasion for verifying the returns. Without adopting some such special measures it seems hardly possible to collect accurate statistics of infirmities either for purposes of relieving the sufferings of the afflicted, or for providing the helpless with some means of livelihood. Certain typical infirmities are recorded and the figures tabulated almost everywhere at the time of a census, and variations are often explained away by hypotheses that do not always accord well with conclusions arrived at by medical experts. From the insufficient data afforded by returns of questionable accuracy, conclusions are drawn and theories propounded with the result that the same causes and conditions are often found to suggest different effects. Variations by way of increase or decrease are also brought about by plurality of causes which cannot, except with some knowledge of local circumstances and professional skill, be traced to their real causes.

Taking the hint from my predecessor in office, I examined a number of enumeration books so as to see whether unmistakable cases of infirmities well known to me had been entered as such, and it was gratifying to see these cases recorded and that correctly too. It is not however to be understood or inferred from this that all cases of infirmities have been recorded, or that such of them as are entered are all accurately done. The actual entries in the enumeration books have been correctly abstracted and tabulated, as the work was done by special clerks, and subjected to a careful scrutiny by the checkers and supervisors. All cases of combination of infirmities entered in the enumeration books were specially noted and also initialled. Imperial Table XII shows that the total number of infirm persons according to the present census is 1,966, consisting of 1,103 males and 863 females, as against 1,823 persons in 1891, made up of 1,079 males and 744 females. During the last decade, there has thus been an increase of 7.8 per cent., (2.2 per cent. among males and 16 per cent. among females). The great increase in the percentage of females, though in itself highly deplorable, is otherwise a satisfactory feature, as the tendency for the concealment of infirmities, which is stronger in respect of females than of males, has not greatly vitiated the figures. Compared with the figures of 1881, when the total number of afflicted persons was 767, the record of 1901 shows an increase of 156 per cent. Referring to the returns of that year, the Superintendent wrote as follows in 1891:—

“The number of afflicted has increased in 10 years (1881-1891) by 1,056 or by about 137 per cent., the increase of males being 156 per cent; and that of females 115 per cent. If this increase be real, it is simply appalling, but its reality is more than questionable, for of all the afflicted, 1,716 are above the age of 10, and must therefore have been alive in 1881. The enormous increase which the census returns exhibit must therefore be looked upon as due to the defective returns of 1881.”

The returns of 1901 are compared below with those of 1891:—

	INSANE.			DEAF-MUTE.			BLIND.			LEPER.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1901.	103	89	197	309	240	549	455	431	886	231	103	334
1891.	117	96	213	240	157	397	483	380	863	239	111	350

The most noticeable feature of the above statement is the uniform preponderance of males over females. It also shows that among insanes there is a decrease of 16 persons, (9 males and 7 females); that the deaf-mutes have increased by 152 (69 males and 83 females); that the blind have risen from 863 to 886, with a decrease of 28 among males and an increase of 51 among females; and that lepers have decreased by 16, the decrease among males and females being equal.

In India, the blind are generally in excess of any other infirms, while in European countries it is the insanes that show the highest percentage among the afflicted. This divergence may be due to various causes. Insanity is attributed among other causes to intemperate habits of life and undue strain to the mental faculties, while blindness is supposed to result from climate, diseases and great straining of the eyes. It may also be that the returns for blindness are more nearly accurate than those for other infirmities, as the generality of people are less reluctant to furnish information regarding the former than that relating to the latter. Of the total number of infirm persons recorded in 1901, 11 are suffering from more than one infirmity. Two females are insane and blind; one male and three females are deaf-mute and blind; two males and two females are insane and deaf-mute; there is one unfortunate woman who is insane, deaf-mute and blind.

89. **Talukwar distribution of infirmities.**—From Subsidiary Table I, we see that out of 1,966 infirm persons, the largest number of the afflicted is found in the Talapilli Taluk with a total of 420; Mukundapuram, which had the

highest number in 1891, has this time only 368, Trichūr and Kanayanūr take the second and fourth places with 400 and 304; Cochin and Chittūr follow them at a distance, the figures being 228 and 198. Cranganūr, the smallest Taluk, has the least number of afflicted persons, viz, 48.

When we look at the figures for urban tracts, we see that Trichūr, and Chittūr together with Tattamangalam have the largest number, viz, 40, Ernakulam has 37 persons, and Mattancheri 34, while Kunnankulam and Irinjalakuda contain 21 and 19 infirm persons respectively.

90. **Insanity.**—Cochin, Travancore, Malabar and South Canara resemble

No. of insanes in 10,000 of each sex.

	Males.	Females.
Cochin	2.7	2.2
Travancore	2.0	1.4
Malabar	3	2
South Canara	2	1
Madras Presidency	2	2
India in 1891	3	2
England & Wales do.	31	33

one another so much in respect of their physical features, climate, and the habits and conditions of life of the chief elements forming the population, that a comparison of the relative prevalence of the infirmities will not be altogether inappropriate. Under ordinary circumstances, there ought to be much uniformity in the figures, and variations, if any, must be set down partly to extraordinary causes special to particular localities, and partly to eccentricities of enumerations. The other figures in the margin show the relative position of this State in respect of the infirmities recorded. Some of the more important causes assigned for insanity are the excessive use of alcohol in one form or another, of opium and ganja, and constant strain and continued worry to the mental faculties. No sections of the population of the State are addicted to the use of opium and ganja to any baneful extent, but toddy and arrack are largely consumed by the lower orders, especially the labouring classes. The number of insanes recorded at the present census is 197, made up of 108 males and 89 females, as against 213 consisting of 117 males and 96 females in 1891. There is thus a decrease of 9 males and 7 females.

In going over the review of the statistics for each infirmity, the following points should be borne in mind:—(1) That the total number of afflicted persons in the State being comparatively small, the figures do not admit of any general inferences being drawn from them; (2) that in the Subsidiary Tables annexed to this chapter, the figures show the ratio of the afflicted to 10,000 persons of each sex except in Subsidiary Tables I and VII; (3) that the existence of a small number of persons afflicted with any of the infirmities among any of the religionists or among any of the selected castes would unduly swell the proportion and thus be a little misleading, notably in the case of the Jews and Animists among religionists, and Malayali Brahmans, Ambalavasis, Valans, Velans, &c., among castes; (4) that distribution by age of 10,000 persons of each sex for each infirmity in Subsidiary Table V denotes the proportion among 10,000 of the afflicted found at each age period; (5) that distribution of infirmities by age among 10,000 of the population in Subsidiary Table VI shows the proportion of the afflicted in each of the infirmities per 10,000 of the population of each sex in each of the age periods; (6) that the age returns in the Subsidiary Tables V, VI and VII are characterized by the same inaccuracy that was noticed in chapter IV in respect of the age returns of the population as a whole.

Local distribution.—The largest number of insanes (45) is found in the Talapilli Taluk. The Trichūr Taluk which had the largest number (44) in 1891 is this time the third with 31, Cochin with 36 having taken the second place. With a Lunatic Asylum at Trichūr, we should have expected the largest number of insanes in that Taluk, but owing to caste scruples and other causes, it is only

the houseless and indigent insanes that generally go into it. The average attendance of patients for the last 9 years has been only 14. Kanayanūr, Mukundapuram, Chittūr and Cranganūr come next in order, the number of insane persons in these Taluks being 31, 27, 19 and 8.

Distribution by sex.—The proportional abstract shows that in 10,000 persons of each sex, there are 2.7 males and 2.2 females of unsound mind, as against 3.2 males and 2.7 females in 1891.

Distribution by religion and by caste.—The Jews show the highest ratio (36) in 10,000 afflicted males. The Animists come next with 5 males. The existence of a few insane persons in these small sections of the total population raises the proportion unduly in 10,000. The ratios of insane males among Hindus, Christians and Mahommedans are 2.9, 2.1 and 1.8 respectively. Now, as on previous occasions, there are no female insanes among Jews and Animists. Among Musalmans, there are nearly twice as many insane females as among Hindus or Christians, the respective ratios being 4 and 2 in 10,000. Among Hindu males, the Chetties with a ratio of 12 occupy the unenviable first place, the Malayali Brahmans coming next with 9. Valans, Velans, Kudumi Chetties and Hill Tribes show an average of 5 each. The Malayali Brahmans showed the highest ratio (10) in 1891, and as they absolutely abstain from intoxicants of all kinds, the preponderance of insanity among them must be attributed to other causes. The priestly class seems to be pre-disposed to this infirmity. The proportion of insane females is highest among Velans (9), being almost double the number of males. Ambalavasis and Kadupattans show nearly the same ratio, viz, 8. Among the lower orders living in huts, the infirm are generally more exposed to view, so that greater accuracy can be expected in respect of the returns relating to them. The Valans are boatmen and fishermen, and the Velans engage themselves in plucking cocoanuts, in general labour, and in washing the clothes of low caste Hindus. The nature of their occupation does not seem to pre-dispose them to this infirmity. They are both hard drinking classes, and this may probably account for the high ratios among them.

Distribution by age and sex.—In this, we see the highest proportion of afflicted males in the period 30 to 35, the figure being 1,481 in 10,000. Those between 25 and 30, and 35 and 45 also show high ratios. Among females, the figures rise from the period 20 to 25; the highest ratio 1,461 occurs however in the periods of 40 to 45, and 60 and over. In both sexes, there is a sudden decline after 45. Subsidiary Table VI, giving the relative ratio per 10,000 of the population of each sex in each of the age periods, shows that male insanity is most common in the period 55 to 60, and female insanity in the period 60 and over. The mental faculties impair of course with advancing years. The high ratios in the advanced age-periods may probably be due to cases of mere imbecility being also returned as insanity.

Proportion of sexes.—Subsidiary Table VII shows that for every 1,000 insane males aged 60 and over, there are 1,625 insane females; the next more remarkable age periods in which females preponderate over males are 45 to 50, and 40 to 45.

91. Deaf-mutism.—Consanguineous marriages, fevers, premature birth and residence in mountainous tracts are assigned as causes pre-disposing to deaf-mutism. Marriages between near relatives cannot be said to be prevalent except among some sections of Musalmans and Jews. In tracts adjoining the forests of the State, chiefly in the Northern Taluks, malarial fevers are common enough amongst those that have to live in their farms and supervise the cultivation of forest estates. As for residence in mountainous tracts, it is only the Hill Tribes properly so called that actually live in the forests,

	No. of deaf-mutes in 10,000 of each sex.	
	Males.	Females.
Cochin ..	7.6	5.9
Travancore ..	3.1	2.3
Malabar ..	6	5
South Canara ..	6	4
Madras Presidency ..	7	6
India in 1891 ..	9	6
England & Wales do ..	6	5

and their number is inconsiderable. 549 persons made up of 309 males and 240 females have been returned as deaf-mutes, as against 397 persons made up of 240 males and 157 females in 1891, showing an increase of 152 persons, 69 males and 83 females. The males have increased by 28 per cent. and the females by nearly 53 per cent. The great increase in the return of deaf-mutes seems to be due to a more complete and correct enumeration.

Local distribution.—Mukundapuram has the largest number of deaf-mutes, viz, 109. In Kanayanūr and Trichūr, the numbers are nearly equal, being 103 and 102 respectively. Talapilli, Cochin, Chittūr and Cranganūr have each 85, 71, 65 and 14.

Distribution by sex.—In 10,000 persons of each sex, there are 7.6 males and 5.9 females, as against 6.6 males and 4.3 females in 1891.

Distribution by religion and by caste.—Among males, Animists show the highest ratio, 15 in 10,000. Among Hindus, Musalmans and Christians, the ratios are nearly equal for the same sex,—7.4 for Hindus, and 7.9 for Musalmans and Christians. Among the other sex, Animists again show the highest ratio, 21; the ratio for Musalman females (7.5) exceeds the ratios for females among Hindus (5.9) and Christians (5.2). Among males in the selected castes, we see the highest ratio, 25, among Velans. Valans and Animists follow them with 18 and 15. On the female side, the Chetties take the lead with a ratio of 23. The Hill Tribes follow them with 21. The next highest figures, 12 and 10, are found among Velans and Kammalans.

Distribution by age and sex.—The ratios are generally high for the periods 5 to 35 for both sexes. The proportion of afflicted males is highest in the period 10 to 15, and that of females in the period 15 to 20. As deaf-mutism can hardly be detected in infancy, the ratios appear to be small for children under 5 years, though the actual proportion of deaf-mutes must be greatest in the earlier age-periods, as the infirmity becomes sufficiently pronounced and cognizable in the period 0 to 5. The distribution of deaf-mutism among 10,000 persons for each age-period shows high ratios in the periods from 50 and upwards, and also in the periods from 15 to 35 among males, while among females the age-periods, 15 to 20, 30 to 35, and 60 and over, give almost the highest figures. The higher ratios in the advanced periods seem to show that deafness due to old age may also have been recorded as deaf-mutism by the enumerators.

Proportion of sexes.—When we look at the proportion of females afflicted to 1,000 males at each age-period we find the highest figures, 1,416 and 1,200 in the periods 40 to 45 and 0 to 5 respectively. The irregular variations in the table are incapable of explanation.

92. Blindness.—Blindness is generally ascribed among other causes to small-pox, and to diseases caused by constant exposure to the heat and glare of a tropical sun, and the dust blown about by hot winds. The number of blind persons recorded in the census is 886, 455 males and 431 females, as against 863 persons, 483 males and 380 females, in 1891, showing thus an increase of 23 persons, or 2.7 per cent. In the course of the decade, there has been a decrease of 28 males and an increase of 51 females. The decrease among males may probably

	No. of blind persons in 10,000 of each sex.	
	Males.	Females.
Cochin ..	11.2	10.6
Travancore ..	4.2	2.9
Malabar ..	13	10
South Canara ..	9	12
Madras Presidency ..	9	9
India in 1891 ..	16	17
England & Wales do ..	9	8

be due to the spread of vaccination and the increase among females may be the result of more complete enumeration. It may also be noted that the females, especially in rural parts, are more averse to being vaccinated than males. Though vaccination is not compulsory in the State even in towns, the departmental

statistics show that so many as 273,382 persons were vaccinated in the course of the last decade. The operation is becoming popular, and it has to a great extent checked the ravages of small-pox. Among Malayalis, small-pox used to be, and is still to some extent, as greatly dreaded an epidemic as plague or cholera.

Local distribution.—Trichūr and Talapilli have the largest number of blind persons, viz, 227 and 226. Mukundapuram takes the third place with 173, while the specific figures for Chittūr, Kanayanūr, Cochin and Cranganūr are 103, 97, 49 and 11.

Distribution by sex.—In 10,000 persons of each sex, there are 11 males and nearly the same number of females afflicted with blindness as against 13 males and 11 females in 1891.

Distribution by religion and by caste.—There is no remarkable variation in the number of persons afflicted of either sex amongst the followers of the several religions. Animists show a ratio of 15 among males and 10 among females. At the previous census, they were not separated from the Hindus, so that in 1891 the blind among Hindus and Animists together showed an average of 14 males and 12 females. In selected castes, we see comparatively higher ratios among males as well as females, chiefly among the higher castes, the Malayali Brahmans, Ambalavasis, Kaduppattans, Nayars, and Chetties. Among Malayali Brahmans, there is a decrease of 6 males in 10,000. Among Kammalans and Native Christians, there is a decrease in the ratios from 24 to 12, and from 14 to 10 respectively.

Distribution by age and sex.—We see the highest ratios among persons aged 60 and over both among males and females, among females more than among males, the figures being 2,044 and 2,436 respectively. The number of blind males and females increases almost uniformly with advancing age, periods from 20 and upwards. In spite of irregular variations, the results appear to be reasonable. In Subsidiary Table VI, the ratios begin to rise from age-period 40 to 45 with 15 males and 16 females, and culminate with 61 males and 56 females in the period 60 and over.

Proportion of sexes.—There are only 947 blind females to every 1,000 males of all ages similarly afflicted. In the age-periods 5 to 10, 20 to 25 and 35 to 45, blind females are however in excess of blind males as also in the last two periods. At the period 0 to 5, the figures for blind boys and girls are nearly equal.

93. **Leprosy.**—The record of leprosy as the most loathsome of all the infirmities is more liable to be inaccurate than the others.

No. of lepers in 10,000 of each sex.

	Males.	Females.
Cochin	5.7	2.5
Travancore	6.8	2.8
Malabar	5	2
South Canara	9	3
Madras Presidency	5	2
India in 1891	6.8	2

Leprosy is not recorded in England and Wales.

The enquirer's feeling of delicacy and the informant's reluctance are equally strong reasons tending to the understatement of the figures. Poverty, absence of sanitation, over-population, fish diet and damp climate are supposed to cause leprosy. Fish is largely consumed by all classes of the population except the high caste Hindus. In the opinion of medical experts, the disease is contagious rendering segregation necessary to arrest its spread. The people in general have begun to realize that the disease is capable of communication by touch. The erection of a segregation shed or home for houseless and helpless patients is engaging the attention of the Darbar. Lepers generally congregate on festive occasions as mendicants, and move about in crowded centres to receive alms. The number of lepers recorded in the present census is 334 (231 males and 103 females), as against 350 (239 males and 111 females) in 1891, which shows

a decrease of 16 persons (8 males and 8 females). In respect of this as of other infirmities, the males are greatly in excess of females, the number of males being 25 more than twice the number of females.

Local distribution.—Kanayanūr (73) and Cochin (72) now occupy the first and second places, while Mukundapuram (88) and Kanayanūr (85) stood out as first and second in 1891. Talapilli has 64, Mukundapuram 59, Trichūr 40, Cranganūr 15 and Chittūr 11 persons.

Distribution by sex.—In 10,000 persons of each sex, there are 5.7 males and 2.5 females, as against 6.6 males and 3.1 females in 1891.

Distribution by religion and by caste.—Animists who have been separated from Hindus show a ratio of 10 among males with 16 among females. Among Hindus, Musalmans and Christians, there is very little variation, the ratios being 5.7, 5.1 and 5.7 against 6.7, 8.9 and 5.9 in 1891. In selected castes, the highest ratio (17.8) among males is found among Valans or the fisherman caste. Kanakkans, Paraiyans and Chetties show the next highest ratios (14, 13 and 12 respectively). Among females, the figures for the Animists, Paraiyans and Kanakkans are again prominent. These castes eat almost any kind of flesh that they can get, even in their very unwholesome state. The figures for the other castes do not require special notice. But the variations between 1891 and 1901 are inexplicable. Among the Malayali Brahmans, the figure has gone down from 20 to 3 in 10,000 males. Among Kanakkans, it has risen from 0 to 14, and among Valans, from 6 to 18.

Distribution by age and sex.—From Subsidiary Table V, it is seen that the highest figure 1,429 among males is in the period 25 to 30; the periods 35 to 40, 40 to 45, and 60 and over also show high ratios. Among females, the highest ratio (1,262) is seen in the period 20 to 30. The full symptoms of the disease appear by this period. Comparatively high ratios are found in the periods 60 and over, and 50 to 55 (1,165 in the former, and 1,068 in the latter). Subsidiary Table VI shows the highest ratio, 27, in the period 55 to 60, and 17 in the period 60 and over; the next more remarkable ratios are in the periods 45 to 50, 50 to 55 and 40 to 45 among males. The highest ratio for females also is seen in the period 55 to 60. Age-periods 50 to 55 and 60 and over likewise show pretty high ratios.

Proportion of sexes.—The ratios for males and females are equal in the periods 0 to 5 and 5 to 10. There are only 714 females to 1,000 males in the period 15 to 20, but in the period 20 to 25, there are as many as 1,300 females to 1,000 males.

SUBSIDIARY TABLE I.

Distribution of afflicted persons in the urban and rural areas of each Taluk.

TALUKS.		POPULATION AFFLICTED.			INSANE.			DEAF-MUTE.			BLIND.			LEPER.		
		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Cochin	Urban ..	34	21	13	6	4	4	7	4	3	10	5	5	9	8	1
	Rural ..	194	121	73	28	17	11	64	32	32	39	25	14	63	47	16
	Total ..	228	142	86	36	21	15	71	36	35	49	30	19	72	55	17
Kanayanur	Urban ..	37	25	12	10	6	4	12	10	2	7	3	4	8	6	2
	Rural ..	267	148	119	21	12	9	91	43	48	90	48	42	65	45	20
	Total ..	304	173	131	31	18	13	103	53	50	97	51	46	73	51	22
Cranganur	Rural ..	48	32	16	8	6	2	14	9	5	11	4	7	15	13	2
Mukundapuram	Urban ..	19	9	10	1	..	1	6	4	2	11	4	7	1	1	..
	Rural ..	349	192	157	26	11	15	103	71	32	162	76	86	58	34	24
	Total ..	368	201	167	27	11	16	109	75	34	173	80	93	59	35	24
Trichur	Urban ..	40	22	18	5	1	4	7	5	2	27	16	11	1	..	1
	Rural ..	360	195	165	26	14	12	95	51	44	200	108	92	39	22	17
	Total ..	400	217	183	31	15	16	102	56	46	227	124	103	40	22	18
Talappilli	Urban ..	21	10	11	1	..	4	1	3	14	6	8	2	2	..	..
	Rural ..	399	219	180	44	26	18	81	43	38	212	105	107	62	45	17
	Total ..	420	229	191	45	27	18	85	44	41	226	111	115	64	47	17
Chittur	Urban ..	40	20	20	4	2	2	13	7	6	21	10	11	2	1	1
	Rural ..	158	89	69	15	8	7	52	29	23	82	45	37	9	7	2
	Total ..	198	109	89	19	10	9	65	36	29	103	55	48	11	8	3
Total Urban ..		191	107	84	29	14	15	49	31	18	90	44	46	23	18	5
Total Rural ..		1,775	996	779	168	94	74	500	278	222	796	411	385	311	213	98
Grand Total ..		1,966	1,103	863	197	108	89	549	309	240	886	455	431	334	231	103

SUBSIDIARY TABLE II.

Average number of afflicted per 10,000 of each sex in 1901, 1891 and 1881.

NATURAL DIVISION 'WEST COAST' MADRAS STATES.	INSANE.			DEAF-MUTE.			BLIND.			LEPER.		
	MALES.			FEMALES.			MALES.			FEMALES.		
	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
Cochin	2.7	3.2	2.1	2.2	2.7	1.3	7.6	6.6	4.1	5.9	4.2	3.7

SUBSIDIARY TABLE III.

Average number of afflicted per 10,000 persons of each sex by religions in 1901, 1891 and 1881.

RELIGION.	INSANE.			DEAF-MUTE.			BLIND.			LEPER.		
	MALES.			FEMALES.			MALES.			FEMALES.		
	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindus	2.9	2.2	1.7	2.1	2.5	1.7	7.4	7.1	3.2	5.9	4.3	2.6
Muslimans	1.8	4.7	6.4	3.7	3.5	1.9	7.9	4.3	12.7	7.5	6.7	9.9
Christians	2.1	3.1	2.3	1.9	2.9	3.1	7.9	5.9	4.8	5.2	4.1	5.4
Jews	36.5	..	19.5	..	..	..	17.7	13.5	..	..	13.6	..
Animists	5.1	..	..	..	..	..	15.2	..	..	20.8	..	..

SUBSIDIARY TABLE IV.

Average number of afflicted per 10,000 persons of each sex by selected castes, tribes or races in 1901 and 1891.

SELECTED CASTES, TRIBES OR RACES.	INSANE.		DEAF-MUTE.		BLIND.		LEPER.	
	Males.		Females.		Males.		Females.	
	1901	1891	1901	1891	1901	1891	1901	1891
1	2	3	4	5	6	7	8	9
Ambalavasi	2.9	5.7	8.5	8.4	5.8	8.5	5.6	26.2
Brahman Malayali	8.9	9.8	3.3	..	5.9	9.8	..	3.6
Tamil	1.2	4.8	3.9	..	4.8	7.8	8.4	12.0
Chetti	12.1	1.9	3.8	1.0	12.1	7.6	22.5	5.2
Iluvani	3.2	3.1	2.2	2.8	7.8	6.9	6.7	4.4
Kammalan	2.7	3.0	..	2.9	10.9	8.9	9.9	2.2
Kanakkan	3.4	..	..	2.0	3.4	6.0	6.8	8.1
Kaduppattan	3.1	..	7.6	1.7	..	3.4	4.6	3.4
Kudumi Chetti	5.1	..	..	..	5.1	..	..	8.6
Nayar	2.6	4.9	1.9	2.7	6.5	8.4	5.0	4.4
Paraiyan	2.2	3.1	2.4	..	2.2	9.4	4.7	3.3
Pulayan	..	..	..	6	1.1	3.5	3.3	3.9
Valan	5.1	..	2.8	3.4	17.8	..	8.3	6.7
Velan	4.9	..	9.5	..	24.9	15.8	11.8	7.9
Mappilla (Jonakan)	2.3	4.3	3.7	3.9	9.9	3.8	9.3	6.7
Native Christian	2.0	2.1	1.9	2.9	7.9	5.8	5.3	3.9
Hill Tribes	5.1	..	..	..	15.2	5.1	20.8	..

SUBSIDIARY TABLE V.

Distribution by age of 10,000 persons of each sex for each infirmity.

AGE PERIOD.	MALES.					FEMALES.				
	Total.	Insane.	Deaf-mute.	Blind.	Leper.	Total.	Insane.	Deaf-mute.	Blind.	Leper.
1	2	3	4	5	6	7	8	9	10	11
0-5	135.9	..	161.8	197.8	43.3	185.4	..	250.0	208.8	97.1
5-10	562.1	185.2	1,100.3	483.5	173.2	625.7	224.7	1,041.7	532.6	388.4
10-15	725.3	277.8	1,423.9	571.4	303.0	648.9	224.7	1,250.0	464.0	388.4
15-20	870.4	925.9	1,262.1	725.3	606.1	880.7	561.8	1,541.7	556.8	970.9
20-25	808.9	1,111.1	1,262.1	615.4	432.9	880.7	898.9	750.0	858.5	1,262.1
25-30	1,033.5	1,203.7	1,067.9	769.2	1,428.6	961.8	1,348.3	1,125.0	719.3	1,262.1
30-35	951.9	1,481.5	906.2	857.1	922.4	869.1	1,235.9	1,166.7	649.7	776.7
35-40	806.9	1,111.1	679.6	681.3	1,092.3	753.2	1,011.2	583.3	812.1	679.6
40-45	770.6	1,111.1	888.4	725.3	1,212.1	857.5	1,460.7	708.3	812.1	873.8
45-50	679.9	370.4	420.7	791.2	952.4	509.9	561.8	416.7	556.8	485.4
50-55	779.7	740.7	453.1	1,011.0	779.2	706.9	786.5	375.0	788.9	1,067.9
55-60	562.1	740.7	291.3	527.5	909.1	393.9	224.7	..	603.3	582.5
60 and over	1,314.8	740.7	382.5	2,043.9	1,125.5	1,726.5	1,460.7	791.7	2,436.2	1,165.1

SUBSIDIARY TABLE VI.

Distribution of infirmities by age among 10,000 of the population.

AGE-PERIOD.	MALES.					FEMALES.				
	Total.	Insane.	Deaf-mute.	Blind.	Leper.	Total.	Insane.	Deaf-mute.	Blind.	Leper.
1	2	3	4	5	6	7	8	9	10	11
0—5	2.7	..	.9	1.6	.2	2.8	..	1.1	1.6	.2
5—10	11.0	.4	6.1	3.9	.7	9.9	.4	4.6	4.2	.7
10—15	14.9	.6	8.2	4.9	1.3	11.2	.4	6.0	4.0	.8
15—20	24.4	2.5	9.9	8.4	3.6	19.1	1.3	9.3	6.0	2.5
20—25	24.8	3.3	10.9	7.8	2.8	19.2	2.0	4.5	9.3	3.3
25—30	32.5	3.7	9.4	9.9	9.4	22.4	3.2	7.3	8.4	3.5
30—35	34.7	5.3	9.3	12.9	7.3	25.6	3.8	9.6	9.6	2.7
35—40	34.7	4.6	8.1	11.9	9.7	28.8	3.9	6.2	15.5	3.1
40—45	38.2	5.4	5.4	14.8	12.6	34.1	6.0	7.8	16.1	4.2
45—50	50.9	2.7	8.8	24.4	14.9	31.4	3.6	7.1	17.1	3.6
50—55	62.8	5.8	10.2	33.6	13.1	40.6	4.7	5.9	22.6	7.3
55—60	79.3	10.2	11.5	30.7	26.9	45.5	2.7	..	34.8	8.0
60 and over	95.8	5.3	11.9	61.5	17.2	79.5	6.9	10.1	56.0	6.4
All ages	27.2	2.7	7.6	11.2	5.7	21.2	2.2	5.9	10.6	2.5

SUBSIDIARY TABLE VII.

Proportion of females afflicted to 1,000 males at each age-period.

AGE-PERIOD.	Total afflicted.	Insane.	Deaf-mute.	Blind.	Leper.
1	2	3	4	5	6
0—5	1,066.7	..	1,200.0	1,000.0	1,000.0
5—10	870.9	1,000.0	735.3	1,045.5	1,000.0
10—15	700.0	666.7	681.8	769.2	571.4
15—20	791.7	500.0	948.7	727.3	714.3
20—25	853.9	666.7	461.5	1,321.4	1,308.0
25—30	728.1	923.1	818.2	885.7	393.9
30—35	714.3	687.5	1,000.0	717.9	363.6
35—40	730.3	750.0	666.7	1,129.0	280.0
40—45	870.6	1,083.3	1,416.7	1,060.6	321.4
45—50	586.7	1,250.0	769.2	666.7	227.3
50—55	709.3	875.0	642.9	739.1	611.1
55—60	546.4	250.0	..	1,083.3	285.7
60 and over	1,027.6	1,625.0	1,055.6	1,129.0	461.5
All ages	782.4	824.1	776.7	947.3	445.9

CHAPTER VIII.

CASTE, TRIBE OR RACE.

94. **General Remarks.**—In his note relating to the chapter on 'Caste, Tribe or Race', the Census Commissioner suggested that all the tables dealing with caste, &c., might be reviewed in this chapter. In view, however, of the probable length to which in that case this chapter would run, and the fact that some of the tables could be more appropriately dealt with in other chapters, the first suggestion was modified, and in the light of the proposed modification Imperial Table IX, showing the prevalence of education among selected castes, &c., was considered in the chapter on 'Education'; Table XII-A, compiled for all castes, &c., amongst which there were persons afflicted with one or other of the infirmities, was reviewed in chapter VII; Table XIII, in which the castes, &c., recorded in the census are arranged under different religions with sex distribution, forms the main subject of treatment in the present chapter. Table XIV, which treats of age, sex and civil condition among selected castes, &c., was considered along with Table VII in chapter IV; and lastly the results of Table XVI will be embodied in chapter IX 'Occupation' or 'Means of Livelihood.' In respect of the compilation of the tables for selected castes, tribes or races, it was laid down that castes numbering 10,000 or more might generally be selected, that special districts might be selected as representing typical customs of particular castes, and that exceptions to the numerical standard might be made in the case of groups of special interest. In the selection of castes, &c., numerical standard has been generally kept in view. But sub-divisions of castes, tribes or races such as Malayali Brahmans and Kshatriyas, Konkans, Low Caste Nayars, Eurasians, &c., in spite of the smallness of their numbers, have been separately classified in Imperial and Subsidiary Tables, in view of their special features of interest. In 1891, there was a special column in the enumeration schedule for recording sub-divisions of castes. The record of sub-castes was dispensed with on the present occasion for the simple reason that it would be very difficult to secure correct statistics of sub-castes, but such of them as needed to be specially recorded were so done by easy devices. Thus, Malayali Brahmans are separated from other Brahmans by adding Nambudri, Elayad or Muthad to the entry of Brahman in the column; the mere title Empran distinguishes Tulu Brahmans from others; other non-Malayali Brahmans are easily recognized by adding Tamil, Telugu, &c., to the entry. The different classes of Ambalavasis can be distinguished by their titles; tribal or racial appellations serve to separate sub-divisions of Musalmans, Christians, &c. So far as Nayars are concerned, any attempt to record the sub-divisions would have been of little practical use. In the first place there are many who can hardly give the correct sub-divisions to which they belong; secondly, minute social distinctions rigidly observed in by-gone days are gradually disappearing.

Viewed in its widest sense, caste is any form of social organization on a large scale, and represents any distinct social group following some particular occupation. In this sense, caste cannot be said to be peculiar to India, for it seems to have existed everywhere in the earlier stages of society, the artisan and trade guilds of ancient times corresponding in some respects to the castes of India. Caste in its present form has however had its origin in India, where, in spite of the long lapse of time and the changes brought about by causes, religious and political, it has survived as a permanent institution forming the foundation of the whole fabric of Hindu society; and the castes of Kerala proper present features all their own. In the introductory pages, we have referred to the existence in pre-Aryan Kerala

of social inequalities based partly upon differences of race and vocation, and partly upon those of culture, wealth and power of the different groups of the population. It has also been briefly stated there that caste in its popular and restricted sense became established in Kerala as a socio-religious institution only after the advent and settlement of the Nambūdris. Of the *Chathurvarnas* or four castes symbolically represented by Manu as having sprung from the different parts of the body of Brahma, there came into existence with the arrival of the Nambūdris in Kerala only two of the representative groups, viz, the first and the last, the Brahmans or priests, and the Sudras, or the servile castes, which latter must have included the Sudra followers of the Nambūdris, the Nayar occupants of Kerala and all occupational and racial groups below them; the royal or Kshatriya caste came into existence only comparatively later, and the Vaisyas, the Aryan agricultural or trading community, have been conspicuous by their absence in Malabar sociology. The absence of the Kshatriyas in the first Aryan settlement might probably have been due to the Brahman colonization of Kerala having taken place in the wake of the final overthrow of the Kshatriya power. As for Vaisyas, the Nambūdris perhaps felt that they could well manage in Kerala without them.

Tradition ascribes the creation of the caste system of Kerala to Parasurama, the reputed leader of the first Brahman colony. The scheme ascribed to him recognizes 64 divisions formed out of the two main castes of Brahmans and Sudras. The term Sudra appears to have been used in its very elastic sense, intended as it evidently is, to include under it all castes outside the Aryan group. Though in point of fact the time of Parasurama is generally believed to be the creative period in the history of Kerala, the system and classification of castes ascribed to him cannot be considered as being wholly his creation. As the recognized founder of the Malayali nation, he may indeed be taken as the originator of the germ which developed into the system now associated with his personality. But as we have already said elsewhere, the social phenomenon as set forth in the scheme seems more the result of a gradual process of evolution and development under given conditions than one which arose out of the deliberate doing or ordering of any one individual. The scheme, moreover, contains irreconcilable inconsistencies, as it imports castes of later growth into an earlier period. Without entering into a discussion of the subject, we may here subjoin the scheme under reference:—

GROUP NO.	NAME OF CASTES.	RACE.	NO. OF DIVISIONS.
I	Nambūdris and allied castes	Aryan	10
II	Antarajatis or intermediate castes		
	(a) Nampidi	Do.	1
	(b) Ambalavasi (threaded)	Do.	7
	(c) Do. (unthreaded)	Mixed Aryan & Dravidian	4
III	Nayar (a) High caste	Mostly Dravidian	14
	(b) Low caste	Do.	4
IV	Kammalans	Dravidian	6
V	Other polluting castes below them	Do.	10
VI	Chandalas	Probably aborigines	
	(a) of the Plains		4
	(b) of the Forests		4
Total			64

In the above classification, the races to which the different groups belong have been roughly indicated. The first known scheme thus bears clear marks of a classification based upon diversity of race, the Brahmans constituting the *Arya Varna*, the Aryan or noble race characterized by their broad forehead, regular features and fair colour, and the Sudras and all groups below them forming the *Dasyu Varna*, or the race of enemies with coarse features and dark complexion. Thus, the Aryans and the Dravidians form the two main divisions. The *Antarajatis* or intermediate castes, excepting a few, and other *Sankarajatis* or mixed castes of later growth were evidently formed by the crossing of the main divisions and the sub-divisions of the minor groups.

The Brahmans at the top and the Paraiyans at the bottom are typical of racial diversity. The Kammalans or artisan castes and the Cherumans or agrestal slaves are clearly occupational castes. Though several castes have given up their traditional occupations, these latter are two of the few castes that still cling tenaciously to their traditional vocations.

To preserve the purity of their race and to provide for their own comfort and convenience, the Brahman legislators have so enacted the matrimonial laws that they have the privilege of marrying not only amongst themselves, but also amongst castes below them down to low caste Nayars, and extended the concession to Kshatriyas, when later on they came in their midst; while the Sudras can marry from only amongst themselves. Thus, by the practice of hypergamy, the Aryans have effectually prevented the degeneration of their castes. We have, as elsewhere, castes which arose out of issue born to women by husbands superior to their caste, known as *Anulomajas*, literally those born in the order of the growth of hair on the human body, while there are others called *Pratilomajas*, who are the issue of all unholy alliances, that is, sexual relations of men of lower castes with women of higher castes. With the advent of the Perumals, the Kshatriyas appeared in Kerala, and the Brahmans began to consort with their women. The union of Kshatriyas with Sudra (Nayar) women gave rise to the caste of *Samanthas*. The addition of these two groups almost completes the scheme of purely Malayali castes of the present day; and it took definite shape in all probability under the guidance of the renowned Sankaracharya. The *Anacharams** and other social laws framed by him defined not only the exact social position of the various groups but also prescribed the specific functions that each has to perform as members of society. The castes of Kerala have thus a racial, marital and functional basis. In framing the *Anacharams*, which, by the way, are but acharams or customs peculiar to Kerala, and not bad acharams as has been wrongly supposed by some, Parasurama, with whom probably they originated and who seems to have intended the preservation of religious purity and social unity, had the ulterior object of their observance serving as an obstacle to the first colonists returning to their original homes, while Sankaracharya, who probably codified them on definite lines, wanted to check certain social abuses that had crept in and to preserve the unity and individuality of the Malayali nation. While the observance of these customs has practically secured the primary object, it has, as we have already hinted, isolated the Malayalis from other peoples and obstructed for a long time their progress in all directions.

95. **Classification of castes by social precedence.**—In his note, the Census Commissioner suggested the broad lines upon which a classification of castes, tribes or races should be made. In 1891, the classification was based mainly on traditional occupations, and in pointing out the defects of the method then adopted, Mr. Risley observed, 'It accords neither with native tradition and practice, nor with any theory of caste that has ever been propounded by students of the subject. In different parts it proceeds on different principles, with the result that on the one hand it separates groups which are really allied, and on the other includes in the same category groups of widely different origin and status. It is in fact a patch-work classification in which occupation predominates, varied here and there by considerations of caste, history, tradition, ethnical affinity and geographical position.' A scientific classification of castes, tribes or races cannot be successfully attempted until physical measurements are taken, and the results correlated with such ethnographic data as furnish a clue to their origin. The struggle for existence in modern times has compelled many castes to give up their time-honoured traditional occupations in favour of more lucrative ones, so that a classification based

* For a list of the anacharams, vide appendix at the end of the chapter.

upon that principle cannot but be defective. All Brahmans are not priests now, nor are all Kshatriyas warriors. A Tarakan is not the only merchant or shop-keeper, nor a Pulayan the only agricultural labourer. A scheme in which the priestly class of Nambúdris and Valluvans (the priests of Paraiyans), the military class of Kshatriyas and Nayars, and the mercantile class of Vaniyans and Jonaka Mappillas, &c., are grouped together on the score of having once followed or now following similar occupations, while it might show to what extent traditional occupations have been given up by castes that once followed them, cannot certainly be regarded as assigning to each caste its exact position in society. Castes may be classified on the basis of social status or of occupation, but any attempt at a classification based upon a combination of the two principles is altogether impracticable. In view of the above circumstances, the Census Commissioner suggested a classification of castes according to social precedence based upon such general considerations as intermarriage, intermessing, the employment of Brahmans as *Purohitas* or priests, infant marriage, marriage of widows, the privilege of the services of the village barber, washerman and midwife, of entrance into the court-yard of temples, and restrictions in respect of residence in the village, or in a separate quarter, leaving the road on the approach of the high castes, or calling out to give warning of their approach, &c. Among the Hindu castes recorded in the census of the State are castes peculiar to Kerala, and those of permanent or temporary emigrants from other parts of India. Between the purely Malayali castes on the one hand and the *Paradesi* castes on the other occupying in several cases similar social status, there is so little in common that many of the above tests cannot be applied in view to intermingling and arranging them in one scheme. The Nambúdris males interdine with some classes of the *Paradesi* Brahmans but under no circumstances do the groups intermarry. Among Nambúdris, there is no infant marriage as there is among other Brahmans. A Nayar, again, will not intermarry or interdine with a non-Malayali Sudra (Vellala, Naidu, Mudaliar, &c). Among neither is there infant marriage in the sense in which it is generally understood. There is no prohibition of widow marriage among Nayars. A high caste Nayar touching a *Paradesi* Vellala undergoes a purificatory bath before he enters his family residence, or takes his meals. Even a low caste Nayar does not take the meals cooked by the highest *Paradesi* Sudra. In respect of pollution by touch and approach, Malayalis are punctilious to a degree that has no parallel in the whole history of caste. Even a low caste Nayar has to bathe if he comes in contact with a Christian or Mahomedan, or approaches within stated distances any of the polluting castes, while none of the *Paradesi* castes, not even the highest, observe pollution with so much scruple. A *Paradesi* Sudra cannot enter the temples in this country except with special sanction. In view of these circumstances, and the fact that the *Paradesi* castes are most of them not strong in numbers here, the attempt to classify castes is confined to the purely Malayali sections. In Subsidiary Table I, the Malayali Hindu castes are arranged by social precedence. The highest place in the scale is occupied by the Malayali Brahmans (Group I). The Malayali Kshatriyas, who follow more or less in the footsteps of the Nambúdris in the matter of religious observances, bath, ablutions, &c., come next (Group II). *Antarala-Jatis* or intermediate castes that come midway between the Kshatriyas and Sudras properly so called are placed above Nayars (Group IV). The Ambalavasis are placed in this group. The Nayars distinguished as high caste and low caste are placed in Group V. The remaining castes are arranged according to the degree of pollution by touch or approach which marks each group.

Having thus broadly indicated the gradual evolution and development of the social phenomenon, we shall now proceed to consider briefly the constitution and

working of the various social organizations with special reference to the lines which divide them from one another, and the specific prescriptions for the conduct of the members of the several groups.

In 1891, all the castes, tribes or races were classed under 35 groups containing 152 main castes and 379 sub-divisions. Of the former, 125 were Hindu, 8 Musalman, 18 Christian and one Jew, and of the latter 346 were Hindu, 8 Musalman, 24 Christian and one Jew. In the enumeration schedules of the present census, 286 separate names were recorded in the caste column. Of these 256 were Hindu, which were subsequently grouped and reduced to 105. The castes, tribes or races are now arranged under the six main religions, Hindus, Musalmans, Christians, Jews, Animists and Jains as shown below:—

	Divisions.	Sub-divisions.
Hindus	74	105
Musalmans	1	10
Christians	4	11
Jews	2	2
Animistics	6	6
Jains	1	1
Total	88	135

A satisfactory classification of castes is a task that is beset with several difficulties. Within the limits of this small State itself, difference in nomenclature leads to an error in classification. A Kuravan in the Southern Taluks becomes a Panan in the Northern Taluks, where again Kuravan is used for the gipsy caste of Kakkalans. The Pulayan in the former is a Cheruman in the latter, so also are Velan and Mannan, Kollan and Karuvan; Kollan the leather worker in the Northern Taluks is a blacksmith in the Southern. Difference in names such as Konan and Idaiyan, Chogan and Iluvan, Velan and Mannan, Pulayan and Cheruman, Malayan and Malasar, is easily recognized, and the castes can be readily clubbed, but when the name Kuravan, used both for a Panan and a Kakkalan, and similar cases are met with, the process of clubbing leads to inaccuracy. The return of titles such as Koundan, Pillai, &c., is both indefinite and misleading. Occupational designations such as weaver, carpenter, &c., by themselves do not furnish any clue as to the particular caste to which any person belongs. These difficulties were more or less anticipated and special instructions were issued to secure uniformity. Enumerators were, at the outset, furnished with a sufficiently exhaustive list of the castes found in the State, supplemented by the occupations they generally pursue. Though this has greatly minimized vague entries and afforded on the whole satisfactory results as compared with those of 1891, I am inclined to think that there is still room for improvement, as is evident from the 'unspecified' classes under each of the four main Hindu castes. Both the Malayali and non-Malayali enumerators have sufficiently clear ideas as to the names of the purely Malayali castes and their social standing, in respect of whom therefore the returns are pretty accurate, but it is the non-Malayali castes that present the greatest difficulties to the enumerators, whether they be Malayalis or *Paradesis*, as from the mere names of castes they cannot in several cases judge the social position of the persons enumerated. Another insurmountable difficulty is that the persons enumerated are incapable of furnishing definite information, however persistently they are pressed for the same. Well-known groups such as Andi, Kovilandi and Mudavandi have all been clubbed together, as also are Pandaram, Poopandaram, *Paradesapandaram*, &c. Several classes of Chetties again have been grouped together. In regard to the Musalmans, the sub-divisions show the sects, tribes or races to which they belong, while those of Christians show sects, as recorded in Table XVII, the divisions indicating race or nationality. Jews have, for the first time, been censused separately as White and Black. The reduction in the number of the main castes and sub-divisions shows clearly what can be done by way of grouping identical castes returned under different names; and also suggests the lines on which further improvement can be effected at the next census.

96. **Brahmans.**—In Kerala, as elsewhere, the Brahmans occupy the highest rung in the ladder of social precedence. They may, for our purpose, be divided into two classes, the *Malayali* and the *Paradesi*. The former comprises the Nambùdris, Muthads and Elayads, and the latter, the Emprans or Tulu Brahmans, the Tamil, Telugu, Canarese, Marathi, Gauda, and Konkani, Brahmans, and Brahmans unspecified, which last consist of Brahman pilgrims from Northern India. Taking them in order, we have first to deal with the Nambùdri who, owing to his orthodoxy and conservatism, and staunch adherence in all things to immemorial customs and usages, must be considered as the Brahman of Brahmans. According to Malabar tradition, Parasurama settled them in 64 villages in Kerala. Of these, 32 are situated to the north of Perumpuzha, the occupants of which are known as Emprans; the Brahmans inhabiting the villages from Perinchellur, south of Perumpuzha, to Ampalapuzha in Travancore are known as Nambùdris, while those occupying the villages to the south of Ampalapuzha are styled Pöttis. Cochin coming within the second group, we are here more directly concerned with the Nambùdris properly so called.

Nambùdris.—The first batch of colonists brought in by Parasurama are supposed to have come from the north, but there are traditional and linguistic evidences to show that they were sooner or later joined by Brahmans from the Telugu regions about the Godavari and Krishna rivers. The Nambùdris may be divided into Vedic and non-Vedic classes, that is, those that are entitled to study the Vedas, and those that are not allowed to study them. The Vedic section again is distinguished as *Adhyans* and *Hasyans*, but as this distinction obtains among the non-Vedic Nambùdris as well, these two terms do not well define their exact position in society. The *Adhyans* possess the honorific title of Nambùdripad (Pad=in authority), a title which is assumed also by Brahmans of an inferior order. These latter are known distinctively as *Gramani Adhyans*.

Certain special privileges in regard to the performance of religious rites and other matters of a purely social nature serve as the best basis for a sub-division of the Nambùdris in the order of social precedence as recognized amongst themselves. For this purpose, the privileges may be grouped under two main classes A and B, as given in the following mnemonic formula:—

A	B
1. <i>Edu</i> (ഓടൂ = The leaf of a cadjan <i>grandha</i> or book): the right of studying and teaching the Vedas and Sastras.	1. <i>Adu</i> (അടു = Sheep): the right of performing holy sacrifices.
2. <i>Piccha</i> (പിച്ഛ = Mendicancy symbolic of family priests): the right of officiating as family priests.	2. <i>Bhiksha</i> (ഭിക്ഷ = Receiving alms): the right of becoming a Sanyasi.
3. <i>Othu</i> (ഓതു = Vedas): the right of studying the Vedas.	3. <i>Santhi</i> (സന്തി = Officiating as temple priests): the right of performing priestly functions in temples.
4. <i>Adukala</i> (അടുകല = Kitchen): the right of cooking for all classes of Brahmans.	4. <i>Arangu</i> (അറങ്ങു = Stage): the right of taking part in the performance of Sastrangam Nambùdris.
5. <i>Katavu</i> (കാടവ = Bathing place or ghat): the right of bathing in the same bathing place with other Brahmans, or the right of touching after bath without thereby disqualifying the person touched for performing religious services.	5. <i>Panthi</i> (പന്തി = Row of eaters): the right of messing in the same row with other Brahmans.

Those who enjoy the privilege of No. 1 in A are entitled to all the privileges in A and B; those enjoying No. 2 in A have all the privileges from 2 downwards in A and B; those having No. 3 in A have similarly all the privileges from No. 3 downwards in A and B, and so on. Those entitled to No. 1 in B have all the privileges except No. 1 in A; similarly those entitled to No. 2 in B have all the privileges from No. 2 downwards in B, but only from No. 3 downwards in A, and so on. With the above formula as basis, the various classes of Nambùdris may be distinguished as follows:—*Azhuvancheri Tampurakkals* and *Ashtagrahathil Adhyans* (Adhyans of eight houses), *Agnihotris*, *Bhattatiris*, *Othikans* and *Vadhyans*, *Vydikans*, *Smarthas*, *Tantris*, *Sastrangakars*, *Vaidyans* or physicians, *Grāmanis* and *Ooril Parisha Müssads*.

Among Vedic Nambùdris, the *Azhuvancheri Tampurakkals*, of whom there is only one family, occupy the highest place. The members of the family enjoy peculiar privileges.* The *Adhyans* are to study the Vedas and Sastras; they are prohibited from taking *Parannam*, (literally meals belonging to another), from taking part in the funeral ceremonies of others, and from receiving presents. *Agnihotris* are those that perform *Yagas* or sacrifices, and keep the holy fire. Those that perform the sacrifice of *Adhana* are known as *Aditiris*, those that perform *Soma Yaga* are called *Somayagis* or *Chomatiris*, while again those that perform *Agni* are called *Agnihotris* or *Akkitiris*. Only married men are qualified to perform the sacrifices. The Nayar is an indispensable factor in the performance of these sacrifices. The *Bhattatiris* are to study and teach the Sastras; the *Othikans* are to teach the Vedas and to officiate as family priests, the *Vadhyans* are to teach the Vedas and to supervise the moral conduct of their pupils; the *Vydikans* are the highest authorities to decide what does or does not constitute violations of caste rules, and to prescribe expiatory ceremonies. There are six families of *Vydikans*, two for each of the three *Grāmams* of Chovaram or Sukapuram, Perumanam and Irinjālakuda. The *Smarthas* are to study the *Smritis* and other sastras relating to customs, with the special object of qualifying themselves to preside over caste *Panchayets*, or courts, and to investigate, under the orders of the sovereign, cases of conjugal infidelity arising amongst Nambùdris. (The rulers of Cochin and Travancore issue the writs convening the committee in the case of offences committed within their territory. The Zamorin of Calicut and other Chiefs or Rajas also continue to exercise the privilege of issuing such orders in regard to cases occurring in Malabar). The *Tantris* officiate as high priests in temples. They practise also exorcism. There are *Adhyans* among this class also. Having received weapons from Parasurama and practised the art of war, the *Sastrangakars* are treated as somewhat degraded Brahmans. They are prohibited from studying the Vedas, but are entitled to *Muthalmura*, that is, reading the Vedas or hearing them recited once. Having had to devote their time and energy to the practice of the art of war, they could not possibly spend their time in the study of the Vedas. The *Vaidyans* or physicians known as *Müssads* are to study the Medical Science and to practise the same. As the profession of a doctor necessitates the performance of surgical operations entailing the shedding of blood, the *Müssads* are also considered as slightly degraded. They too are entitled only to *Muthalmura*. Of these, there are 8 families known as *Ashtavaidyans*. The *Grāmanis* are alleged to have suffered degradation by reason of their having at the command of Parasurama undertaken the onerous duties of protecting the Brahman villages, and having had, as *Rakshapurushas* or protectors, to discharge the functions assigned to Kshatriyas.

* NOTE.—These privileges are Bhadrassanam (ഭദ്രാസനം), or the chief seat in an assembly; (2) Brahma samrajyam. (ബ്രഹ്മസാമ്രাজ്യം) or Brahmanical sovereignty; (3) Brahma Vazhicha (ബ്രഹ്മവർച്ച) or holiness resulting from the study and recital of the Vedas; and (4) Sarvamanyam (സർവ്വമാന്യം) or universal respectability.

Ooril Parisha Müssads are supposed to have undergone degradation on account of their having accepted from Parasurama the accumulated sin of having killed the warrior Kshatriyas thrice seven times along with immense gifts in the shape of landed estates. They are not allowed to read the Vedas even once. Among Vedic Nambúdris, there are Rigvedís, Yajurvedís and Samavedís. Like other Brahmans, the Nambúdris are distinguished by *Gotras*, which indicate exogamous divisions.* Generally, all males interdine, but the females of the Vedic classes do not eat meals touched by the non-Vedic sections. There is also no intermarriage between the Vedic and non-Vedic sections, or except very rarely between all the non-Vedic sections themselves. With the above general remarks in respect of the various divisions and the functions originally assigned to each, we may pass on to a brief consideration of the more important of the religious ceremonies observed by the Nambúdris. Among Nambúdris, there are a few who go through three of the four well-defined stages of discipline mapped out for Brahmans, viz, *Brahmacharya* (the period during which they are engaged in the study of the Vedas), *Garhastya* (life as a house-holder or married man), and the fourth stage of *Sanyasa* (life of an ascetic) characterized by self-denial and penance in view to final absorption into the Godhead. The third stage of *Vánaprastha*, (retirement into the forest as a religious recluse), is not practised by any now. (All except the eldest son are to live a life of strict celibacy, rigid observance of which is however the exception rather than the rule). In regard to the performance of the *Shodasakriyas* (16 ceremonies), there is of course no difference, at least in spirit, from what prevails amongst other classes of Brahmans, but in the scrupulous nicety with which the ceremonial details are gone through, no other class of Brahmans can surpass them. The first ceremony of *Jathakarma*, or birth ceremony, at which a mixture of honey and ghee is given to the child by its father, takes place within 36 hours after the birth of the child, with *Namakarana*, or naming the child on the twelfth day. *Nishkramana* (*Vathilpurapad*), or the ceremony of taking the child out of doors to the foot of a tree, generally a jack tree, which takes place in the fourth month, is followed in the sixth month by *Annaprāsana* or the ceremony of first feeding the child with rice; *Choula*, or tonsure, the first shaving of the hair on the head either in the fifth or seventh year, is preceded by *Vidyarambha*, or initiation in the art of reading and writing, generally in the fifth year on the last day of the *Dassra*, when, after the usual invocation of the aid of the chief Gods, the letters of the alphabet are traced with a gold ring on the tongue of the child, after which the child is made to trace on raw rice and repeat the letters. After *Choula*, *Karnavédha* or ear-boring takes place in the fifth or seventh year. *Upanayana*, or leading the boy to a spiritual preceptor, consisting really in the putting on of the sacred thread, takes place generally in the eighth year. With the investiture of the thread, the boy becomes a *Dwijā*, that is, he enters the second birth and the first stage of his life, namely *Brahmacharya*, and commences the study of the Vedas. During this period, he wears along with the thread a piece of the hide of *Krishnamriga* (antelope), and ties round his waist the *Mekhala* (Munja grass), and carries about him a branch of *Chamata* (*Butea frondosa*) till *Samavarthana*, or returning from the *Guru* (teacher) after the completion of the Vedic study, which takes place at the end of this stage in the 12th or 16th year. During this stage, the boy is not to wear the usual *mundu* or piece of cloth round his waist, but is to put it on his shoulders. He has to regularly and punctually perform the *Sandhyavandana* in the morning, noon and evening. He is to abstain from luxuries of all kinds, including certain articles of food. After the 20th year, the eldest son marries, and becomes a *Grihasta* with the object of perpetuating the family. It is only under very exceptional circumstances that a second member of the family marries within the community itself. All

* Defined in a footnote on page VI of the Introduction.

except the eldest son consort with women of castes below them down to high caste Nayar inclusive. The girls are invariably married after they attain puberty. Infant marriage as it obtains among other classes of Brahmans, though not prohibited, is never practised. Owing to the peculiar circumstance which allows only the eldest son to marry, the Nambúdris always find it very difficult to procure husbands for their daughters. Naturally therefore, they are obliged to have recourse to polygamy. They have always to pay a very high premium in the shape of dowry. Girls are therefore married in exchange. The extinction of a family is obviated by adoption when there are only widows in a family. When there is only an unmarried female, the perpetuation of the family is effected by what is called a *Sarvaswadānam* marriage, by which the unmarried female with all her property is given in marriage to a Nambúdris of another family. He becomes the member of the family he is thus adopted into, and does everything for the benefit of the family. The *Penkota* (giving of the female in marriage), or for the matter of that, every ceremony that a Nambúdris has to perform, is performed on auspicious days in consultation with the village astrologer. Marriage and all other important ceremonies are attended with *homa*, or sacrifice of ghee, &c. For three days, the married girl is supposed to be given up to the Gods. *Seka* (nuptials) takes place on the fourth day. But there is no fixed rule in regard to the day of consummation. The *Penkota* takes place in the bride's house, and this is followed by the *Kutipokal* or *Kutivakkal*, (taking the wife to the husband's house). Both the *Penkota* and *Kutipokal* are celebrated with grand feasts and presents to the Brahmans. *Oupāsana Agni* or the sacred fire is carried from the wife's house to the husband's house, where it is ever after maintained. The holy fire for sacrifices is produced by the friction of two pieces of wood. Some of the more important ceremonies commencing with the period of conception are *Garbhavaksha*, for guarding the unborn child from dangers, *Pumsavana*, in the third month for securing a male child, and *Seemantha*, in the fourth, sixth or eighth month, consisting in the parting of hair on the head of his wife by the husband with the quill of a porcupine or blades of the sacred grass.

97. **General features of interest.**—The dress of the Nambúdris of both sexes is very simple and consists of purely white cloths. The males have generally two *mundūs* or pieces of cloth, one worn round the waist and the other put over the body. Females do not as a rule cover the upper part of their body when at home, where they cannot be seen by any except a limited circle of near relatives. Being strict *goshas*, they cover their body when they go out, with a big piece of cloth which hangs down to the ankle and carry with them a large *cadjan* umbrella to hide themselves from the polluting gaze of all strangers. Females invariably and males generally use only cloths of Tinnevely manufacture. The females never wear beautiful and costly ornaments. The usual ornaments worn by them are a pair of gold ear-rings of a peculiar shape and make, a necklace known as *Talikuttam* (താലികുട്ടം), and very thin bracelets made of brass or bell-metal, or very rarely of silver. In regard to inheritance,* it may be stated that property descends from father to son, but the eldest son, or as it often happens, the oldest male member, generally an uncle, manages the family affairs. This seems to be an adaptation of the joint family system of Nayar Tarwads. They burn their dead. *Udakakriya* or funeral oblation in water, *Sanchayana*, consisting in the picking up of bones from the funeral pyre and the daily *Balis* or offerings of rice to *Pitris* are the chief ceremonies performed during the period of death pollution, which lasts for 10 consecutive days. It is interesting to note here that the Nayar *Cheethiyan* enjoys the privilege of a priest in these ceremonies, as the holy grass, (*Kusa*, *Poa cynosuroides*), the leaves of *Cherupoola*, (*Achyranthes lanata*), and gingelly seeds are put

* Vide para 4 on pages IX and X of the Introduction.

into the hands of the Nambúdris by him. *Pindam* or the offering of balls of boiled rice for the benefit of the departed soul is celebrated on the 11th day with grand feasts and presents to the Brahmans. In continuation of this ceremony, they observe the *Deeksha* which ends with the *Másam* ceremony at the end of one year (vide para 28 on page 32 in chapter III). Unlike other classes of Brahmans, all sons perform the *Deeksha* on the death of their father or mother. During the first 10 days of confinement, the Nambúdris female can touch her Nayar maid servant, and take her meals without a purificatory bath. In fact, in everything religious, social and domestic, the services of the Nayars are indispensable to the Nambúdris. Nayars can touch the children of Nambúdris and Kshatriyas up to the ceremony of Choula without thereby causing pollution, and Múthads, Elayads and Ambalavasis up to the ceremony of Upanayana. Conjugal infidelity is punished with the most severe form of social excommunication. The moment the slightest suspicion arises, the master of the house communicates it to his co-caste neighbours; and all persons implicated are placed under an interdict. The female, thenceforth contemptuously called *Sadhanam* or thing, is made to live apart in a separate house called *Anehampura*. The Vydikan of the Gramam to which the female belongs holds a preliminary enquiry consisting chiefly in the examination of her *factotum* *Vrishali*, or Nayar maid servant, and sends up a report to the Raja who issues a writ convening a Panchayet or committee of enquiry consisting of the Raja's representatives, called *Akakoyma* and *Purakoyma* (the inner and outer representatives), Mimamsakas and a Smartha. The Smartha then commences the formal investigation, the proper conduct of which is superintended and controlled by these representatives and four Mimamsakas. Through persistent interrogation, a confession is generally obtained. A verdict of guilty is entered only on the confession of the accused, and after this is done, the female is at once outcasted. In all these cases, the decision of the committee is generally declared in public by a Paradesi Pattar Brahman with clapping of hands in token of proclaiming the excommunication. The excommunicated woman is generally fed at one of the Sirkar choultries. She is also at liberty to live with her guilty partner, and this often happens. She is considered as dead to the family, and her funeral ceremonies are performed. One curious feature of the offence is that all males suspected of having had criminal intimacy with the excommunicated woman are also outcasted, however high or low their caste may be, but only when their guilt is proved. After this, the other members of the family perform certain *Prayaschittams* or expiatory ceremonies as prescribed by the Vydikan, and with the usual purificatory rites, a *Sudha Bhojanam* or feast given in token of purification of the family is held, at which the members of the committee and other Brahmans take their meals, and with this, the ceremony closes. The chiefs and the members of the committee are also paid small fees. All boys and girls born during the period of adultery and before its exposure are adopted into the Chakkiyar and Chakkiyar Nambiyar castes respectively.

There are two endowed Vedic colleges, one at Trichúr and the other at Tirunāvai, each under the management of a Vadhyan or teacher, at which Nambúdris youths are fed and lodged free of cost, and given oral instruction in the Vedas, Sastras, &c. Competitive examinations are often held between the pupils trained in the two institutions. These are, however, of the nature of feats of intellectual gymnastics, serving more to test the memory of the pupils than their knowledge of the subject. They are made to repeat at random select portions from the Vedas, which they have to do from beginning to end or *vice versa*, the candidates being in the meanwhile unmercifully badgered and interrupted by a batch of young men, who take a special delight in thwarting the endeavour of the candidates to go through the passages correctly. Those who are able to withstand this badgering, and succeed in repeating with exactitude the portions assigned

to them are held in high estimation. *Othúttu*, *Thrisanlha* and *Panchasandha* are other ceremonies at which the Vedas are recited three or five times by experts. The days of recital are occasions of grand feasts. The religious beliefs and practices of the Nambúdris have been dealt with in para 27 in chapter III.

The Nambúdris invariably address one another by their house names. Those having the title of Nambúdripād are however addressed by the rest as 'Nambúdris.' The Nayars in speaking and writing to them use the language of respect and veneration. The Nambúdris, forming 95 per cent. of the Hindu population, constitute but 65 per cent. of the total strength. We have, however, seen that their influence in society as a whole far exceeds their numerical strength, and has from the first affected the institutions and the general course of the history of the land down to our own days.

The Nambúdris are essentially a rural people. Their houses called *Manás* or *Ilams* are generally situated in beautiful localities on the hill slopes or river banks. In the midst of their extensive estates 'far from the madding crowd's ignoble strife,' they are 'worshipped as Gods by their innumerable tenants and defrauded hourly by their astute agents and managers.' They constitute the landed aristocracy of this coast, and lead 'a life of opulent simplicity, unbounded hospitality and undisturbed indolence.' If their simplicity and inquisitiveness are proverbial, their general intelligence, wit and humour are equally so. They are a God-fearing, truth-loving, law-abiding and an exemplarily pious class of people. With the wealth and influence they have commanded, and the reverence, homage, hospitality and gifts they have been accustomed to receive, and are still receiving, they have as yet had no occasion to experience the cares of the world. This fact accounts for their aversion to all kinds of innovations and their disinclination to keep pace with the times. If the traditional system of life which they still actually follow acts as the most lamentable obstruction to progress of any kind, and if they have to silently acquiesce in the changes that diminish their influence, they are yet a very interesting folk, as they serve as relics that carry us back to a remote past—to the days of Vedic Brahmanism. They are, though slowly, feeling the pressure of their environments, and realizing how in matters religious, social and political, the high pedestal they once occupied is tottering under their feet. It is noteworthy that their conduct towards the small but ever growing band of those who are imbued with modern thought and culture, and are steadily displacing them in the intellectual field, is graced with meekness, patience and benignity. True it is that the dead weight of their conservatism and orthodoxy joined to their abiding influence has often formed a solid obstacle to the progress of society in different directions. But when new manners, ideas and aspirations, all silently or actively fatal to the cherished beliefs, traditions and institutions of centuries, constitute elements of such radical divergences from the leading characteristics of the community, we may, without palliating the practical disadvantage involved in their conduct to their own and the country's progress, take note of the moderating and steadying influence which their rigid conservatism exercises on over-zealous reformers who would otherwise be apt to precipitate changes, and hazard the sounder parts of society, which now moves on, as it were, in a progression, chastened, stemmed and balanced by that influence with the new spirit ever obtaining a gradual yet steady, firm and appreciable ascendancy.

Emprans.—As we have already observed, the Brahmans were settled in Kerala in 64 Gramams by Parasurama. Of these, 32 north of Perumpuzha were peopled by Brahmans who are now known as Emprans. The name is supposed to be derived from

1901	732
1891	495

Emperuman, meaning my protector. Though, as inhabitants of Kerala, they ought to be regarded as Malayalis, they are now looked upon more or less as Paradesis, because they are said to have declined to accept, or having accepted, to have given up, the customs peculiar to the Malayalis, which were promulgated by Parasurama and Sankaracharya. There are Vaishnavites and Saivites among them. Unlike the Nambúdris, they practise infant marriage. In respect of the period of pollution, funeral ceremonies and other Brahmanical customs, they do not differ from other Saivite or Vaishnavite Brahmans. Nambúdris males and females generally interdine with them. In some places, however, they are not allowed to enter the kitchen of the Nambúdris, nor do Nambúdris females eat food cooked by them. They officiate as priests in temples, or do service as assistants under the Nambúdris. Next to the Nambúdris, they command greater veneration than other classes of Brahmans, probably on account of their Malayali origin and their priestly functions in temples. They do not form a settled section of the population of the State, as they come in batches, and occasionally return to their homes, usually when their purse is full. Increase or decrease in their numbers here does not therefore call for any other comment from a census point of view.

Múthads.—In 1891, the *Múthads* were classed along with Ambalavasis. The title in itself means the eldest as opposed to Elayad which means the youngest. Based upon the meaning of the terms, there is a pithy saying in Malayalam, according to which the *Múthads* are to be regarded as the highest of Ambalavasis, and the Elayads as the lowest of Brahmans. Considerable difference of opinion exists as to the exact social status of *Múthads*. For, while some hold that they are to be regarded as degraded Brahmans, others maintain that they are only the highest class of Ambalavasis, as the non-observance of Brahmanical customs in regard to marriage, inheritance, &c., is supposed not to entail social excommunication. In the opinion, however, of the most learned Vydikan who was consulted on the subject, the *Múthads* are to be classed as degraded Brahmans. They are supposed to have suffered social degradation by their having tattooed their body with figures representing the weapons of the God Siva, and of partaking the offerings made to that God. Whatever might have been the customs they followed in times past in regard to marriage and inheritance, there is little doubt that at present they are taking to purely Brahmanical ways in regard to these. Marriage of widows is prohibited, and adultery is visited with social excommunication as in the case of other Malayali Brahmans. Birth and death pollution lasts for ten days. Nambúdris Brahmans officiate as priests at marriage and purificatory ceremonies, but for *Sradhas* their own caste men perform the priestly functions. In Siva temples they take out the idol in procession, sweep and wash the steps immediately in front of the shrine, and are purveyors of all articles of offerings to Siva. They have most of these privileges in temples dedicated to other Gods also. In the temples where they do quasi-priestly functions, they are entitled to the lion's share of all offerings. The highest class of Nambúdris can cook and take their meals in the houses of *Múthads*, but neither Brahmans nor Kshatriyas take water from them, that is, their touch pollutes Brahmans and Kshatriyas. Most of the Ambalavasis take the food touched by them, though among Nayars of the highest castes, there are many, especially females, that do not take meals in their *Illams* (houses). Their women are called Manayammas.

Elayads.—The Elayads were Nambúdris who suffered social degradation by reason of their having officiated at the funeral ceremonies of Nayars, whose hereditary family priests they have always been. In all their religious rites and matters relating to marriage, inheritance, period of pollution, &c., they are governed almost entirely by customs

similar to those of non-Vedic Nambúdris. They are of course not entitled to study the Vedas. They are their own priests, and for this reason and from the fact that Nayars perform *Sradhas* in the houses of Elayads, the Nambúdris do not cook or take meals in their houses, nor do they, Kshatriyas or Nampidris take water from Elayads, which at once implies that their touch pollutes these castes. The Elayads are divided into *Onnam Parishas* and *Randam Parishas*, or the first and second Parishas. Parishas means a party or class. The two classes do not intermarry. The males interdine, but the females do not. Those of the second class cannot take part in the ceremonies of the first. In former times, the Elayads used to take their meals in Nayar houses during the performance of the *Sradha* ceremony of the Nayars, as Brahmans generally do on such ceremonial occasions amongst themselves, but they now decline to do it except in a few wealthy and influential families. *Múthads* and Elayads wear the sacred thread, and enjoy the privilege of repeating the *Gayatri*. Their touch pollutes each other. At public feasts they sit together in the same row and take their meals. All Ambalavasis also have the right of sitting with them on such occasions, but at a distance from one another. They are both strict vegetarians and teetotalers. Both these castes live mainly upon the income derived from their traditional occupations. Though in many respects the Elayads are more Brahmanical than the *Múthads*, the majority of the Ambalavasi castes do not take the food cooked or touched by the Elayads. There are some temples in which they officiate as chief priests. Their women are called Elayorammas. The *Múthad* and Elayad females are goshas. They both practise polygamy, and perform *Sarvaswadánam* marriages like the Nambúdris.

Tamil Brahmans.—Here, as in Travancore and Malabar, the Tamil Brahmans form the most considerable section of the non-Malayali Brahmans, constituting as they do 51.3 per cent. of the Brahmans, or 2.9 per cent. of the total Hindu population, and make their presence felt in all walks of life by their numbers, intelligence and enterprise. They occupy important posts in the Government service, and are conspicuous in all the learned professions. As merchants and money-lenders, their reputation has not been altogether enviable. As cooks and domestic servants, their services are greatly in requisition in all the aristocratic families. The earliest settlers, whose advent may in all probability be traced to the time of the Perumils, have permanent vested interests in the country, and though in all essential points they still adhere to the custom of their fore-fathers, they have taken to the ways of the Malayali Brahmans in regard to minor social matters such as dress, observance of pollution by touch and approach, &c. Many of them have also adopted Malayalam as their mother-tongue. Nambúdris females will not take meals cooked by them; nor will Nambúdris males allow them to take part in their religious ceremonies, or touch them after their bath for religious services. In regard to their marriage, period of pollution, funeral ceremonies, &c., they follow the customs that obtain among their brethren on the East Coast. The choultries or free feeding houses, which must have originally attracted them in large numbers, are partially open to them still, and these have afforded them no small facilities for their mercantile and literary pursuits. The Paradesi Brahmans, except Emprans, are not allowed access to the interior of the chief shrine. As we shall have occasionally to refer to this privilege, it may be noted here that a Malayali Hindu temple consists invariably of three distinct portions, (1) the central structure in which the image of the God or Goddess is, (2) a quadrangular building called *Nálambalam* surrounding the chief shrine and containing the kitchen, store-room, &c., of the temple, and (3) at varying distances from this, an outer enclosure, generally a wall of laterite or mud, or a fence.

Konkanis.—The Konkanis are a branch of the Sarasvat sub-division of Pancha Gaudas as distinguished from Pancha Dravidas. Judged from their well-built physique, handsome features and fair complexion, they appear to belong ethnically to the Aryan stock. The community take their name from their *Guru* Sarasvata. Trihotrapura, the modern Tirhut in Behar, is claimed as the original home of the community. According to their tradition, Parasurama brought ten families and settled them in villages in and around Gomantaka, the modern Goa, Panchakroshi and Kusasthali. When Goa was conquered by Vijayanagar, they placed themselves under the protection of the kings of that country. For nearly a quarter of a century after the conquest of Goa by the Portuguese, they continued unmolested under the Portuguese Governors. During this period, they took to a lucrative trade in European goods. With the establishment of the Inquisition at Goa and the religious persecution set on foot by the Portuguese, the community left Goa in voluntary exile. While some submitted to conversion, others fled to the north and south. Those that fled to the south settled themselves in Canara and Calicut. Receiving a cold reception at the hands of the Zamorin, they proceeded further south, and placed themselves under the protection of the Rulers of Cochin and Travancore, where they flourish at the present day. The Christian converts, who followed in the wake of the first batch of exiles, have now settled themselves at the important centres of trade in the State as copper-smiths, and they are driving a very profitable trade in copper-ware. The Brahman emigrants are called Konkanis from the fact of their having migrated from Konkana. They speak the Konkani dialect of Marathi. In the earliest times, they are supposed to have been Saivites, but at present they are staunch Vaishnavites, being the followers of Madhavacharya. They are never regarded as on a par with the other Brahmans of Southern India. There is no intermarriage or interdining between them and other Brahmans. In Cochin, they are mostly traders. Their occupation seems to have been at the bottom of their being regarded as degraded. In the matter of infant marriage, widow re-marriage, inheritance, death pollution, religious services, &c., they are almost exactly like other Vaishnavite Brahmans. They have their own priests and their own temples, called Tirumala Devaswams, probably after Tirumala, one of the kings of Vijayanagar. They are not allowed access to the inner structure surrounding the chief shrine of the Malayali Hindu temples, nor do they in their turn allow the Hindus of this coast to enter corresponding portions of their religious edifices. The Nambudris are however allowed access even to the interior of the sacred shrine. All caste disputes are referred to their high priest, the *Swamiyar* of Kasi *Mutt*, who resides at Mancheswaram or Basroor. He is held in great veneration by the community, and his decisions in matters religious and social are final. Some of their temples possess extensive landed estates. Their temple at Cochin is one of the richest in the whole State. The affairs of the temples are managed by Konkani *Yogakkars*, or an elected committee. Nayers and castes above them do not touch them. They are an intelligent and enterprising folk, and are now taking kindly to literary pursuits. Though their women use coloured cloths for their dress like the women of the East Coast, their mode of dress and ornaments at once distinguishes them from other Brahman women. Amongst them, there are rich merchants and land-holders. Prabhu, Pai, Shenai, Kini, Mallan, Vadhyar, &c., are some of the more common titles borne by them. Nearly 59 per cent. of them live in towns.

Of the total number of Brahmans (31,244) found in the State, only 6,407 or 20.5 per cent. are Malayalis; the rest (24,837) or 79.5 per cent. are Paradesis. They form 5.6 per cent. of the Hindu population and 3.8 per cent. of the total strength.

As the Vaniyans and Kudumi Chetties formed the Vaisya and Sudra sections that migrated to this coast along with the Konkani Brahmans, they may appropriately be treated of here.

Vaniyans.—They are Vaisyas, and wear the sacred thread. In regard to marriage, inheritance, ceremonies, dress, ornaments, &c., there is practically no difference between them and the Konkanis. But as they do not altogether abstain from meat and spirituous liquors, they are not allowed free access to the houses of Konkanis, nor are they permitted to touch their tanks and wells. They are Saivites. They have their own priests, who are called *Panditars*. They observe birth and death pollution for 10 days, and are like Brahmans in this respect. They are mostly petty merchants and shop-keepers. Some can read and write Malayalam, but they are very backward in English education. The title of Chetty generally assumed by them points to their being Vaisyas, and to their mercantile profession. The large increase in their number seems to be due to better enumeration.

Kudumi Chetties.—They are Sudras, and serve as the domestic servants of the Konkanis, in whose midst they are invariably found. They eat fish, but abstain from liquor. They are allowed to touch the tanks of Konkanis. Konkani *Vadhyars* or priests officiate as the priests of Kudumi Chetties. Though widow marriage is not common, widows are kept as concubines without entailing any social excommunication. They observe birth and death pollution for 15 days. They possess an uncommon capacity for continued hard work. They are boatmen, porters, and agricultural labourers. They also clean tanks and wells and thatch houses. They form one of the most illiterate sections of the population. Of the total strength, 83 per cent. are found in rural tracts.

The Vaniyans and Kudumi Chetties speak a somewhat corrupt form of the Konkani dialect of Marathi. Konkanis, Vaniyans and Kudumi Chetties are confined almost entirely to the Southern Taluks.

98. **Kshatriyas.**—We have already stated why the Malayali Kshatriyas could not have formed part of the Aryan colonists brought in by Parasurama. We have also indicated that they must have come into existence in Kerala in all probability only after the advent of the Perumals. Under Malayali Kshatriyas in Cochin are included the members of the family of His Highness the Raja with its branches now residing at Vellarapilli, Elanguunapuzha and Chazhur, the members of the family of the Chief of Cranganur and their relatives, and other Kshatriyas called *Tampans*, and *Tirumulpads*. The members of the Raja's family, and of that of the Cranganur Chief are called *Tampurans*, those of the branches of the ruling family and a few others go by the title of *Tampans*, and all the rest are known as *Tirumulpads*. These indicate merely three distinct titles borne by the same caste. All of them follow exactly the same customs in all matters social and religious. They take after the Nambudri Brahmans so far as their ablutions, habits of cleanliness, religious discipline and complete abstinence from animal food and spirituous liquors are concerned. The male members of His Highness' family have *Muthalmura*, or hearing the Vedas for the first time. The *Choula* takes place along with, but always before, *Upanayana*, called on that account *Sahachoula*, and *Upanayana* and *Samavarthana* come off before the boy attains his sixteenth age calculated from the period of conception, as is the custom among Malayali Brahmans. The *Samavarthana* is performed any day after the fourth day from the date of investiture of the sacred thread. They repeat *Gayatri*. They are Marumakkathayis, and they have therefore the usual *Talikettu*, which is done by the Nambudris in the ruling family, but by a class of Brahmans known as

Arya Pattar among the rest. During the four days of the Talikettu marriage, Nambúdris officiate as priests at the ceremony, even where the Arya Pattar actually performs it. Where a Nambúdris Brahman ties the Tali, he can consort with the Kshatriya bride, if there be mutual consent, in the absence of which a different Nambúdris unites himself to her in Sambandham. The wife and sons observe pollution on the death of the Nambúdris or of the Arya Pattar who ties the Tali, and perform funeral ceremonies as for husband and father respectively. The Tamil Brahmans also consort with the females of Tampan or Tirumulpad families. All the Malayali Kshatriyas in the State belong to one Gotra, viz., that of Visvamithra. In addition to the privilege of interdining with Brahmans, they are entitled to *Prathigraham*, or money gift on some festive occasions. Their pollution lasts for 11 days. The Nambúdris perform purificatory ceremonies and officiate as priests for the Pinda, Sradha and other ceremonies. On the death or divorce of the person who ties the Tali and happens to be the husband, or of another person who happens to be united in Sambandham, the woman can reunite herself to another Sambandhakaran, (husband), in other words, widow marriage is not practically prohibited. But as Sambandham is quite different from the sacramental ceremony of tying the Tali, which takes place but once in the case of all castes amongst which Tali marriage is prevalent, a second or third union, or for the matter of that, even the first union, is not attended with the Tali tying or the sacramental marriage. A female member of the ruling family is called *Tampuratti*, of a Tampan's family *Tampayi* or *Tampatti*, and of a Tirumulpad's family *Nampashtatiri*.

99. **Antarala-jatis.**—The Antarala-jatis, or intermediate castes occupy the fourth place in the order of social precedence. They may be divided into three sub-groups—(a) the Nampidis, (b) the Ambalavasis, and (c) the Samanthas.

Nampidis.—Of these, the Aynikoor Nampidis, or the five families of Nampidis, are historically and socially the most important; the eldest male member possesses the honorific title of Karanavarpad, enjoying special privileges at the hands of the rulers of Cochin, as the members of the family once held responsible posts in the Militia of the State. According to tradition, they were Nambúdris. One of the Perumals or Viceroys of Kerala having proved troublesome, the Brahmans resolved upon his removal. In the struggle that followed, the Perumal was killed by the Brahmans. When those who had slain him returned to the place where the Brahmans had met in solemn conclave, they were gladly welcomed and asked to sit in their midst, but feeling that they had committed a heinous crime and thus disqualified themselves to sit along with the Brahmans, they volunteered to sit apart on the threshold of the council room by saying '*Nam padimel*' (we on the threshold), which fact is supposed to account for the origin of their name, Nampadi, corrupted into Nampidi short for *Nam padimel*. They and their companions have since been regarded as having almost lost their social status as Brahmans, and they are now classed along with the intermediate castes, having but a few privileges other than those enjoyed by the group. They wear the sacred thread and have Gayatri. Nambúdris officiate as priests at marriage ceremonies, Sradhas, and purification at the end of birth or death pollution, which lasts only for 10 days. They follow the Marumakkathayam law of inheritance. The Tali is tied by their own caste men. Nambúdris or their own caste men unite themselves in Sambandham with Nampidi females. Nampidis are allowed to consort with Nayar women. At public feasts they are not privileged to sit and eat with Nambúdris. Their women are called *Manolpads*.

Ambalavasis.—Ambalavasis (literally temple residents) are persons who have the privilege of doing service in temples. They are, as already observed,

Antarajatis, or persons belonging to an intermediate class which is below Brahmans and Kshatriyas and above Nayars. Most of the castes have grown out of sexual relations between members of the higher and lower classes, and are therefore *Anulomajatis* and *Pratilomajatis*. They may broadly be divided into two classes, (1) those that wear the sacred thread and (2) those that do not wear the same. Atikal, Chakkiyar, Nambiyar or Pushpakan, and Tiyyattu Nambiyar, belong to the threaded class, while Chakkiyar Nambiyar, Pisharoti, Variyar, Puthuval and Marar are non-threaded. Though all Ambalavasis have to do service in the temples, they have many of them sufficiently distinct functions to perform. They are all governed by the Marumakkathayam law of inheritance; some castes among them, however, follow the Makkathayam system. A Nambiyar, Pisharoti or Variyar marries under special circumstances a woman of his own caste, and brings home his wife into the family, and their issue thus become members of the father's family, with the right of inheriting the family property, and form themselves into a fresh Marumakkathayam stock. In the matter of Talikettu marriage and marriage by union in Sambandham, they follow customs similar to those of Nayars, which will be detailed later on. So far as the employment of Brahmans as priests and the period of birth and death pollution are concerned, there are slight differences as we shall presently see. The threaded classes have *Gayatri*. The purificatory ceremony after birth or death pollution is performed by Nambúdris, but at all funeral ceremonies such as Pinda, Sradha, &c., their own caste men officiate as priests. The Nambúdris can take meals cooked by a Brahman in the houses of any of the Ambalavasis except Marars. In fact, if the Nambúdris have the right of purification, they do not then impose any restrictions in regard to this. All Ambalavasis are strict vegetarians. At public feasts, the Ambalavasis sit together at short distances from one another and take their meals. Their females unite themselves in Sambandham with their own caste males, or with Brahmans, or Kshatriyas. Brahmans, Kshatriyas or Nampidis cannot take water from them. Though some of the castes are comparatively few in number, they have been separately dealt with to bring out their characteristic features. Though a great majority of them still follow their traditional occupations, many of them have entered the public service and taken to more lucrative pursuits.

Atikals.—They are said to have been Brahmans originally, who underwent degradation by having officiated as priests in Bhadrakali temples, and worshipped the Goddess with offerings of flesh and liquor, and partaken of the same. Certain objectionable forms of exorcism and the worship of evil spirits practised by them are also supposed to have contributed towards their degradation. Even in temples where they officiate as priests, they have to make room for the Nambúdris or Emprans. They are their own priests. Their females are called *Atiyammas*. They are not goshas. They observe birth and death pollution for 11 days.

Chakkiyars.—The name is supposed to be a corrupt form of *Slaghyar* (men of respectability). The Chakkiyars were originally Paradesis belonging to the *Sitacaste*, that is, a caste the members of which were born of a Kshatriya father and a Brahman mother. The tradition is that a family of this caste migrated to Kerala in very ancient times. When the family was about to become extinct, the issue of an adulterous Brahman woman born during the period of her criminal intimacy with other caste males, but before detection, were adopted into the family, and came to be recognized as a separate caste. They study the *Ithihasas* and *Puranas* and expound the same by means of oral lectures known as *Chakkiyar kuth*, which is a permanent institution in some temples. They are often delivered at

the instance of votaries in pursuance of vows made. The Chakkiyar chooses some texts from some Sanskrit works,—such compositions are called *Prabandhams*,—and expound them with a freedom of speech scarcely allowed to any other person or to himself at any other time or place.

There are eminent Sanskrit scholars and eloquent speakers among them. By custom, they enjoy complete immunity from retort or punishment. They criticise men and measures without any reserve or censorship, and their interesting and instructive lectures always attract large audience. In the old days, when the editor and the reporter were altogether unknown, the Chakkiyar assumed the role of critic and exponent of public opinion, and made his discourses the means of giving instructive lessons, political, religious or moral. There are also clever actors amongst them. They are paid a small fee for their discourses. Their women are called *Illotammas*. Their pollution extends for 11 days.

Chakkiyar Nambiyars.—They are also alleged to be the issue of unholy connections. The males beat a drum of a peculiar shape at intervals during the discourses or acting of the Chakkiyars, while their females called *Nangiyars* keep time. Both the Nambiyar and Nangiyar get a small fee for the work they do. The Nangiyars also assume the figure of mythical characters, and perform a sort of pantomime on the Chakkiyar's stage. The bastards (boys and girls) become Chakkiyar and Illotamma, or Chakkiyar Nambiyar and Nangiyar, according as the issue of the adulterous Nambudri woman are accepted and fed by a Chakkiyar, or Chakkiyar Nambiyar.

Nambiyars or Pushpakans.—Nambiyar is rather a misleading title, as it is applied to more than one class of people. Some Nayars are known by that title; Chakkiyar Nambiyar always adds this title to his name. In some places, Múthads and Elayads are also called Nambiyars. To avoid the confusion, special instructions were issued to return the threaded Ambalavasi Nambiyar by the title of Pushpakan or Unni, which names are peculiar to their class. According to Malabar tradition, this caste originated in a peculiar way. A Brahman had connection with his wife during the period of menstruation. The husband and wife were excommunicated. They and their issue became a separate caste, and were called Pushpakans. Their duty is to sweep the inner premises of temples, clean the utensils, collect flowers and make garlands. Their women are called *Brahmanis* or *Pushpinis*. At the *Tali* marriage ceremonies of Malayali castes up to high caste Nayars inclusive, these women sing songs describing the marriage celebrations of Sita, Parvati, &c. Birth and death pollution lasts for 11 days. They generally follow Marumakkathayam, but there are Makkathayis also among them. Slight differences in social observances have given rise to sub-castes among them, that do not intermarry or interdine.

Tiyyattu Unnis or Tiyyattu Nambiyars.—In Bhagavathi temples, they paint the image of the Goddess in lively colours, chant certain songs and perform propitiatory worship. Their services are in requisition chiefly during the prevalence of small-pox. In houses, where small-pox patients die, they perform certain ceremonies to appease the Goddess of small-pox and drive out all demons. The other members of a house in which there has been a case of small-pox never re-occupy the house, till the ceremonies are performed. Similar ceremonies are performed in the temples also. It is their profession that has degraded them. They follow either form of inheritance. Brahmans and their own castemen consort with their females. Birth and death pollution extends for 11 days.

Other Ambalavasis and Nayars do not take the meals touched by the above four castes, nor allow them to consort with their females. Some of these castes themselves do not interdine or intermarry.

Pisharotis.—The origin of the caste is interesting. The tradition is that when a Brahman novice was about to be ordained a Sanyasi or ascetic, he bolted away in dread of the severe penances and privations a Sanyasi's life would entail. He then became enamoured of a Sudra woman and satisfied his carnal appetite. The children born to him were after their father called Pisharoti (literally, the novice who ran away). They have to do exactly the same services in the temples as the Pushpakans. In memory of their ancestor who, as a Sanyasi, had to be buried with salt in a sitting posture, they are buried in that posture, and never cremated. Their women are called Pisharasyars. They observe birth and death pollution for 12 days.

Variyars.—They are the issue of a Brahman by a Sudra woman. There are other traditions too about the origin of the caste, but they all point more or less to a Brahmanical parentage on the father's side. Their occupation and customs as regards marriage, pollution, &c., are exactly like those of Pisharotis. Among Pisharotis and Variyars, both the males and females interdine, but they do not intermarry, nor join with one another on caste ceremonial occasions. There are sub-divisions among Variyars that do not interdine or intermarry. Unlike Pisharotis, they burn their dead like other Ambalavasis. Their women are called Varasyars.

Puthuvals.—The origin of the caste is not well known. The name is derived from *Pudu ál* (new man) or *Podu ál* (the common man), probably a man appointed by a body of *Uralars*, or proprietors of a temple, to manage the affairs of the same. There can hardly be any doubt that the caste arose out of a Brahman's connection with a Nayar woman. They are employed in temples as store-keepers or managers. They also sweep temples. Their males and females do not interdine or intermarry with Pisharotis or Variyars. In regard to other social matters, they do not differ at all from the Pisharotis or Variyars. Their women are called Puthuvarasyars. Their period of pollution extends to 12 days.

In some places, Nayar males and females take meals touched by these three classes of unthreaded Ambalavasis. In other places, Nayar males alone do so, while in others again neither males nor females take food from them. Similarly, they consort with Nayar women in some places, but they are not allowed to do so in other places.

Marars.—They are Sudras, and properly speaking they ought to be classed along with Nayars. Owing, however to their close connection with services in temples, and the absence of free interdining or intermarriage with Nayars, they are classed along with Ambalavasis. They are drummers, musicians and store-keepers in temples. Like Tiyyattu Nambiyars, some sections among them also draw figures of the Goddess in Bhagavati temples and chant songs. In some places, they are also known as Kuruppus. Some sub-castes among them do not interdine or intermarry. As they have generally to serve in temples, they bathe if they touch Nayars. In the matter of marriage (*Talikettu* and *Sambandham*), inheritance, period of pollution, &c., they follow customs exactly like those of Nayars. In the Southern Taluks, Elayads officiate as *Purohits*, but in the Northern Taluks, their own castemen take the part of the Elayads in their *Sradha* ceremonies. The *Talikettu* is likewise performed by *Tirumulpads* (*Kshatriyas*) in the Southern Taluks, but by their

own castemen, called an *Enangan* in the Northern Taluks. Their castemen or Brahmans unite themselves with their women in Sambandham. As among Nayars, purificatory ceremonies after funeral, &c., are performed by *Cheethiyans* or Nayar priests.

Samanthas.—As we have already observed, they are said to be the descendants of the children of the Perumals and their Kshatriya followers by Nayar women, and are therefore *Ānulomajās*. There are several sub-divisions, such as Nedungadi, Vallodi, Unithiri, Adiyodi, &c. Two sub-divisions, namely, Adiyodi (51) and Unithiri (1) have been enumerated in the State. They are so few in the State that it is not necessary to compare their numbers with those of the previous census. They do not wear the sacred thread. All ceremonies are performed without Mantras. Nambūdris officiate as priests for *Sradha* and purificatory ceremonies. The Tali is tied by a *Tirumulpad*. Samanthas and Ambalavasis do not interdine. At public feasts, they sit together for meals. Brahmans, Kshatriyas, Nampidis and most of the Ambalavasi castes do not take water from them. Birth and death pollution lasts for 11 days.

100. *Nayars*.—The Malayali Sudras are known by the name of Nayars. With the Nambūdris, who form but a very small fraction of the population of the State, the Nayars are in several respects the most characteristic and interesting people on this coast. Their system of marriage and inheritance, their simple habits of life, personal appearance and cleanliness have all along been so unique in their nature that they have been the observed of all observers; their fighting qualities, their skill in the use of the weapons of war, and the agility of their movements were in times past admired by military experts. 'Honour and gallantry! Love and battle! My sword and my mistress! These were their devices, and they were ticklish sticklers for the point of honour.' The above words briefly but characteristically describe the Nayars of the chivalrous times of old. Since the establishment of British supremacy, which brought with it the victories of peace, their martial spirit has died out. Their general intelligence, independence of character and adaptability to circumstances, have not been less admired by foreigners who have come across them. Their present condition may be best described in the words of my predecessor in office who wrote as follows in 1891:—

"No class of the community is availing itself of the benefits of modern education as the Nayars, who are fast becoming conspicuous in every literate walk of life. In every department of the State and in all the learned professions, they form a respectable majority and the only people who successfully compete with them in this respect are the Brahman immigrants from the other Coast. While a large number of the Nayars have thus exchanged the sword for the pen, a still larger number have exchanged it for the plough. Excepting Government service and the learned professions, agriculture and domestic service are almost the only pursuits in which they are largely engaged. Among them there are extensive landholders and substantial farmers, but a large body of them are comparatively poor and are either petty farmers or agricultural labourers. Domestic servants in well-to-do caste Hindu families are almost wholly Nayars, but none of them are artisans, weavers or potters."

The main characteristics of the community have been already touched upon in several parts of this Report, especially while considering the broad facts connected with the peopling of Kerala in ancient times; a few of the more important points concerning them yet remain to be considered, and they may, though but briefly, be attempted here. The obscure yet fascinating subject of the origin of this people has been handled by several writers, and the literature that has gathered round it is immense. The question is, however, still in the controversial stage, and the last word has not been said as yet. The process of disentangling from the puzzled skein the thread of a true and connected story is by no means easy, and is therefore slow. From the existence

of institutions pointing to a polyandrous state of life, some writers think that the Nayars must have come from Tibet. For the same reason, and from the similarity in the style of architecture and the somewhat fanciful resemblance in the names of Newars and Nayars, others have suggested that they might have migrated from Nepal. The similarity of architecture may be due to Buddhistic influences on this coast during the palmy days of Buddhism. From the existence of serpent worship among them, some have identified the Nayars with some of the Naga tribes of Scythic origin. Others again suggest the derivation of the name from the Sanskrit word *Nayaka* (leader), which appears in a modified form in the military title *Naique*, and in the Dravidian terms, *Naicker* and *Naidu*. There seems to be some show of reason in all these theories, and it is possible that there may be a core of truth in some of them. It would hardly be safe to accept any of the above theories each by itself to account for the origin of the people, as they are at present constituted. All sections of the people that go by the name of Nayars can never be supposed to be the descendants of Newars, Nagas or Naicks. Though information has not sufficiently accumulated either to maintain or negative any of these theories, I may be permitted to make the following observations bearing on the subject. The various sections of the large Sudra population of Southern India are regarded ethnically as being Dravidian (or Turanian). It is commonly accepted that at fairly distant intervals of time there were at least two distinct migrations of people belonging to this race. Branches of another race, the Kolarian, now identified by Ethnographers with Dravidians, are also held to have similarly migrated to various parts of the Peninsula at different times,—earlier than, simultaneously with, and subsequent to, the migrations of the Dravidians or Turanians properly so called. It is known that both the earlier and the later waves of invaders were serpent-worshippers; that the earlier hordes had a matriarchal, and the later a patriarchal, system of family life, and that the earlier Dravidians and the so called Kolarians at a certain locality became mixed up together in a perplexing manner. Moreover, they are not believed to have reached for long the monarchical stage in political life. Now, some of the most important features that distinguish the society of Kerala are (1) that the family is founded on a matriarchal basis, (2) that its people are of all others the most given to serpent-worship, and (3) that the kingly element was wanting in its earlier stages. Under the above circumstances, does it not stand to reason if we suppose that some branch or branches of the early Kolarians and Dravidians finally settled themselves in Kerala and multiplied under the favourable conditions of its climate and soil? Though, for well-known causes, changed in certain respects, they have retained certain characteristics as distinctive marks of their origin. The movement of the Dravidians, who elsewhere absorbed a greater portion of the earlier hordes, and who now predominate in Southern India, is supposed to have taken place after the growth of the patriarchal regime and of the monarchical rule. Those who occupied the west coast do not seem to have been much disturbed by any extensive immigrations of later tribes. There are but few routes of access to Kerala through the mountain barrier, which separates it almost completely from the rest of India, and probably did so more effectually in ancient times than at present. Of course, the break in this mountain chain near Palghat served as an opening for the migration of tribes from Coimbatore, Salem, and parts contiguous to them. There are also passes, though more difficult, along the Canaras for the advent of more adventurous tribes. It is therefore quite in accordance with probability that tribes of later Dravidians from their established centres in the Tamil, Telugu and Canarese regions came at times and helped to form part of the Nayar community. Linguistic evidence too goes to prove that it is composed of all these elements. But the original society must be taken to have been stronger in every respect, as the later hordes seem to have merged into it. At the same time, the

facility with which such fusions took place, until a certain stage in the development of the community, tends to confirm the view that there could have been little racial diversity between the earlier and the later hordes. Surviving relics of certain identical religious forms and ideas also point to the same conclusion. It is hardly necessary to observe that the great diversity of effects now observable has been due to corresponding diversity in the conditions of growth. Analogy to the survival of rudimentary features obtaining in Kerala can now be seen only in very circumscribed areas and in particular groups. Speaking of the Kolarian tribes of Chota-Nagpore, Mr. B. P. Baden Powell* has observed 'that those peoples were organized in tribes, and they established the territorial divisions still known as *Nad*', * * *. He further notes 'the Chota-Nagpore country is admirably adapted to secure the preservation of old tribal forms of settlement, since it is fertile within, and inaccessible to enemies from without, and does not lie in the track of any of the greater military movements known in history. Here we have distinct evidence that the Kolarian population was in part let alone, and in part combined with (or supplemented by) Dravidians, and all came under (later) Dravidian rulers.' Except for the fact that the tribes that settled in Kerala came also under Aryan supremacy, all the conditions and circumstances above set forth are strikingly true of Kerala. In the same connection, he observes that those tribes made small territories for tribal sections locally known as *Parha*. In the agricultural and Land Revenue language of Kerala, no word is more familiar than the word *parha*, which is here applicable to a plot of agricultural land measuring $\frac{2}{5}$ of an acre. Other features of the tribal and village systems of Kerala were treated of in para 8 of the Introduction, and in para 7 in chapter I. They seem to correspond in many respects to the mixed Kolarian and Dravidian systems of Chota-Nagpore. The main features of the family life have already been referred to. It has however been doubted whether the matriarchal society of Kerala is really so ancient, and not taken on in connection with the peculiar relations of the tribes with the Nambudris. According to Ethnographers, the maternal kinship is anterior to the paternal. The prevalence of the former system in Kerala can only be taken, until the contrary is conclusively proved, as the survival of a custom incidental to certain stages in the process of evolution of society everywhere. The subject in its relation to Kerala has been handled by Mr. Justice K. Narayana Marar in the *Malabar Quarterly Review*.† With special reference to the point at issue, he observes as follows:—

"It is impossible for me to believe that the institutions regarding marriage and inheritance among the Nayers were introduced by the Brahmans for their own selfish ends. It is opposed to all experience that a whole community should, at the fiat of a single individual even like Parasurama, or to please another community, give up their social customs and manners of such vital importance and adopt others. There are Christian converts in Malabar who changed their religion centuries ago but who still cling to many of the social observances of the Hindus not directly in conflict with their religious beliefs. There are Mahomedan converts who still follow the Marumakkathayam law. Indeed, all experience points to the fact, that social and domestic customs are perhaps the last things which a people can be induced to renounce. We found from the Keralopathi that the majority of the Brahmans refused to renounce their old customs and adopt new ones even at the bidding of Parasurama. It requires more than the proverbial grain of salt to take in the assertion that the Nayers who followed the monoandrous and patriarchal system before the advent of the Brahmans assumed the polyandrous and matriarchal system at their instance. It means that while you were living with your wife and children as a family, in the modern acceptance of the term, involving the right in them to succeed to all your property on your death, you were told that you should no more regard the tie of family as permanent nor your wife and children as your successors, and that your property should go after your death to your sister and her children, these in their turn abandoning all their right to succeed to

* Village Communities in India, pages, 64 and 65.

† Vol. I, page, 80.

their husband and father though the change were highly detrimental to them—and you and the others quietly accepted it. Those who will bestow some little thought on the matter will readily realize the monstrosity of this theory and agree with me, I hope, in my difficulty to accept it."

The community must be taken to be mainly composed of tribes who originally migrated to this part of India before the growth of the acknowledgment of marriage and of the patriarchal life, that is, in a stage, when there had been no great certitude of paternity, and when kindred had in consequence to be reckoned exclusively through 'the mother.' In amplification of what has been said in the Introduction concerning the matriarchal society of the Malayalis, it may be observed that what at an early period remained to some extent in a plastic state became rigidly fixed after contact with the peculiar community of the Nambudris by the establishment of strictly distinctive rules of social and domestic life for the observance of Marumakkathayis. In these circumstances, guided by individual convenience or individual conscience, any modification of the original conditions in respect of at least some phases of domestic life became impossible to be effected, under whatever inducement, without revolutionizing the whole basis of society. The system has thus survived all the attacks of time, and the matriarchal rule still subsists. But the questionable incidents associated with it—some circumscribed tracts and special groups apart—are in the region of the long gone past. If the marriage tie derives its virtue wholly and solely from any legal sanction accorded to it, then it may indeed be said that marriage as an institution recognized by law does not exist among the community. But the legal sanction is only the seal set by the governing or the sovereign authority on that which is always supported and sustained by the moral and social sanction. The strictness of the conjugal tie and the natural sentiment as between father and children are now as profoundly ingrained in the morality of this community as in that of any other people. Except for the circumstance that man and woman are at perfect liberty to separate at the will of either, the statement requires no more qualifications and reservations than would be deemed necessary in the case of patriarchal groups.

The rule of compulsory monogamy obtaining among more advanced nations is day by day becoming the rule among *Marumakkathayam* Malayalis as well, and in the attainment of this state of things neither law nor religion has had any part, as their marital relations are still outside the scope of both these sanctions. But it is only natural that, in a society, we meet with persons and groups whose moral sense is developed in varying grades. It would indeed be ridiculous to characterize a whole community as living in a moral paradise or a moral hell by conclusions drawn from the characteristics of extremes. But not seldom has it been the lot of the community under consideration to be judged exclusively by the conduct and practices of those in the lowest grade. From their experience of a day or two, globe-trotters, whose line of march usually lies along the coast, and who seldom come across the higher classes of society in general often sow broadcast infamous reflections calculated to supply amusing reading to the world at large, but consciously or unconsciously it is so done at the expense of a whole people. The simple fact of the matriarchal family ascertained, the conclusions in respect of the civil and conjugal life of the society appear to them as being quite natural, nay, irresistible, if only they happen to come across isolated cases of loose and promiscuous living.

The following extracts from a recent publication* serve as instances in point:—

- (1) ".....paternity goes for nothing in these lands, where all children have a mother, but no father."

* The Contemporary Science Series, "Primitive Folk" by E. Reclus, (1) page 161.

* (2) "In the south, (Malabar) the customs of which I am more especially describing, the more admirers a woman has, the more she is esteemed—four, five, six, seven; but not more than ten or twelve. Everything has its limits. Reciprocal propriety demands that each shall be the privileged guest for twenty-four hours, a week, a decade, or half a decade. Does the king of the hour desire to keep away visitors—to be rid of intruders? He hangs up his shield at the door, or sticks his sword or his knife there. Every one knows what is meant."

(3) "Each woman is the wife of several men, each of whom has in his turn several mistresses."

(4) ".....polyandry and polygamy (exist) side by side or inextricably mixed..... polygamy suits the wealthy and powerful, such as the Nairs of the best society, whilst polyandry is the resource of the poor....."

All this will indeed be news to the *Marumakkathayam* Malayalis of the present day. Of all such reflections, if they refer at all to the society of our own times, it may be emphatically asserted that they are all unreal assumptions and inferences drawn or derived from superficial impressions and second hand information. Several considerations enter into a fact so complex as the modern matriarchal Tarwad† of the Malayalis, and the observers from outside are in the majority of cases without the means to determine complicated relations and to ascertain matters of fact. The most important of these is the *Marumakkathayam* system of inheritance, and a few words may be said here about the peculiar customs governing the same.

Marumakkathayam, or the system of succession or inheritance by one's sister's children, reckons descent and inheritance in the female line. Its origin is obscured by time. According to the system, a man's heirs are not his sons, or grandsons, as in English Real Property Law, or as in Hindu Law governing the joint family system, but his sister's or sister's daughter's or mother's sister's son and so on, which means that kinship has always to be reckoned from some *ancestress*. The members of the family ordinarily live together, and all of them (males and females) are alike entitled to maintenance. The *Karanavan*, or the eldest male member, has the right of managing all matters connected with the family in respect of its income and expenditure, and controlling all its concerns, social and domestic. A *Karanavan* is really a trustee, agent, manager, tenant and co-sharer all rolled into one. An individual member cannot claim any specific portion of the property as his share, nor will any debts incurred by a junior member, or for the matter of that, by the *Karanavan* himself, save in the interests of the family, be binding upon the family and its possessions. The *Karanavan* too has no power to alienate or encumber any of the movable or immovable property without the unanimous consent of the members or at least of an influential and respectable majority. A *Karanavan* who mismanages the family affairs, or who is physically or mentally incapable, is liable to be removed from his position. In such cases, the fittest man or a committee consisting of two or more members is entrusted with the management. Partition of family property can be effected only with the consent of all members of age. Property is divided either *per stirpes* or *per capita*. Thus, if there be two sisters and their children in a family, the property is divided equally between the two, or by individual shares. The acquisitions of all members generally lapse to the Tarwad after their death, but the private earnings of a junior member, and sometimes of the *Karanavan* himself, are, by courtesy, or when a custom is proved, allowed to remain as *Tavazhi* or branch property in his or her own line. The system has its advantages and disadvantages. Briefly told, it ensures integrity of property and strength of union, but it woefully lacks inducements to individual energy, industry and enterprise.

* (2) E. Réclus, pages 162 and 163.

(3) and (4) *Id.*, page 164.

† Vide para 2 of the Introduction.

Now, as every member of a *Marumakkathayam* family is entitled to be maintained out of the joint property, and as the laws of property and inheritance are entirely independent of marriage laws, the duty of husband and the obligation of wife appear at first sight to be greatly narrowed. But the claim on the Tarwad property being ordinarily limited to one of bare maintenance, every woman has to look to her husband for the extra wants of herself and her children, and these extra wants have been increasing with the progressive refinement of society, so that a woman is entirely dependent upon her husband for all the elegant enjoyments of wealth. While greater possibilities of supply and satisfaction have been developing with increased necessities and varied desires, the duties of husband and the obligations of wife now comprise nearly the whole range of human concerns. Again, notwithstanding the fact that there is no recognized relation between marriage and inheritance, no man of any means generally fails to make some provision for the support of his wife and children, and when especially the uncle or brother fails, or is helpless to support, the father usually steps in. Thus, between the two opposing systems of affiliation, matriarchate and patriarchate, a reconciliation has been found to be feasible in practice, in other words, the one has always been an unobtrusive complement of the other. It is also clear by the way that there is every inducement for women to remain faithful to the plighted engagement and cherish by all possible means, with an affectionate regard for their uncles and brothers, the love for their husbands. While in the natural course of things, the patriarchate may gradually gain ground, it cannot, except in the event of the community entirely breaking with the traditions of the past, triumph over the matriarchate and prevail in an exclusive manner. For, when a father bestows any property upon his children, these in their turn have to enjoy it in common and to bequeath it again on the matriarchate principle. Thus, the two principles of affiliation are compelled to develop simultaneously. This simultaneous character of the development is however attended with inconvenience as well as advantage. The attitude of the Tarwad people towards an earning and married member is at times suspicious, and it is no easy task for him to adjust the claims of the relations on both sides. But the difficulty is no new one, and the people have learnt to get on without serious friction. All the same, this circumstance always calls for the exercise of great tact and judgment, for even at the best the mood that prevails on either side is little better than accepting the position as part of the order of nature. It has been said that their Tarwads are everything to *Marumakkathayam* Malayalis, and that the matriarchal bond is stronger than the matrimonial. Partly from the nature of things, but chiefly from the circumstances of society, it must perhaps be so in a sense. If the terms can be appropriately applied, the latter is more of the nature of duty of happiness, while the former is that of happiness of duty mixed very often with feelings of material interest. But the comparison itself seems scarcely legitimate, the two emotions being essentially different in kind. Those who after marriage lose touch with the maternal home and their kindred therein, can hardly realize the existence of that innate and hereditary feeling ever present to a Malayali.

Again, the prevalence of two forms of marriage, the *Talikkettu Kalyanam*, obligatory only in respect of females, and *Sambandham*, which will be described later on, is another source of misconception. This feature is indeed a paradox, but it has its explanation in history. The former is purely ceremonial in its nature, being merely a caste-rite, while the latter is the *Vivaham* or real marriage, which unites a woman to a man. Though the man who ties the Tali is generally dismissed with the wedding guests, and is not to encumber the conjugal chamber with his presence, it is not denied that this practice might seem to slightly wound sentimental chastity. But the whole affair brings out in bold relief the purely ceremonial aspect of *Talikkettu* and the great freedom enjoyed by all parties concerned in a matter of such vital importance as marriage.

The condition of women under this complicated system requires to be specially noticed. The two sexes are nearly on a par as to inheritance of property. Again, conjugal freedom also being not all on one side, the relations of the sexes appear to be more rational than among most other communities, as man does not enjoy any exclusive privilege of asserting or abusing his natural superiority. Further, the woman is free to enjoy the pleasures of social life, as it seldom falls to her lot to be worried with the miseries of domestic seclusion.

High Caste Nayers.—The high caste Nayers form 20 per cent. of the Hindu population, and nearly 14 per cent. of the total population of the State. As they live mostly upon income derived from land, and are orthodox to a degree, they are essentially a rural people. Of the total strength, 91 per cent. live outside the limits of towns. The Nayers are divided into 18 sub-castes, 14 of which may, for all practical purposes, be termed high caste Nayers, the remaining four being classed as low caste Nayers. The former consist of (1) Kiriyaathil Nayar, constituting the nobility, (2) Illathu Nayar, attached to Nambūdrī Illams for special services, religious and domestic, (3) Swaroopathil Nayar, to render service to Kshatriyas, (4) Menoki, serving as accountants in temples, (5) Pattōla Menon, accountants of aristocratic families, (6) Marars, drummers and musicians in temples, (7) Padamangalam Nayar, to escort the processions in temples, (8) Pallichan Nayar, palanquin bearers of Brahmans, (9) Chempukotti Nayar, workers in copper, chiefly in temples and Brahman houses, (10) Otathu Nayar, tilers or thatchers of temples and Brahman houses, (11) Edacheri Nayar, makers and sellers of dairy produce, (12) Vattekkadan Nayar, pressers of oil, chiefly for use in temples, (13) Andūran Nayar, makers of earthenware for use in temples and (14) Asthikurissi Nayar, priests to officiate at the funeral obsequies of all sub-castes above them. The strength of each sub-division has not been separately recorded. The above classification bears clear marks of a functional basis, for each sub-division has distinct duties to perform. It also shows that some divisions at least must have arisen with the Brahman supremacy in Kerala, for several of the sub-castes are to do service in temples or to Brahmans. Distinct occupational groups there probably were in the tribal organizations that had existed prior to the advent of the Brahmans, though not on any clearly defined lines, and the Brahmans must have found it pretty easy to make a cut-and-dry adjustment of the social groups, and of the occupations they then followed, or were subsequently compelled to follow under altered conditions.

The low caste Nayers include (1) Tarakan, merchant and shop-keeper, (2) Velakkathalavan, barber, (3) Veluthedan, washerman and (4) Chaliyan, weaver. The low caste Nayers are distinct endogamous divisions, that is, each sub-division must marry within itself. Only Veluthedans and Velakkathalavans are classed as low caste Nayers in the Imperial Tables, but Tarakans and Chaliyans also appear to be included under the class in the earliest known scheme of classification. Pollution by touch being taken as the principle of classification, only Veluthedans, Velakkathalavans and Chaliyans could be classed as low caste Nayers, as their touch pollutes all castes above them. The Tarakans appear to have been a trading class of Sudras originally, but they have now taken to other professions. Whatever might have been the position of the Tarakans in times past, at present they enjoy a status equal to that of some sub-divisions of high caste Nayers. Though the Tarakans are the least Malayali in character, they make the nearest approach to high caste Nayers. Their touch does not pollute the latter. In their manners, customs, &c., they are in several respects like high caste Nayers. They can enter temples just as Nayers do. They are however characterized by some peculiarities,

which distinguish them from both the high caste and low caste Nayers. A thick string worn round the neck by their women knotted at the back and the ends hanging loosely distinguishes them from other Nayar women. Unlike Nayers, they follow the *Makkuthayam* law of inheritance, and widows cannot marry. In the State, they are confined to the Chittur Taluk. These circumstances seem to indicate their later advent and incomplete assimilation with the Nayers. The high caste divisions have one or other of the following titles attached to their names, Karthavu, Kaimal, Panikkar, Kuruppu, Nambiyar, Achan, Nayar, Menon, &c. Of the various sub-divisions, Kiriyaam is admittedly the highest; and Nayar, Eleyadam, Karthavu, Panikkar, Kaimal, &c., are some of the titles borne by them. But these titles do not always indicate caste status, as such distinctions are often conferred as honours upon inferior divisions by ruling Chiefs in recognition of services of various kinds. The term Nayar is generally affixed to the name of all males of age who do not possess any other titles, and is itself considered here to be a derogatory appellation, though the highest *Sthānis* (nobility) go under that title. Both classes of Nayers follow the Marumakkathayam law of inheritance.

Ceremonies.—As soon as a child is born and the umbilical cord cut, its uncle, brother, father or some other near relative sprinkles with a gold ring some drops of the water of a cocoanut on the face of the child. This ceremony may be likened to the Jatakarma of the Brahmans. For 14 nights after the date of birth, all members of the family observe what is called birth pollution, during which period neither the members of the family nor their kindred on the female side can enter temples, or perform any ceremonies. The members of the family themselves are polluted by touching the mother or child. On the 15th day, Velan female purifies all clothing by sprinkling a mixture of ashes and water, and gives cloths washed by her for wear before the purificatory bath. The *Cheethiyan* or Asthikurissi Nayar then steps in, and performs the purificatory ceremony by sprinkling, before and after bath, *Panchagavya* (the holy mixture of milk, curd, ghee, urine and dung of a cow). On the same day, the child is for the first time taken out of the room, which corresponds to the Vathilpurapad ceremony of the Nambūdris. On the 28th day, or if that day be inauspicious, some day after it, the child is named. It is fed with food only after this period. The food used to consist of millet, wheat or powder of a species of raw plantains, but, among the rich, Mellin's food, Nestle's food, Corn Flour, barley or sago is slowly replacing the cheaper stuff. A medicinal mixture consisting of *Vayambu* (*Acorus calamus*), *Elæocarpus lanceolatus*, gallnuts, coral, gold, silver, &c., is given to the child till Annaprāsana, which takes place in the sixth month, when an uncle or brother of the woman first feeds it with rice, generally in some temple according to vows, which the father or mother will have made long before its birth. The child is first taken out of the house only for this ceremony. This custom is now broken with impunity. Vidyarambha, or initiation in reading and writing, takes place in the third, or fifth year. Karna Vedha or ear-boring comes off in the fifth or seventh year, but this is now done without reference to any special age, some doing it even on the 28th day. In the case of girls, the *Talikettu* or ceremonial marriage, either imposed upon the Nayers by the Nambūdris to Aryanize the subject races and thus flatter their vanity, or adopted by the Nayers and others as a partial imitation of the custom obtaining among the Nambūdris so as to raise themselves in the social scale, is now celebrated without any regard to age, the ceremony being performed even three months after the birth of the child. The celebration of the ceremony is costly, and advantage is therefore taken of a single occasion in the course of ten or twelve years; at which all girls in a family, irrespective of their ages, and when parties agree, all girls belonging to families that observe death pollution between one another, go through the ceremony.

In some places, as a faint imitation of the infant marriage system obtaining among Paradesi Brahmans, the performance of this ceremony is compulsory before the girl attains puberty. The ceremony opens with the fixing of a post for the construction of a *Pandal* or shed, which is afterwards beautifully decorated with cloth, pictures and festoons. The male members of the village are invited and treated to a feast, followed by the distribution of *Pan supari*. Every time that a marriage ceremony is celebrated, a member of the family visits His Highness the Raja with presents, and solicits his permission for the celebration. Such presents are often made to the Nambúdrí Jemmis by their tenants, and by castes attached to Illams. It may be noted here that certain privileges such as sitting on a grass mat, having an elephant procession, drumming, firing of pop-guns, &c., have often to be obtained from the Ruler of the State. The marriage itself begins with the *Ashtamangalyam* (a procession to the marriage Pandal with the eight auspicious things), and *Pattiniruthal* (seating for song), at the latter of which a Brahmani or Pushpini sings certain songs based upon suitable Puranic texts. The girls and other female members of the family, dressed in gay attire and decked with costly ornaments, come out in procession to the Pandal, where the Pushpini sings, with tom-toms and the firing of pop-guns at intervals. After three, five or seven rounds of this, a cutting of the jasmine placed in a brass pot is carried on an elephant by the Elayad, or family priest, to the nearest Bhagavati temple, where it is planted on the night previous to the ceremonial day with tom-toms, fireworks, and joyous shouts of men and women. A few hours before the auspicious moment for the ceremony, this cutting is brought back. Before the Tali is tied, the girls are brought out of the room, and either from the ground itself or from a raised platform, beautifully decorated with festoons, &c., they are made to worship the Sun. The bridegroom, a Tirumulpad or *Enangan* (a Nayar of the same caste), is then brought into the house with sword in hand with tom-toms, firing of pop-guns, and shouts of joy. At the gate, he is received by a few female members with *Ashtamangalyam* in their hands, and seated on a bench or stool in the Pandal. A male member of the family, generally a brother or maternal uncle of the girl, washes the feet of the bridegroom. The girls are covered with new cloths of cotton or silk and brought into the Pandal and are seated screened off from one another. After the distribution of money presents to the Brahmans and the Elayad, the latter hands over the Tali or a thin plate of gold shaped like the leaf of *Aswatha* (*Ficus religiosa*) tacked on to a string to the Tirumulpad, who ties it round the neck of the girl. A single Tirumulpad often ties the Tali round the neck of two, three or four girls. The Tirumulpad is given one to eight rupees per girl for tying the Tali. Sometimes the Tali is tied by the mother of the girl. The retention of the Tali is not at all obligatory, nay, it is seldom worn or taken care of after the ceremony. These circumstances clearly show the purely ceremonial character of this form of marriage. The *Karamel Asan*, or headman of the village, is an important factor on this occasion. In a conspicuous part of the marriage Pandal, he is provided with a seat on a cot, on which a grass mat, a black blanket and white cloth are spread one over the other. Before tying the Tali, his permission is solicited for the performance of the ceremony, and with his consent, the Tali is tied. He is paid 4, 8, 16, 32 or 64 *puthans* (a puthan=10 pies) per girl according to the means of the family. He is also given rice, curry stuffs and *Pan supari*. Rose water is at intervals sprinkled on the males and females that assemble on the occasion. With the distribution of *Pan supari*, scented sandal paste, and jasmine flowers to the females of the village and wives of relatives and friends, who are invited for the occasion, these guests return to their homes. The male members, one or two from each family, in the village are then treated to a sumptuous feast. In some places, where the Enangu system prevails, all members of such families (both males and females) are also provided with meals. On the third day, the villagers are again entertained to a

luncheon of rice and milk pudding, and on the fourth day, the girls are taken out in procession for worship in the nearest temple amidst tom-toms and shouts. After this a feast is held, at which friends, relatives and villagers are given a rich meal. With the usual distribution of *Pan supari*, sandal, and flowers, the invited guests depart. Marriage presents, chiefly in money, are made to the eldest male member of the family by the friends and relatives of the family and by villagers, and with this the ceremony closes. From the time of fixing the first pole for the marriage Pandal up to the tying of the Tali, the village astrologer is in attendance on all ceremonial occasions, as he is to pronounce the auspicious moments for the performance of each item. During the four days of the marriage, entertainments such as Kathakali, Drama or Ottan Tullal are very common. Before we close this, it may be stated that when a family can ill-afford to celebrate the ceremony on any grand scale, the girls are taken to the nearest temple, or to the *Illam* of a Nambúdrí, if they happen to belong to sub-divisions attached to *Illams*, and the Tali is tied with little or no feasting and merriment. In the Northern Taluks, very poor people sometimes tie the Tali before the *Trikkakkarappan* on the *Tiruvonam* day, of which more will be said later on.

Tirandakuli.—This ceremony is practically a public declaration that a girl has reached the age of maturity. When a girl attains puberty, she is seated in a separate room, where a lamp is lit and a brass pot with a bunch of cocoanut flowers is kept. She has to keep with her a circular plate of brass with a handle called *Válkannádi*, literally a looking glass with a handle. The event is proclaimed by *Korava* (shouts of joy by females). The females of the neighbouring houses and of the families of friends and relatives visit her. New cloths are presented to the girl by her near relatives. On the third day, the villagers, friends and relatives are treated to a luncheon of rice and milk pudding. Early in the morning on the fourth day, the Mannans or Velans appear. The girl is anointed with oil, and tender leaves of the cocoanut-palm are tied round the head and waist. In the company of maidens she is brought out of the room, and the Velans sing certain songs. Thence the party move on to the tank, where the girl wears a cloth washed by a Velan, and takes a bath. After the bath, the Velans again sing songs. In the afternoon, the girl is taken out by the females invited for the occasion to an ornamental Pandal, and the Velans, standing at a distance, again sing songs. With the usual distribution of *Pan supari*, sandal and jasmine flowers, the ceremony closes. In the midst of the song, the female guests of the village, the wives of friends and relatives, and most of the members of the family itself, present each a small cloth to the Velans. He is also given a small amount of money, rice, betel-leaf, &c. The guests are then entertained at a feast. In some places, the girl is taken to a separate house for the bath on the fourth day, whence she returns to her house in a procession accompanied with tom-toms and shouts. In the Northern Taluks, the Velan's song is in the night, and the performance of the ceremony on the fourth day is compulsory. In the Southern Taluks, it is often put off to some convenient day. Before the completion of this song ceremony, the girl is prohibited from going out of the house or entering temples.

Sambantham.—The ceremony connected with the union of a man and a woman as husband and wife is called Sambandham (good or auspicious union). In popular language, it is also known as *Gana Dosham* (good and evil), which implies that the husband and wife are to participate in the prosperity and adversity of each other. Curiously enough, the phrase corresponds to the contract of the English wedding service 'for better for worse, for richer for poorer.' The influence of a husband in a family for good or evil has in innumerable

instances contributed towards the prosperity or the ruin of families. *Pūḍava-muri*, another name for the ceremony, signifies the presentation of a cloth to the bride; one of the important items of this form of marriage, implying thereby that the husband is thereafter to supply the necessary clothing. This is invariably attended with gifts of money too, symbolical of provision for other necessities. *Kitakkora* is still another name and means the bed-chamber ceremony. The daughter of a maternal uncle is generally considered to be a proper match for the nephew, but as a rule Nayers enjoy much greater freedom of choice than other classes of people. Though much faith is not placed in, or use made of, agreement of horoscopes, the astrological element is not altogether absent in the formation of unions. The parents or friends of the bride or bridegroom generally make the proposal, and the wishes of the *Karanavans* of the two families are invariably consulted. If the parties agree, an auspicious day is fixed. A few of the villagers and the friends and relatives of the two families meet together in the bride's house. The occasion is not marked by such great festivities as the Talikettu marriage. Innovations in this respect are being attempted at present, so that the occasion is made more public, and is attended with a feast. After a sumptuous supper provided for the occasion, the invited guests assemble, and, with the usual presents of money by the bride and bridegroom to Brahmans, who pronounce their benediction for the happiness and prosperity of the couple, the bride is ushered in by her mother or by an elderly female of the family, when cloths and money are presented to the bride by the bridegroom, after which the assembly breaks up. The union is generally effected with mutual consent, but it is terminable at the will of either party. Practically, a marriage thus effected has in the majority of instances been as happy and enduring as others more formal and ceremonial in their nature. In this connection, Mr. Logan,* who was for many years the Collector of Malabar, and thus had ample opportunities of knowing a great deal about Malabar and its folk, very truly observes as follows:—

“This part of the Malabar law has in the hands of unenquiring commentators, brought much undeserved obloquy on the morality of the people. The fact, at any rate of recent years, is that, although the theory of the law sanctions freedom in these relations, conjugal fidelity is very general. Nowhere is the marriage tie—albeit informal—more rigidly observed or respected, nowhere is it more jealously guarded or its neglect more savagely avenged. The very looseness of the law makes the individual observance closer; for people have more watchful care over the things they are most liable to lose. The absence of ceremonial has encouraged the popular impression; but ceremonial, like other conventionalities, is an accident, and Nayar women are as chaste and faithful as their neighbours, just as they are as modest as their neighbours, although their national costume does not include some of the details required by conventional notions of modesty.”

The matrimonial freedom enjoyed by Nayar women perhaps differs little from that claimed by Grant Allen's heroine in *'The woman who did'*, but arbitrary dissolutions on flimsy grounds are effectually controlled by public opinion and the iron hand of the *Karanavan*; and a man or a woman who dissolves the union on insufficient grounds has to bear the stigma of social disgrace. Misconduct and incompatibility of temper generally tend to divorce. Where the husband has independent means, his wife and children generally live with him; in other cases, she lives in her *Tarwad*, where she is visited by her husband. Generally, the *Karanavan*, or other well-to-do members of a *Tarwad*, educate the children, but blood being thicker than water, in many cases, the father looks to the convenience, comforts and material prosperity of his children, so that no man who can afford it ever neglects the wants of his wife and children, or fails to provide for them. The existing state of things did not satisfy

* Manual of Malabar, vol. I, page 136.

the cravings and sentiments of the educated public, and there was therefore a loud cry for reform and legislation. The Madras Government appointed a commission known as the Malabar Marriage Commission, which, after its protracted labours, enacted a permissive law, Act IV of 1896 (Madras). The law does not extend to this State. The fewness of the number of marriage registrations shows how little the Nayers as a community felt its want. The subjoined extract from † *'Malabar Law and Custom'* is worth perusal in this connection:

“From the date on which the Act came into force up to the 31st March 1899, sixty-four Sambandhams have been registered. In his last report on the working of the Act the Registrar-General states that the number of notices of intention to register Sambandhams was 36 in 1896-97, 24 in 1897-98 and only 14 in 1898-99. He accounts for the falling off as follows:—

“The mass of the people continue to regard the Marriage law with aversion and suspicion, and even the educated members of the community, who are in favour of the measure, shrink from taking advantage of it, from fear of offending the elder members of their tarwads and the all-powerful Nambudris and other great landlords. The Registrar of Calicut also points out that the power conferred by the Marriage law to make provision for one's wife and children has hitherto acted as some inducement to persons to register their Sambandhams, but as Act V of 1898 (Madras), which came into force from 2nd September 1898, enables the followers of Marumakkathayam law to attain this object without registering their Sambandhams, and thus “unnecessarily curtailing their liberty of action and risking the chances of a divorce proceedings,” he thinks it unlikely that registrations under the Marriage law would increase in future.”

As observed above, no one who has had the means ever wanted the will to provide for his wife and children. But the law or custom as it stood made no provision against contingencies, which alone perhaps the legislature had to supply. There is, no doubt, a growing desire among a large section of the Nayers here too that the State should do something to supply a long-felt want, which is not however the right of registration but testamentary power on the lines of Act V of 1898 (Madras) for the disposal of a man's self-acquired property, and the Darbar has already taken steps to give the people the right of willing away self-acquired property.

In regard to marriage, it may be stated that union between near blood relations—between descendants of a common ancestress, between a man and his brother's daughter or father's sister, and many more of a similar nature—is prohibited. Though not common, there is no objection to marrying a deceased wife's sister. A woman can remarry on the death of her husband; when divorced by either party also, she can unite herself in Sambandham to another man. When the father happens to be a Nayar, funeral ceremonies are performed by his children, but the performance of such ceremonies for a maternal uncle or an elder brother is more compulsory and more largely practised than for the father, for the benefit of whose soul his *Anandaravans* or the junior members of his *Tarwad*, perform the necessary obsequies. The principle of hypergamy obtains to some extent among the sub-divisions of Nayers too. The sub-castes can of course marry among themselves, but the higher sub-castes can also consort with the females of all sub-castes below them. The converse process is prohibited, but restrictions in this respect are now enforced only among the higher sub-divisions. In the Northern Taluks, the Enangu system still remains in force, and the union of a man of a lower sub-division with a woman of a higher sub-division is not only looked upon with disfavour, but is even visited with social punishment of the nature of an excommunication by particular sub-divisions. The family of a higher caste is often placed under an interdict for effecting a union with one of a lower caste, and the villagers often stand aloof from all social functions. Restrictions of this nature are rapidly becoming inoperative, and the *Karamel Asan* and *Enangan* are day by day ceasing to be the influential and important factors they once were. In most of the aristocratic families, the Nambudris still assert

† Wigram and Moore (1900), Chapter II., page 51.

their influence and retain their ascendancy, for they alone are allowed to consort with the females of such families. No doubt there is some difficulty in getting proper husbands of their own caste, but a false idea of family prestige accounts in many cases for restrictions of this nature.

In para 27 of chapter III, we have said what a Bhajanam is. In the fifth or seventh month of pregnancy, the women go through this vow. In the ninth month of the first pregnancy, the *Pulikudi*, literally tamarind-drinking, is celebrated. The ceremony consists in administering to the woman with child, a few pills of tamarind and a few other acid substances. The pills are placed at the end of a knife-blade and pushed into the mouth of the woman by means of a gold ring. The ceremony, which in a way corresponds to the Pumsavana of the Brahmans, is performed either by the brother or uncle of the woman, and in the absence of both, by the husband himself, generally in the presence of the females of the village. Unlike Brahmans, the ceremony is performed only at the time of the first pregnancy.

The last moments of a dying person are really very trying. While tormented with the agonies of the time and almost in the jaws of death, all members (males and females) junior to the dying person pour into his or her mouth drops of Ganges or other holy water or *cunjee* water in token of their last tribute of regard. Before the person breathes his last, he or she is removed to the bare ground floor as it is considered sacrilegious to allow the last breath to escape while lying on the bed, and in a room with a ceiling, which last is supposed to obstruct the free passage of the breath. The names of Gods or sacred texts are loudly dinned into his or her ears, so that the person may quit this world with the recollections of God, serving as a passport to heaven. The forehead, breast and the joints especially are besmeared with holy ashes so as to prevent the messengers of Death from tightly tying those parts, when they carry away the person. Soon after the last breath, the dead body is removed to some open place in the house, covered from top to toe with a washed cloth, and deposited on the bare floor with the head towards the south, the region of the God of Death. A lighted lamp is placed near the head, and other lights are often placed all round the corpse. The weeping and wailing of the members announces the sad event, and the villagers at once attend. A mango-tree is cut, or other firewood collected, and a funeral pyre is constructed in the south-eastern corner of a compound or garden known as the corner of *Agni*, which is always reserved as a cemetery for the burning or burial of the dead. All male members, generally juniors, bathe, and without wiping their head or body, they remove the corpse to the yard in front of the house and place it on a plantain leaf. It is nominally anointed with oil and bathed in water. Ashes and sandal are again besmeared on the forehead and joints. The old cloth is removed, and the body is covered again with a new unwashed cloth or a piece of silk. A little gold or silver or small coins are put into the mouth. With the breaking of a coconut and the offering of some powdered rice, betel-leaf, areca nut, &c., the body is taken to the pyre. When scientifically looked into, some of these ceremonies will be found to be based upon sanitary and hygienic considerations. The members junior to the deceased go round the pyre three, five or seven times, throw paddy and rice over the dead body, put scantlings of sandal wood, prostrate at the feet of the corpse and then set fire to the pyre. When the body is almost wholly consumed, one of the male members carries a pot of water, and after taking three rounds, the pot is broken and thrown into the pyre.

The death pollution lasts for 15 days. The Nayers and members of castes above them burn their dead except in cases of death by small-pox or cholera. Boys and girls under 10 are more often buried than burnt. The death of an elderly male member of the family is marked by *Udakakriya* and *Satichayanam*, and the daily *Bali* performed at the *Bali-kutti* (altar) planted

in front of the house or in the courtyard in the centre of the house, where there is one. The Asthikurissi Nayar officiates as priest at all such obsequies. On the morning of the 15th day, the members of the family wear cloths washed by a Velan, and assemble together for purification by the Nayar priest, both before and after bathing who throws on them paddy and rice and sprinkles the holy mixture. The Elayad or family Purohit then performs another Punnyabam or purification, and on the 16th day, he takes the place of the priest. On the evening of the 15th day, and the morning of the 16th day, the Purohitis and the villagers are sumptuously feasted and presents of cloth and money are also made to the Elayads. In the Chittur Taluk, the Tamil Brahman sometimes performs priestly functions in place of the Elayad. *Deeksha* is performed for 41 days or for a whole year for the benefit of the departed soul. This last ceremony is invariably performed on the death of the mother, maternal uncle and elder brother. Among Nayers, a senior seldom performs the funeral obsequies of a junior. They can go inside the quadrangular structure of temples.

Low Caste Nayers—As has been already said, these three castes are to be classed as low caste Nayers. Like the high caste sub-divisions, they have distinct occupations, being engaged in ministering to the personal comforts of all castes above them. Their degradation is to be ascribed entirely to the vocations they follow. Their touch pollutes one another, so that they do not intermess or intermarry. In the matter of Talikettu, Sambandham, inheritance, period of pollution, ceremonies, &c., they may on the whole be said to follow customs similar to those of high caste Nayers. All of them can go within the outer enclosure of temples. All polluting castes below them have to make way for them as for high caste Nayers. The barber and the washerman are entitled to special perquisites on the festive occasions of all castes above them. The barber women act as midwives.

Velakkathalavans.—They are the professional village barbers. They shave Nayers and all castes above them. The Paradesi Ambattans (1240), who are also professional barbers, have taken their place in the Southern Taluks. There is one peculiarity that sharply distinguishes them from all other classes of Nayers. Their birth and death pollution lasts only for 10 days, and the Nambúdris give them the *Punnyabam* or holy water for purification. The Enangan or co-caste man ties the Tali. The man that ties the Tali or another man unites himself in Sambandham to the girl. The ceremony of Talikettu before a girl attains puberty, is compulsory, as she will otherwise lose caste.

Veluthedans.—They are the village washermen. Though their touch pollutes all castes above them, even the holiest and most orthodox Nambúdris wear cloths washed by them without causing pollution. In matters religious and social, they follow customs exactly similar to those of high caste Nayers. A sub-caste among them performs purificatory ceremonies. For other purposes, the Enangan is the priest.

Chaliyans.—They are the village weavers, and weave rather coarse cloths, used chiefly by the lower orders, amongst whom their commodities find ready sale. As the products of their unskilled labour have been replaced long ago by the finer machine-made stuffs, they have mostly taken to other means of subsistence. Some no doubt still stick to their profession and live a hand to mouth life. They are mostly very poor, and therefore have no capital to invest in the concern. Among them some follow Makkathayam.

The Enangu system is of the nature of a tribal aggregation. It has been referred to in para 2 of the Introduction. It consists of two or more groups of families of the same caste and social status, each having a separate ancestress. As

it still possesses a degree of organization, and the groups form a cohesive body, the system retains in several places much of the customary life, which makes the tribe a reality. The groups assist at all social and domestic functions, such as marriage, funeral and other ceremonies. In times gone by, they were really, so to speak, all for each and each for all.

Before closing this Section, I may mention the names, and the chief features of the festivals celebrated by the Malayalis as a nation irrespective of rank or wealth.

1. *Onam*.—The origin of this festival is involved in the Puranic legend of *Mahabali*, whose reign is supposed to have been characterized by uninterrupted peace, happiness and prosperity to his subjects. The *Devas* having grown jealous of the glory and greatness of Mahabali entreated Vishnu to quell the pride of this earthly potentate. Thereupon Vishnu appeared as Vamana (his fifth incarnation). The monarch failed to satisfy the request of Vishnu for a plot of three feet of earth. For, large as it was, Mahabali's kingdom was too small, when measured by Vamana, who thereupon placed his foot upon the head of the King and hurled him down to bottomless perdition. Grieved at the terrible loss of their king, his subjects prayed to Vishnu, in response to which the king was allowed to revisit the earth once a year. The festival is celebrated in honour of the re-appearance of Mahabali, and with him the return of blissful days. Time has wrought changes. Mirth and jollity all the year round has now been limited to four days, observed as holidays throughout Kerala. The festival, which is celebrated by the Malayalis of all ranks from the prince to the peasant, falls on some day in August or September, and is according to provincial variations confined to four, five or even ten days. Exactly ten days before *Tiruvonam*, indications of the approaching festival can be observed in every household which by its neatness and cleanliness puts on a gay appearance; a part of the front yard, generally the one opposite to the family treasury room, which, by the way, is seldom absent in a typical Malayali house, is selected, where a temporary stall of mud is put up for the royal visitor to sit; flowers are strewn over it; and on the night preceding the Tiruvonam day, pyramid-shaped images of the royal visitor made of wood or mud are placed on the stall amid the deafening cheers of the family group that assemble at the gate to greet him. This is an occasion for all the members of a family to gather together in their house, and the period of four days is marked by one round of feasting and enjoyments of various kinds. Presents in the shape of cloths are distributed by the Karanayan of every wallah to Tarwad to the junior members, to the servants, and the agricultural and other labourers. Tenants make gifts to their landlords chiefly of curry stuffs by way of contribution for the celebration, and they are presented with cloth and are very often fed. The head '*Makakkazcha*' which occurs in the Cochin Land Revenue Accounts truly indicates the relationship which subsisted between the Raja and his subjects. Games and sports form the next item of the Onam programme, the national football taking the lead. Football matches can be seen on almost every lawn, and combats more numerous in old times are still patronized by wealthy nobles here and there. Games at cards, chess and dice are very common and all persons irrespective of caste, rank and sex take part in them. Before closing the brief notice of the Onam festival, a word or two may be said about the combats. The advent of the English into Malabar and the continued peace which came in its wake, have cooled down considerably the military ardour that once characterized the Nayars. The combats referred to are the relics of the feudal past. The *Naduvali* was the military chief of his district. He was bound to assemble in peace the Nayars of his district every year to exhibit a mock combat with those of another district in the presence of the Raja. This is the prototype of the feeble and moribund Onam combat of the present day.

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The combats during these festive days are of two kinds, viz., those that are of the nature of duels and those of the nature of faction fights. In the former, well trained pugilists take part, one of each pair trying his fair best to vanquish the other. In the other, which in native parlance is called *Attakkalam*, (prize-ring), chiefly youngsters take part. They divide themselves into two factions. The members of one faction take their stand within a ring, round which the others form into a tight cordon. The game is then opened by the latter striking at and forcing the former one by one out of the ring.

2. *Tiruvathira*.—This is a festival that looms large in the eyes of Malayali females. Tradition traces its origin far back into the mists of antiquity. The Puranas mention the death of *Kāmadēva*, the Cupid of Indian mythology, in the burning fire of the third eye of Siva. It is in commemoration of this unhappy incident that the Tiruvathira day is set apart. Lapse of time has curiously altered the significance of the day, for its mourning aspect has now been changed into one of festivity.

The Tiruvathira festival falls on some day in the month of Dhanu (December or January). Early in the morning, all maidens get up from their bed, and hasten their steps to the tank. They dip themselves in water and sing their songs which are special for the day. The songs are accompanied with a regular splashing of water. This splashing is symbolic of the sorrow they feel for Cupid's death, and stands for the beating of their breasts on account of their grief. With the peep of dawn, they return home, do all they can to look their best and go to the nearest temple for worship. They then refresh themselves with a light breakfast consisting of sweet-meats, and ripe plantains, the water of tender cocoanuts serving as a mild beverage. After this, they proceed to enjoy the swinging to and fro on the *Uzkinjal* (swing) made of bamboo or ordinary rope. They take immense delight in this healthy exercise. The swinging represents their attempt to hang themselves, as the death of *Kāmadēva* has deprived them of the charms of life. The family dinner comes off at noon. For two days (*Makiram* and *Tiruvathira*), all females abstain from ordinary rice, and take only wheat, *Chama* (*Panicum miliaceum*), green peas, arrow-root powder, &c. Husbands vie with one another in pleasing their wives with costly presents of cloth, and they invariably join their wives on the occasion. Tenants bring presents of tender cocoanuts, plantains, &c., for this festival.

3. *Vishu*.—This forms one of the three great national festivals of the Malayalis. While *Onam* is the occasion of enjoyment chiefly for males, and *Tiruvathira* the gala day for females, *Vishu* is a red letter day for all. It is, however, doubtful whether the festival has gained in its grandeur by the compromise. Tenants and dependants visit their landlords with presents on this occasion as well. Being the astronomical New Year's day, there is a halo of superstition about it. It is believed that a person's fortune for a whole year is made or marred by the first thing, auspicious or otherwise, that he chances to gaze upon on that day. Prompted by this belief, people arrange the *Kani* on the night previous, so that it shall be the first thing that they see the following morning. The *Kani* consists of a pretty arrangement of ornaments, cucumber, jack-fruit, various coins of gold and silver, all placed over raw rice. The yellow flowers of *Konna* (*Cassia fistula*) form an indispensable element of the *Kani*. Many persons go to temples the previous night with the object of first seeing the image of the God. After *Kani*, they exchange coins, so that all the year round they may be the recipients of fortune. At dawn, the heads of the families give away money presents to their juniors and servants. These gifts are regarded as the fore-runners of incomes still larger.

As on other occasions, there is a grand feast on the day. Those tenants who make presents for the day are invited to share in the feast, and are in return given

presents in small coins. All the important Darbar officials visit His Highness the Raja, who distributes gifts of varying amounts, just as they are presented with cloths on the Onam day. The agricultural labourers, the Pulayans and others are given paddy, oil, &c., on the previous day, so that they may have their own celebrations. All festive days are complete holidays for them also. But the enjoyment is short-lived, for it does not last for more than a few hours or at most a day.

Besides these national festivals, the Malayalis as a rule celebrate their birth-day. Early morning, on the anniversary day, they worship the God in the nearest temple, and make offerings of various kinds; some also feed Brahmans and give them presents. Friends, relatives and neighbours are invariably invited and entertained at a feast. Though several persons may not be able to give their exact age, they all know the month and the star-day they were born in.

101. Kaduppattans.—They are popularly supposed to be the descendants of degraded Pattar Brahmans. They are a community peculiar to this coast. The origin of the caste is not well-known. The latter part of the name is evidently connected with *Pattar*, a honorific form of *Pattan*, which again is a corrupt form of *Bhattan*, meaning a Pandit or a learned Brahman. Dr. Gundert considers it to be compounded of *Kadu* and *Pattan*, a Pattar Brahman degraded on account of eating *Kadu*, a kind of fish. At present, they have so far lost their caste that they do not wear the sacred thread and their touch pollutes Nayers and castes above them. Another name, by which they are commonly known, is *Eluthachan*, a teacher, because in former times they were largely employed as village school-masters. When the salt required for consumption in the State was manufactured here, they seem to have occupied themselves with the selling of that commodity. At present, they are chiefly agriculturists—being landlords, substantial farmers and agricultural labourers. They form about 2·3 per cent. of the Hindu population and 1·6 per cent. of the total population of the State. While in respect of their taft, dress, language, and matters of minor importance, they have adopted Malayali customs, they still retain enough relics that point to their Paradesi origin. The most important ceremony connected with their marriage is the *Talikettu*. After the usual comparison of horoscopes, an auspicious day is fixed for the ceremony by astrologers, of whom there are many among their own caste. At the appointed hour, the bridegroom ties the Tali in the presence of the mother, maternal uncle and other near relatives. Marriage is generally celebrated in the bride's house, and the festivities connected with it last for four days. On the day of the *Talikettu* or the day after, the bridal party go to the bridegroom's house. Till the fourth day, the father of the bride or of the bridegroom is prohibited from taking any part in the ceremonial functions. At an auspicious hour on the fourth day, the bride is made to serve a pudding of milk and rice to the bridegroom. For twelve days after this, the married couple are to live apart, and to be completely secluded from each other. The bride's father then takes them to his house. After a stay of 12 days, the husband and wife return to the house of the former. They follow the Makkathayam law of inheritance, with this difference, that in the absence of a son, property does not descend from father to daughter, but is shared by the near relatives (brothers, cousins, &c.,) of the father. Infant marriage is not compulsory. Girls get married between the ages of 12 and 18. Widow marriage is not prohibited. The widow must be taken back by the parents on the 10th day after the husband's death. If this is not done on the tenth day, she cannot thereafter return to her maternal home, nor can she marry again. Neither polygamy nor polyandry is prevalent among them. At marriage and other ceremonies, a man of their own caste officiates as priest. They observe birth and death pollution for 10 days. After the usual purificatory bath on the eleventh day another purification after birth or death pollution of the Kaduppattans is performed

with the holy water given by the Brahmans to a Kaduppattan, who sprinkles it on those under pollution. On the death of the father or mother, one of the sons very often performs *Deeksha*, as Nayers or other high caste Malayalis do. Like Nayers, all ceremonies are performed without *Mantras*. They are found mostly in the rural parts of the Mukundapuram, Trichur, Talapilli and Chittur Taluks.

102. Kammalans.—As noted in the margin, the Kammalans are divided into six sub-castes.—Marasari (carpenter), Kallasari (mason), Musari (brazier), Kollan (black-smith), Tattin (gold-smith) and Tolkollan (leather-worker). They form about 3·6 per cent. of the total population, and are chiefly a rural people, 93·6 per cent. of them being found outside the towns. They trace their origin to Viswakarma, the renowned architect of the Gods. They are supposed to have migrated from Ceylon. They are pre-eminently the artisan classes, and stick to their traditional occupations. As there has always been great demand for their labour, they have been able to earn comparatively higher wages than other classes of labourers; their condition has therefore been one of prosperity and contentment. Among this group, there are traces of polyandry. It is the Tibetan, fraternal or adelphic form of polyandry that prevails among them. In this form, 'the husbands are brothers. The wife lives in their house, the children are their children and inherit their property.' The widow of an elder brother or cousin is often married by a younger brother or cousin. Both the practices are however fast dying out. Of the six subdivisions, the first five interline and at times intermarry. The Tolkollan is considered a degraded caste, probably on account of his work in leather, which in its earlier stages is an unholy substance. The other subcastes do not allow the Tolkollan even to touch them. Among Marasaris are included the Marasaris proper and Tacchans. The Tacchans are looked upon by other castes in the group as a separate caste, and are not allowed to touch them. All subcastes generally follow the Makkathayam law of inheritance, but there are some vestiges of Marumakkathayam also among them. They have the *Talikettu* ceremony as distinct from the real marriage. In regard to these, they follow customs akin to those of Iluvans which will be described later on. When a girl is married and brought into the house, she is, so to speak, adopted into the family by an open declaration by their priest and caste-men assembled on the occasion that she has thenceforward become a member of that family. Her issue become members of the family and inherit the father's property. If this ceremony is not gone through, the woman has often to return to her maternal home after the death of her husband. There is a subcaste among them called Kuruppu, who is at once their barber and priest. He officiates as priest at marriage and funeral ceremonies. When they enter the interior shrine of temples for work in connection with the image of a God, or with the temple flag-staff, the Asari and Musari temporarily wear a sacred thread which is a rare privilege. Their approach within a radius of 24 feet pollutes Brahmans and all castes above the Kammalans. On the completion of a building, the Marasari, Kallasari and Kollan perform certain *pūjas*, and sacrifice a fowl or a sheep to drive out the demons and devils that are supposed to have haunted the house till then. Just as Nayers have to use the language of respect and veneration in addressing the Nambudris, Kammalans and other polluting castes have to observe the same courtesy and formality in speaking to Nayers and castes above them.

103. Iluvans or Chogans.—Numerically, the Chogans occupy a prominent place in the population of the State, forming 22·7 per cent. of the entire strength. The hereditary occupations of the community, as a whole, have been from very early times the rearing and cultivation of the coconut-tree, and toddy-drawing and arrack-distilling, and they still hold the monopoly of the two latter industries

	1901	1891
Marasaris	15,533	14,618
Kallasaris	4,229	1,210
Musaris	883	786
Kollans	6,407	6,545
Tattans	3,554	3,179
Tolkollans	1,099	698
Total	29,605	27,036

	1901	1891
Iluvans	181,502	169,157
Kavuthiyans	962	702
Tiyyans	2	111
Total	185,466	169,970

in the State. Many of them are also agriculturists. As a class they are industrious, and though not generally opulent, there are among them men of wealth and influence. In point of education, they cannot compete either with the Nayers in the State, or with their own brethren in Malabar. They are also heavily handicapped with social disabilities. Though in physique and general appearance they resemble the Nayers, they are easily distinguished from their Nayar brethren by certain features of dress, manners, &c., and they have so far allowed the higher castes to ride rough-shod over them that it will be years before they will be able to shake off their disabilities and to come up to the level of the progressive sections of the population of the State. But the Darbar has now broken through the traditions of the hoary past, and such of the Iluvans as are qualified by their education are being admitted into the public service. The Kavutiyar or Vathi is both the barber and priest of the Iluvans. Priests as they are, the Vathis are inferior in caste, and the Iluvans therefore do not intermarry or intermarry. In 1891, the Iluvans were classified under five subdivisions (1) Iluvan, (2) Thandan, (3) Vathi, (4) Kavutiyar, and (5) Tiyyan. Thandan is the name of a subcaste and the title given to the head-man of the caste. Thandans have not been enumerated in the State as a separate subcaste. Vathi and Kavutiyar are almost synonymous terms, so that they have been clubbed together. Kavutiyar is, however, a more general term, being sometimes applied to the barber caste of Tacchans, Kanakkans &c.; and Vathi would therefore have been a more appropriate name for the barber-priest of Iluvans. At the present census, the community has been classed under (1) Iluvan, (2) Tiyyan and (3) Kavutiyar.

The term Chogan is said to be a corrupt form of the Sanskrit word *Sevakan*, meaning one who serves, which indicates his position in the social system. The other term, by which the class is known, is Iluvan, or one who has come from *Eazham* or Ceylon. In Malabar, they are known as *Tiyyars* or *Dupars*, (islanders), indicating whence they came. Tradition points to the Island of Ceylon as their original home, and the introduction of the cocoanut-tree into Kerala is attributed to them. Except that Ceylon, lying to the South of Kerala, is known as *Eazham*, and that cocoanut is known in Malayalam as *Thenga*, *Then kayi* or the southern fruit, there is not much to substantiate the tradition of the Chogans having come from Ceylon and brought with them the cocoanut tree.

In the southern Taluks of the State, they follow the *Marumakkathayam* system of inheritance, but in the Northern Taluks they follow *Makkathayam*. Even among Marumakkathayis, a custom is springing up of making provision for one's children. As among several other castes, the Chogans have their social headman, called *Thandan* or *Panikkan* appointed by His Highness the Raja for specified localities. His local deputies called *Ponampans* or *Veettukarans* are appointed by him. Besides these, there are elected men, two, four or six for each village, or a number of villages, who are known as *Kaikkars*, or managers, whose business it is to make preliminary enquiries about social disputes, and convene meetings before the Thandan for the arbitration and settlement of all such disputes. These are but relics of the ancient Village Communities. On occasions such as a public Darbar, a State procession, &c., intimation is given to their headman, and he collects his men to put up festoons sweep the roads, &c. In its main features, the Tali marriage of the Chogans does not differ materially from that of the Nayers. They have Talikettu and real marriage as two distinct ceremonies. The performance of Talikettu is compulsory before the girl attains maturity. The bridegroom is chosen after a comparison of the horoscopes of the bride and bridegroom elect, and on an auspicious day selected for the purpose, the ceremony commences with the putting up of the marriage shed. Two or three days before the day of marriage, the father or other near relative of

the bride proceeds to her house with an astrologer for the ceremony of *Ashtamangalyam* or the placing of the eight auspicious things. This is done in the presence of the *Thandan* (headman), or his representative, the *Ponampan*, *Vathi* (barber-priest) and others. On the day of marriage, the bride is first made to worship the Sun standing on a raised platform. By the time this is over, and as the auspicious moment selected approaches, the bridegroom accompanied by his best man comes decked with jewels and dressed in a new piece of cloth presented by the bride's maternal uncle. As the bridegroom enters the house, the bride's mother or some near female relative receives him with a lighted lamp and raw rice in a plate. She throws some rice on him, and brings him to the marriage shed, where he is seated on a piece of white cloth spread over a blanket of black colour. The bride decked with jewellery is then brought by her maternal uncle; she is made to walk round the bridegroom three times, and is then seated to his left. She holds in her hand three betel-leaves, and a *Valkannadi*. The father of the bride or some other near relative then places a plate containing four bundles of betel-leaf and four *Nalis* of rice before the *Thandan* or his representative, and solicits his permission. A goldsmith then produces the gold Tali, which is made at the expense of the bride's maternal uncle, and places it on the raw rice, after which he is dismissed with a present. A little before the auspicious moment, the bride is placed in front of the bridegroom on a cone-shaped plank facing the east. The astrologer announces that the auspicious moment has arrived—for which he is given his due—and the bridegroom ties the Tali round the neck of the bride. The bride then shifts her place to her former position to the left of the bridegroom. They are then served with sweets (pudding or other things).

The proposal for nuptials proceeds invariably from the bridegroom's party—maternal uncle, father or brother—who generally visits the intended bride. If the match is approved of, the astrologer is consulted; and if the horoscopes agree, visits are exchanged by the relatives of the two parties in ratification of the proposal. A day is then fixed, and intimation given to the bride's family. Both parties visit the *Thandan* or *Panikkan* with the customary dues of 12 puthans and betel-leaf, and get his permission for the union. He issues a letter to the *Ponampans* under him to see to the proper conduct of the ceremony. The *Ponampan* is paid a small fee of four puthans and betel-leaf. On the appointed day, the bridegroom's party go to the house of the bride with cloth, betel-leaf and varying sums of money, rupees 31, 51 or 101. The bridegroom presents the cloth to the bride, and the money and betel-leaf are shared by the relatives of the girl. After the usual feast, the party move on in a procession to the house of the bridegroom, which they enter at an auspicious hour. The bride and the bridegroom are received at the gate with a lighted lamp and water. After their feet being washed, the married couple are welcomed in by the friends, relatives, villagers and the *Ponampan*. The guests are then entertained at a feast, with which the ceremony closes. Dissolution of marriage is effected with the permission of the *Thandan*, who sends out a communication to the villagers concerned. With this certificate, he or she can marry again. The period of pollution extends for 15 days. Among those that follow the *Marumakkathayam* law, brothers and nephews also take part in the funeral ceremonies, which the sons always perform on the death of their father or mother. Those that can afford burn the dead, but, in the majority of instances, dead bodies are simply buried.

104. **Fishermen and boatmen.**—The marginally noted castes have from time immemorial followed the same traditional occupations of fishing and boat service. They form about 2.1 per cent. of the Hindus and 1.4 per cent. of the total population. They have always occupied the shores of the sea, or the banks of the comparatively calm lagoons or backwaters, which abound in fish of various species. The extensive

	1901-1891
Valans	7,564—61,57
Arayans	4,031—3,093
Mukkuvans	31—1,436
Marakkans	7—37
Total	11,633—10,723

fisheries combined with boat service have been their means of subsistence. The great majority of the population of the State are fish-eaters. The quantity of sardine consumed by the working classes is almost inconceivable, for many almost live upon it. Sardines are often used as manure for cocoanut cultivation. Cured or dried fish is largely exported also. The fishermen, therefore, command ready sale for their commodity. They have their fishing stakes in various places, which in former times were rent-free, nets of their own make and their small canoes in which they row about from place to place. The males catch fish, and the females take them to the markets, or go about selling them. Of the four castes noted in the margin, only the Valans and Arayans form indigenous elements in the population of the State. The few Mukkuvans and Marakkans enumerated must be regarded as sojourners at the time of the census from the British or Travancore sea-shores adjoining the State. Though the percentage of variation in the total is normal, the large difference in the figures of the Mukkuvans calls for some explanation. Popular language does not very often take note of the nice distinctions of these subcastes, so that Valans are very often called Arayans. The Valan females or *Valathis* are very often referred to as *Arayathis*. An Arayan or Mukkuvan again is not always spoken of distinctly as such. The two names are thus loosely used, wrongly of course, as if they are interchangeable terms.

Among their own community, they distinguish themselves by four distinctive appellations. These are *Saukhan*, *Bharatan*, *Ammukkuram* and *Mukkuvan*. Of these, Arayans, called also *Katalarayans* (sea-Arayans), belong to the first group. The Valans are of the *Bharatan* group. *Ammukkurans* are a subcaste of *Katalarayans* doing priestly functions for both Valans and Arayans. All these subcastes are *Pratilomajas*.

Valans and Arayans.—These subcastes distinct from Mukkuvans and Marakkans, differ also from one another in certain important respects. Without discussing the merits of the tradition current among the Arayans, that the Valans were originally Arayans, that they became a separate caste only after one of the Perumals had selected some of their families for his boat service, and had conferred upon them certain privileges, it may be stated that the Valans are now regarded as possessing a status higher than that of the Arayans, and do enjoy certain special privileges. The two castes do not generally intermarry, and never intermarry, though curiously enough a subcaste of the Arayans performs priestly functions for Valans as well. Among Valans, the *Talikettu* marriage and the real marriage are two distinct ceremonies as among Nayers, Chogans, &c., while among Arayans the *Talikettu* takes place with the real marriage itself. As among Nayers, a Valan who ties the *Tali*, can, if the two families so wish it, take the girl to wife. Among Valans, the *Talikettu* ceremony must be performed before a girl attains puberty, while among Arayans it invariably takes place only after the same. The Valans observe birth and death pollution for 13 days, while the Arayans do it only for 11 days. In respect of inheritance and observance of death pollution, the Valans again follow a system which combines some of the features of Marumakkathayam and Makkathayam, while the Arayans follow Makkathayam. Among Valans, self-acquired property is generally divided equally between Anandaravans and sons, while ancestral property, if any, goes to the Anandaravans. Here it may be observed that the great majority of the polluting castes are day-labourers. Each man has a small house of his own, which is very often not roomy enough to accommodate all the members of a family. His property consists of a few tools or implements, or other equipments of his profession. The Anandaravan does not go to fight over a share of these, but allows his brother's sons to enjoy them. Grown-up

males generally separate when they marry, and keep their own house, so that the law of Marumakkathayamas practised by them does not carry with it some of its characteristic features. Each caste has its own headman who is appointed by a *Tetttooram* or writ issued by His Highness the Raja. He is styled an *Aravan* or honorifically *Aravar*. Under the headman of each community, there are subordinate social heads called *Ponampans*, who are, however, appointed by the head Aravan of each community, one, two or three for each *desam*, or village, or *Kadavu* (literally landing-place). The Valans have the exclusive privilege of fishing in the lagoons and rowing His Highness the Raja's boat on the occasion of any journey through the backwaters, or on occasions of State functions, such as the visit of the British Resident, the Governor, &c. Whenever His Highness travels by boat, the headman of the Valans has always to lead the way as an escort in a snake boat, as it is called, plied with paddles. When the senior male or female member of the ruling family dies, the *Aravan* or headman of the *Katalarayans*, has the privilege of being the first to visit the successor to the *Masnad* with his *Tirumul-kazhcha* (*nuzzur*), which consists of a small quantity of salt packed up with rope in a plantain leaf and a Venetian ducat or other gold coin. During the period of mourning, visits of condolence from Darbar officials and *Sthánis*, or noblemen will be received only after the Aravan's visit. The Arayans engage themselves in fishing in the sea. Both classes are expert rowers. Many of the males are able to read and write a little. From their very youth, they learn the *Vanchipattu*, which they sing while rowing the boats. A few among them are versifiers, and make extempore boat-songs. Before the development of the governmental authority, and the establishment of administrative departments, the Aravans wielded great influence and authority, as they still do to a very limited extent, not only in matters social, but also in civil and criminal disputes arising among members of the community. For all social functions, matrimonial, funeral, &c., their permission has to be obtained and paid for. The members of the community have to visit their headman with presents in money, betel-leaf, and sometimes rice, paddy, &c. The Ponampans are likewise entitled to small shares on ceremonial occasions. The headman generally directs the proper conduct of all ceremonies by writs issued to the Ponampans under him. Among Valans, there are four exogamous divisions called *Illams*, corresponding to the *Gotras* of the higher castes. These four are *Alayakad*, *Ennal*, *Vaisya giriya* and *Vazhappilly*. *Illam* is a general name for the house of a Nambudri, and the word, as used in this connection, seems to be applied to four clans, the members of each of which are perhaps descended from a common ancestor. According to traditions current among them, they were once attached to four Nambudri *Illams* for services of some kind, or are even descendants of the members of these *Illams*, who were degraded on account of some misconduct. When afflicted with family calamities, they still visit the respective *Illams* with presents and offerings, and receive blessings from the Nambudris. This fact seems to lend some colour to the tradition. Both for purposes of *Talikettu*, and for the real marriage, the bride and bridegroom must be of different *Illams*. In regard to the *Talikettu*, as soon as an auspicious day is fixed, the girl's party visit the Aravan with a present of eight puthans and *Pan supari*. He gives his permission and issues an order to the Ponampan of the Kadavu to see that the ceremony is properly conducted. The Ponampan, the bridegroom and at least four men of the Kadavu go to the house of the bride. At the appointed hour, the Ponampans and the men of the two Kadavus assemble, and after depositing eight puthans and betel-leaf in recognition of the presence of the Aravan, the *Tali* is handed over by the priest to the bridegroom who ties it round the neck of the bride in the midst of the joyous shouts of the persons assembled on the occasion. The *Tali* tying always takes place in the night. The festivities generally last only for two days. The real marriage is more ceremonial in its nature. The maternal

uncle or father of a Valan first visits the girl, and if he approves of the match for his nephew or son, the Illam is ascertained, and the astrologer consulted to assure themselves that the horoscopes agree. If astrology does not stand in the way, they forthwith proceed to the girl's house, where they are feasted. The bride's relatives then return the visit to the bridegroom's house, where they are likewise entertained. The two parties then fix a day for a formal declaration of the proposed union. On that day, a Valan from the bridegroom's Kadavu, seven to nine elders and the Ponampan go to the house of the Ponampan under whom the bride is, and in the presence of the assembled multitude, a Valan from each party deposits on a plank 6 and 4 puthans respectively and betel-leaf in token of *Enangumattam* or exchange of a co-caste man from each party for the due fulfilment of the contract thus publicly entered into. They then fix the date of marriage, and retire after a sumptuous meal from the bride's house. On the appointed day, the bridegroom's party proceed to the bride's house with two pieces of cloth, 4 to 32 puthans, rice, betel-leaf, &c. The bride is dressed in the new cloth and decked with such ornaments as she can afford. One piece of cloth, rice, money, &c., are given to the would-be mother-in-law, and after the usual feasts, the bridal party return to the bridegroom's house which is entered at an auspicious hour. They are received at the gate with a lighted lamp and a vessel of water. Water is sprinkled on the married couple. After their feet being washed, they are welcomed in by the seniors of the house. They are then given sweets. With the usual feasts, the ceremony closes. Divorce is effected by either party making an application to the Aravan, who has to be presented from 16 to 120 puthans according to the means of the applicant. In token of dissolution, he issues a letter to the members of the particular Kadavu to which the applicant belongs. On a declaration of the dissolution, he or she has to pay to his or her Kadavu castemen four puthans. A widow has also to obtain the Aravan's consent for a second or a third union. So far as the marriage among Arayans is concerned, there is practically little or no difference in details from customs obtaining among Valans. They have their own Aravan and Ponampan, to whom they owe social allegiance, and pay customary dues on ceremonial occasions.

Kaniyans, professional astrologers (2547), Panans, necromancers, (2781), Vilkurup, makers of umbrellas, bows and arrows (1407), Velans, washermen of low castes (8243), and Pulluvans, singers in serpent groves (87), follow customs more or less similar to those of Chogans or Iluvans in respect of their Talikettu-marriage, inheritance, period of pollution, &c. Though in respect of these also, the distance causing pollution is the same as the Chogans and Valans, viz., 36 feet, these castes pollute some of the polluting castes above them, and even one another by touch.

One interesting fact affecting all the polluting castes may be recorded here. If a person of any caste picks a quarrel with one of a lower caste, and is beaten or otherwise roughly handled by the latter, he is at once degraded by his castemen. To remove the social stigma, he has to appear before His Highness the Raja or some member of His Highness' family with a Thirumulkazheha (*nuzzur*) and receive a vesselful of water, and a certificate of such receipt, which is taken to their headman. He sends a letter to the villagers concerned, testifying to the due performance of the expiatory ceremony. Until this letter is produced, his castemen keep aloof from all social functions in the family of the degraded man.

105. **Agrestic serfs.**—India is essentially an agricultural country, for over two-thirds of the population, whether as landlords, tenants or labourers, live upon income derived from land; and the Madras Presidency is no exception, for 69 per cent. of the people subsist upon land, and in Cochin, 51 per cent. of its inhabitants look to land as the means of their livelihood. Agrestic serfs have therefore

been an essential element in the population of the Empire as a whole, and of the State. As in India generally, slavery is an institution of ancient growth in the State also, and in times gone by serfs attached to estates as agricultural labourers used to be bought and sold with the land itself, a practice which was continued even up to March 1854 A. D., when by means of a Proclamation issued by the Darbar, the practice of buying and selling slaves or mortgaging them as live chattels was made penal. The obnoxious practice still lurked in the rural parts but was altogether put a stop to by a reaffirmation of the Proclamation in September 1872, which made it an offence punishable with imprisonment of either description for a term of 7 years. These serfs were perhaps the first owners of the land, but they have been so far displaced by successive waves of aggressive immigrants, and reduced by their conquerors to a condition of absolute slavery with many social disabilities, that they are even now compelled to live in special places far away from the village in their miserable hovels by the side of the fields or on the out-skirts of hills. Referring to the State itself, the various classes of agricultural serfs such as Kanakkans (5,917), Kootans (99), Pulayans or Cherumans (59,840), Paraiyans (8,841), and Vettuvans (6,349), seem to represent the types of various grades in the process of evolution. They form nearly 15 per cent. of the Hindu population and 10 per cent. of the total population of the State. Of the above, the Kanakkans and Kootans are superior to the rest in status; the former have almost given up their original occupation, and many of them are now engaged in fishing and boat service. From the nature of their profession, and the high position they hold as compared with the rest, they are more in touch with the civilized world and they are therefore better off than the other classes. The Paraiyans have likewise taken to other professions, such as making baskets and bamboo mats. They are much dreaded on account of their supposed skill in sorcery and witchcraft. They are votaries of particular demons, through whose aid they are believed to practise the black art. All these classes are profoundly ignorant and superstitious, and are steeped in abject poverty. They are absolutely shut out from all civilizing influences by the most humiliating disabilities, and have therefore to stick to their occupation and to work very hard to keep the wolf from the door. They are dark in complexion, but strong, muscular, and capable of standing a great deal of hard work. The Christian missions are endeavouring to ameliorate their low and impoverished condition. Their conversion to Christianity or Islam gives them a passport to tread over the field forbidden to them up to that time; their approach no longer pollutes castes above them: in fact, they find themselves in a position much better than they ever were in. By becoming a convert, any one of the dark-skinned sons of the soil rises by one leap from the most degraded position to one of equality with most others. But yesterday a slave, compelled to stand at a distance of 64 feet from his Brahman or Nayar master, and even from castes below these two, and always restricted to the limits of the field, from which he steps out but with loud warnings of his approach, to-day he walks on the public road almost shoulder to shoulder with the most orthodox Brahman, and approaches within reasonable distance of the sacred edifice of the latter. When thus metamorphosed, he is able to engage himself in whatever work he can do, earn higher wages and lead a comparatively easy and comfortable life.

Pulayans.—Of the several classes mentioned above, the Pulayans or the Cherumans are the most important not only in numerical strength but also as representing the type of the class. They form about 75 per cent. of the agrestic serfs and 11 per cent. of the Hindu population. They are still field labourers properly so called, being engaged in digging, ploughing or irrigating the fields, watching the crops or tending the cattle. In 1891, the Pulayans and Cherumans were separately classed. But, as the two names are

applied to the same caste and indicate but difference in name used in special localities, the enumerators were asked to enter the name 'Pulayan' for both Pulayan and Cheruman. In the Southern Taluks, they are invariably called Pulayans, while in the Northern Taluks, they are termed Cherumans or Mulayans. As a rule, the Pulayans of the Northern Taluks keep the front tuft of hair like other Malayalis, while those of the Southern Taluks shave their heads clean like Jonaka Mappillas or Native Christians. Some consider that Cherumans are so called, because they are the aborigines of the Chera country, while others say Cheruman means 'a small man,' probably a low man. As 'Cheru' in Malayalam means wet soil, and *man* is a personal noun termination of the masculine gender, it is not improbable that the name is a modified form of *Cheru man*, meaning one connected with the soil, while Pulayan means merely one causing pollution. They are sometimes called *Pula-Cherumans*, which seems to favour this view. In view of the practice in many places of giving them in the evening their wages for the day in paddy, they are also called *Valli ál* (a man receiving wages). In the Cochin Taluk, there is a class of Pulayans known as *Thanda* Pulayans, so called because they wear a kind of dress made of a species of grass called *Thanda*. Their approach pollutes the ordinary Pulayans. Toddy is their favourite drink, and the old and the young (males and females) drink it at least twice a day. After a day's hard toil, they refresh themselves with this beverage in the evening. They will forgo their meals rather than their toddy. Even little children are fed with it. They drink arrack only as a luxury.

In the work of conversion, the Christian missions have been most successful among the Pulayans. In spite of the facilities thus afforded to them, and the large number of persons that avail themselves of the same, the percentage of increase in the community is nearly 17 against the average increase of 12.33 per cent. in the population of the State as a whole. This result appears to be due to better enumeration, for an average enumerator of the old type used to consider the inclusion or exclusion from the returns of a number of persons belonging to these servile classes as quite immaterial.

Their headman is called *Kuruppan*, who is appointed by His Highness the Raja. He has his subordinate local heads, who are called *Múppans*, and whose social jurisdiction extends over particular villages or *désams*.

Like the Chogans, Valans and several other Malayali castes, the Pulayans too have the two ceremonies of Talikettu and nuptials. Failure of the performance of Talikettu, before the girl attains maturity, entails loss of caste. The Talikettu ceremony takes place invariably before the tenth year. Degraded and illiterate as they are, they too consult astrologers, for they also seek his opinion in regard to agreement of horoscopes and auspicious moments. The astrologer is paid two or four puthans and betel-leaf for his trouble. As soon as either form of marriage is arranged, the senior member of the family communicates his desire to his master, who generally helps him with paddy and money for the celebration. When the Pulayan brings home his wife, wages will be given to her also along with her husband. They too have to seek and obtain the permission of their headman or Kuruppan for the performance of all ceremonies. The Talikettu is celebrated in the bride's house, where at the auspicious moment the maternal uncle or other near relative of the girl puts the Tali with a small quantity of paddy into a pouch made at one end of the cloth worn by the bridegroom, who then ties the Tali in the presence of the *Múppan* and villagers. When pre-arranged, the Pulayan who ties the Tali takes the girl to wife. In all cases of this nature, the bridegroom who ties the Tali has to take the Tali made at his expense, and a piece

of cloth, the latter of which is presented to the girl as a guarantee for subsequent consummation.

If the two ceremonies are performed separately, the Kuruppan gets 12 puthans for the Talikettu, and 32 puthans, betel-leaf and rice for the nuptials. The proposal for marriage, or betrothal is made by the father or maternal uncle of the bridegroom and four Pulayans from the village, visiting the bride's relatives with rice, betel-leaf, a few gallons of toddy, and four puthans. At the time of the ceremony, the bridegroom and his relatives go to the bride's house with a piece of cloth, and money varying from 64 to 300 puthans, which latter is distributed among the relatives of the bride. The ceremony consists of the presentation of the cloth to the bride in the presence of the relatives of the two parties, villagers and *Múppan*, and the payment of the money to the bride's relatives. Feasts are held at the house of the bride and the bridegroom. Divorce is effected with less ceremony, for the Kuruppan's permission is not always obtained for the same. They have a special subcaste to dig the grave in which they are buried and not burnt. Their death pollution lasts for 15 days. They also perform funeral ceremonies for the benefit of the departed soul. On ceremonial occasions, the priest is generally paid 7 puthans and a few measures of rice. They have to stand at a distance of 64 feet from Brahmans. Their approach pollutes all polluting castes above them. While a Paraiyan pollutes a Pulayan only by touch, a Vettuvan pollutes him by approach, and an Ullatan has to stand as far away from a Pulayan as the Pulayan has to do in his relation to castes above him. If polluted by the approach of an Ullatan, a Pulayan has to take seven baths and to shed a small quantity of blood from his little finger to remove the pollution. The relative status of the Pulayans and Vettuvans is a disputed point, for each section claims superiority over the other.

In regard to the ceremonies of Talikettu, nuptials, funeral ceremonies, &c., the Kanakkans, Kootans, Paraiyans and Vettuvans follow customs more or less similar to those of the Pulayans.

106. **The Hill Tribes.**—Viewed from an ethnical stand-point, Kanakkans, Pulayans, Paraiyans, Vettuvans, Ullatans, Nayatis, Yerravalas, Mudugars, Malayans and Kadans are perhaps to be classed together. Classified on the basis of occupation, the Kanakkans, Pulayans, Paraiyans and Vettuvans should be treated as emancipated serfs. If religious beliefs and practices be adopted as a basis for grouping them, then the Ullatans, Nayatis, Malayans, Yerravalas, Mudugars and Kadans are to be considered as Animists, the rest being treated as Hindus, as we have already done. Taking the Malayans and Kadans as forming two characteristic tribes, we may record the following facts:—

Malayans and Kadans.—Both the tribes are nomadic in their habits. They live in small huts made of bamboos and branches of trees covered over with leaves or grass. Ten or fifteen huts form a village, which is under the control of a headman called *Múppan*, who settles all disputes arising among the community and visits the delinquents, whenever necessary, with corporal punishment. They speak a corrupt dialect of Malayalam with a slight mixture of Tamil. The use of all intoxicants was quite unknown to them, until they came into frequent contact with the people of the plains, who for collecting forest produce or for purposes of *shikar* had to seek their help. Now that they have yielded to the temptation and tasted them, they are becoming much addicted to the use of liquor and opium. Their chief occupation is the collection of minor forest produce, such as wax, honey, resins, gums, &c., for the low country people. They are a very lazy lot of people, and will never do a stroke of work, if

	1901.	1891.
Malayans	2,631	3,094
Kadans	310	221

they can possibly help it. They are remarkably clever in climbing trees. During the working seasons, they live upon rice and other produce of the plains supplied to them by the forest contractors. At other times, they subsist upon roots of various kinds, and what meat they can secure. They also make a thick porridge of honey, which is largely consumed by them with a deep draught of water. They never move out of their dwellings without their chopping knife which is their chief weapon of defence. The Kadans are darker in complexion than the Malayans. They have thick pouting lips and curly hair. They are, however, neater in appearance and better dressed than the Malayans. Though indifferent hunters, they are better trackers and more skilled in the use of bows and arrows than Malayans. The Kadans never move out of the confines of the forests they live in, while the Malayans at times step into the plains. The Kadans are mostly confined to the Nelliampathy hills in the Chittur Taluk, there being very few in the Mukundapuram Taluk, while the Malayans are found in all the chief forests of the State. With very great reluctance, the Kadans are now doing a little cooly work in the tea and coffee estates on the Nelliampathies. They are more wily and cunning than the Malayans. They have very sharp ears and are able to foretell the approach of wild beasts and to localize them. Their touch pollutes each other, so that there is no intermessing or intermarriage between the two tribes. Their approach within a distance of 64 feet pollutes not only the higher castes but also some castes, which are kept at the same distance by the higher castes. In regard to their marriage, inheritance, period of pollution, and other social concerns, there is practically no difference between the two tribes.

The Malayans (dwellers in hills) are divided into two classes, namely, *Kongu* Malayans (immigrants from the Tamil country) and *Nattu* Malayans (the sons of the soil). The former are considered to be inferior, and, as such, are not allowed to approach the latter beyond a certain specified distance. Till the age of puberty, the girls tie their cloths round their loins and afterwards cover their bodies from breast to ankles. In the matter of the marriage ceremony, there is some difference between the two classes. Among the *Kongu* Malayans, after the preliminary arrangements are made by the parents of the party, the bridegroom goes to the house of the bride, and, in the presence of not less than four witnesses, makes a present of three to ten rupees to her parents. When divorce is deemed necessary, he brings back the unsuitable wife to her parents, and recovers in the presence of the same four witnesses, if possible, the amount he originally paid for her. Marriage is thus of the nature of a mercantile transaction. But among *Nattu* Malayans, the arrangements are made both by the parents and the *Muppan*. The *Muppan* is presented with a cloth by the bridegroom. The essential part of the ceremony is the tying of a piece of thread round the neck of the bride. On the death of the man, this thread is cut and thrown away. No money presents are offered by the bridegroom, and taken by the bride's parents. Polygamy is allowed, but polyandry and loose conduct are viewed with contempt. Remarriage is very common. Unchastity is generally the cause of divorce. They bury their dead laying the corpse on its back and with its head towards the east. The trinkets of the deceased are buried with the body, but taken back after the death pollution. They are not very strict in the observance of death pollution, which lasts for five days. They follow a mixed law of inheritance, both sons and nephews getting equal shares of the property. But the sons alone perform the *Sradha* (anniversary ceremony), while the nephew has preferential claims to succeed to the title of *Muppan*.

107. **Musalman, Christians and Jews.**—Caste as a socio-religious institution being Hindu in its origin and development, it would hardly be relevant to speak of these non-Hindu sections of the population as being in any way influenced by caste or customs peculiar to it. While different sections of Hindus are distinguished from one another by caste, those of Musalmans, Christians and Jews are distinguished from one another by their tribe or race. It is, however, to be remembered that a large proportion of the Musalman and Christian sections of the population of India and of the State are the descendants of converts from the various grades of Hindus. These by their origin, and the pure-blooded immigrant tribes or races by their intermingling and surroundings, have therefore been subject to the influence of the caste system of India. In dealing with the religious beliefs and practices of these and the Jewish elements in the population, I have, in sections B, C and D of chapter III, said enough to show how far they are coloured by Hindu notions and practices. The Musalmans of the State have been classified under 10 subdivisions. Of these, the Saiyads, who are regarded as the descendants of the Prophet or his nearest relatives, and the Sheiks, who claim descent from the first Caliphs, occupy the first and second rungs respectively of the ladder of social precedence; the Moghuls and Pathans are the descendants of pure-blooded immigrants, while the Memons, the Boras, the Jonaka Mappillas, the Ravuthans or Lubbays, &c., are of mixed descent. Interdining and intermarriage are two crucial tests, by which the sameness or difference of caste is determined. Theoretically, all classes of Musalmans interdine, but the question of social position often comes into play, when they employ low caste converts as their cooks, or when they have to interdine with them, and this question of social position has greater scope in the matter of intermarriage. A Kachchhi Memon, who claims descent from a high caste Hindu, will take in marriage a Jonaka, Pathan or Moghul woman, but under no circumstances will he give in marriage a daughter by his Kachchhi wife to either a Jonaka Mappilla or Pathan. A Jonaka Mappilla, who claims descent from a high caste Hindu, will not likewise allow the descendant of a low caste convert to marry his daughter by his Jonaka Mappilla wife. The Pathans and Moghuls also enforce such restrictions, so that the social concerns of Musalmans are controlled by considerations of caste. The Christian section of the population has been classified racially as Native Christian, Firingi, Eurasian and European in Table XIII. The European and allied races, and the Eurasians, have again been separately classified by age and sex in Table XVIII. In matters social, they keep aloof from one another, though not exactly on considerations of caste. In the social life of the Native Christians, we notice, however, not only the influence of caste but also that of sectarian differences. The more important features that affect their conduct in these matters have been referred to in para 48 of chapter III, and need not therefore be repeated here. In 1891, the Native Christians of the Chittur Taluk went to the length of returning themselves as Christians under 'religion' and Vellala, Koundan, Pillai, &c., under 'caste', which shows the hold which caste has on them. There is of course no difficulty in tabulating their statistics from the religion column, but as entries like the above are liable to mislead, and give rise to mistakes, the enumerators were forewarned this time by being asked to enter Native Christian in the caste column. In section D of the same chapter, I have indicated how disputes of racial purity have strained the relations between the Black Jews and the White Jews. Thus, in spite of the clear teachings of their respective religions and their absolute faith in them in other matters, in respect of interdining in general, and intermarriage in particular, the social relations of the different tribes of Musalmans, or races of Christians and Jews are to a certain extent influenced by caste, which in most things follows what custom has willed from time immemorial.

While a great deal of information about the castes dealt with has been collected by personal enquiry, I am much indebted to a learned Vaidik, Kaimukku Krishnan Nambudri, a venerable old man of nearly 80 years of age, who rendered me valuable help by way of explaining the traditions about the origin of some of the castes, and their social status.

APPENDIX.

The Anacharams of Kerala.—These are 64 in number, and, as we have already stated in the body of the Report in different connections, they are *Ancharams*, or customs peculiar to Kerala and not prevalent anywhere else. Though they are meant mostly to regulate the domestic, social and religious life of Brahmans, yet through their influence and dominance over all other castes, these maxims of conduct have served to guide and regulate the life of other Malayali castes as well. While their codification is attributed to sage Sankaracharya of immortal fame, a few of these evidently owe their origin to Parasurama, the deified leader of the first Brahman colonists to Kerala. Supplemental to these, several rules governing the customs as regards marriage, inheritance, period of pollution, pollution by touch or approach, &c., are also enjoined upon the Malayalis by Sankaracharya. In regard to the translation of the *Ancharams*, I have mainly followed Mr. Logan, (*Manual of Malabar*, Vol. I, pages 155, 156, and 157). Mr. N. Sankunni Variyar's article on in the *Indian Antiquary*, Vol. IV., 1875, pages 255 and 256, and Mr. F. Fawcett's *Keralacharam* article on the *Nambudris* in the *Madras Government Museum Bulletin*, Vol. III, No. I, pages 54, 55 and 56, have also been consulted. The notes in Italics have been added to explain the texts, or to show the nature and extent of the prevalence and observance of the customs even at present.

- 1 You must not clean your teeth with sticks.
Charred husk of paddy is invariably used by Malayalis, lest perhaps sticks used as brushes should injure the gum.
- 2 You must not bathe (in a tank) with cloths worn on your person.
- 3 You must not rub (wipe) your body with the cloths worn on your person.
2 and 3 are in all probability enjoined purely on sanitary grounds.
- 4 You must not bathe before sunrise.
Probably because oblations of water have to be made to the Sun after bath. Among Nambudris, there are many who bathe before sunrise with a second bath after it.
- 5 You must not cook your food before you bathe. *Malayali Brahmans never do it.*
- 6 Avoid the water kept aside during the night. Do not use the previous day's water—the water drawn and kept in a vessel the previous day.
- 7 You must not have one particular object in view while you bathe. (Do not think of the attainment of any particular object when bathing). *This seems to indicate that the time should be devoted to prayers. Disinterested worship is what is required.*
- 8 The remainder of water taken for one purpose (ceremony) must not be made use of for another (ceremony).
- 9 You must bathe if you touch another, i.e., (certain low castes).
- 10 You must bathe if you happen to approach the polluting castes.
- 11 You must bathe if you touch polluted wells or tanks. (*Polluted by the touch of low castes*).
9, 10 and 11. The touch or approach of all polluting castes uncleanly in their habits causes contamination, and hence the prohibition.
- 12 You must not tread over a place that has been cleaned with a broom, unless it is sprinkled over with water.
The object of sprinkling water is perhaps to keep down dust, that might otherwise be inhaled.
- 13 Put on a particular mark on the forehead with ashes (otherwise described: put three horizontal lines on the forehead with pure burnt cow-dung).
Brahmans, Kshatriyas and Sudras are to put on different kinds of marks, so that these marks themselves may serve to distinguish the castes.
- 14 You must repeat charms (*Mantras*) yourself, (must not allow some one else to do it), when performing any ceremony of which a *Mantra* is an accompaniment.
Unlike the Chinese, who have various contrivances for repeating their prayers, each man must himself repeat the Mantras to derive the benefit that he expects out of it.
- 15 You must avoid cold rice, etc. (food cooked the previous day).
Food so old and cold, being unwholesome, is to be avoided. Malayali Brahmans never eat rice cooked on the previous day.
- 16 You must avoid *Uchishta* meals, what remains in the dish after another's meal is over.

- 17 You must not eat anything that has been offered (as *Nivedya* or offering) to Siva. *Siva committed the heinous sin of chopping off one of Brahma's heads, and hence the prohibition.*
- 18 You must not eat food served with the hand.
In serving food, Malayalis invariably use spoons of some kind.
- 19 You must not make use of the ghee of she-buffaloes for *homas* (sacrifices).
- 20 You must not use buffalo milk or ghee for funeral offerings (i.e., obituary anniversaries).
19 and 20. Milk, butter and ghee of cows alone are used for all ceremonial purposes.
- 21 Take your meals in such a way as not to necessitate taking out any portion of the morsel once put into the mouth.
This simply forbids an uncleanly habit.
- 22 You must not chew betel, while you are polluted.
Lest the spittle should be swallowed, while polluted.
- 23 You must lead the life of a Brahmachari (after the Upanayana ceremony). *A better translation of the maxim seems to be Brahmacharyasrama should be strictly observed till its end—i. e., with the punctual and regular performance of homa and other ceremonies.*
- 24 You must give presents to your Guru or preceptor.
This insists on remunerating the services of one's Vedic Guru or teacher.
- 25 You must not repeat the Vedas in villages and streets.
This is a caution against sacred teachings being repeated in the hearing of non-Brahmanical castes.
- 26 You must not sell women (receive money for girls given in marriage).
- 27 You must not observe any vow in order to obtain fulfilment of your desires.
These vows are observed or enjoined upon by reason of their benefiting health or strength. They must be observed for their own sake. Ekadesi means a change of dirt in a fortnight. Bhajanam means regulating one's worship, exercise, meals, &c.; all or most of these, when closely examined, will be found to be based upon scientific considerations; only they have a religious and superstitious garb, meant as they are to satisfy and persuade the ignorant also.
- 28 Bathing is all that a female should do if she touches a woman in her menses. A male touching her should change his thread, and undergo purification.
- 29 Brahmans should not spin cotton (should not weave). *The calling is degrading.*
- 30 Brahmans should not wash cloths for themselves (should not wash their own cloths).
- 31 Kshatriyas should not—Brahmans only should—worship *Rudraksha* beads or the Sivalinga.
- 32 Brahmans should not accept funeral gifts from Sudras.
Funeral gifts are unholy. When received from a Sudra, it is all the more so, and hence it is debasing to Brahmans to accept them.
- 33 Perform the anniversary ceremony (*Sradha*) of your father (father's father, mother's father, and both grandmothers).
- 34 Anniversary ceremonies (*Sradhas*) should be performed on the day of the new moon (for the benefit of the spirits of the deceased).
- 35 The funeral ceremony should be performed at the end of the year, counting from the day of death.
- 36 You must grow your hair for a complete year as a vow on the death of your father and mother, (i. e., observe *Deeksha* for a whole year as a sign of mourning).
- 37 *Sradhas* or death anniversaries should be performed with reference to the *Nakshatra* (star day) on which the person died. *Like Paradesi Brahmans, a few Malayali Brahmans and Kshatriyas, however, perform Sradha on the exact lunar day (Tidhi), on which a person died.*
- 38 The funeral ceremony should not be performed, until after the pollution caused at that time by childbirth is over.
In fact no ceremonies are to be performed, when a person is under a birth or death pollution.
- 39 An adopted son should perform *Sradha* for the benefit of his natural father and mother.
- 40 The corpse of a man should be burnt in his own compound (on his own *jenn* land). *High caste Malayalis here seldom use the common cemetery.*
- 41 Sanyasis should not look at (see) women. *They are to lead a life of complete self-denial.*
- 42 Sanyasis should renounce all worldly pleasures.

- 43 Sradha should not be performed for deceased sanyasis. *The moment a man becomes a Sanyasi, he is completely cut off from his hearth and home.*
- 44 Brahman women must not look at any person other than their own husbands (should not be seen by men out of the family).
They are goshas.
- 45 Brahman women must not go out without maid servants.
Nayar maid servants always go in front of Nambudiri females to warn people of their coming, and to keep men off their way.
- 46 Wear only white cloths.
Unlike their sisters on the East Coast, the women of Kerala always wear white cloths, and for the matter of that, men also use white dress only.
- 47 Noses should not be bored. (Amongst South Indian Brahmans outside Malabar, the noses of women are always bored). *The use of beautiful ornaments which attract attention is prohibited.*
- 48 Brahmans should be put out of their caste, if they drink any liquor.
- 49 A Brahman should be put out of caste, if he has intercourse with any Brahman woman other than his wife.
- 50 Within the walls of a pagoda or temple, images of ancestors should not be placed, nor temples endowed to the ghosts of ancestors who have died violent deaths. (Otherwise said to be that worship of ancestors should not be done in temples).
- 51 Sudras and others are not to touch an idol in a temple.
- 52 Anything offered to one god should not be offered to another (god). *Anything offered to one God, if offered to another God, would be Uchhishta, and hence the prohibition.*
- 53 Marriage, etc., should not be done without a burnt offering (homa).
- 54 Brahmans should not give blessings to each other. *All Brahmans are equal, and hence the prohibition.*
- 55 They should not bow down to another (should not salute each other).
- 56 Cows should not be killed in sacrifice.
- 57 Do not cause distraction, some by observing the religious rites of Siva and others those of Vishnu. *Malayalis should hold both in equal veneration. In Kerala, Hinduism has been singularly free from sectarianism.*
- 58 Brahmans should wear only one sacred thread (Poonool).
Paradesi Brahmans wear two or three Poonools after their marriage; Malayali Brahmans do not wear more than one.
- 59 The eldest son alone should marry. *This is meant to preserve the integrity of family property.*
- 60 Offerings in honour of a deceased ancestor should be performed with boiled rice.
- 61 Kshatriyas and other castes should perform funeral ceremonies for the benefit of their deceased uncles (maternal).
- 62 The right of inheritance among Kshatriyas, etc., goes to nephews, (Marumakkathayam).
- 63 Widows should lead the lives of sanyasis; (widows should not re-marry).
- 64 There should be no Sati.
- Shodasakriyas or the 16 religious ceremonies performed by Malayali Brahmans with slight difference of the Vritthams, or vows observed according to difference of Gotras, are:—
- 1 Garbhādhana, (impregnation rite—nuptials).
 - 2 Pumsavana, (ceremony in the third month for securing a male child).
 - 3 Seemantā, (hair parting), (ceremony in the sixth month of pregnancy).
 - 4 Jātakarma, (birth ceremony corresponding in a way to baptism, generally before 36 hours after the birth of an infant).
 - 5 Nāmakarana, (ceremony of naming the infant, generally on the 12th day).
 - 6 Upanishkramana, (ceremony of carrying the infant out of the room for the first time).
 - 7 Annaprāsana, (ceremony of first feeding the infant with rice, generally in the sixth month).
 - 8 Choula or Chūdakarma, (ceremony of first shaving the hair of a child, generally in the seventh year).
 - 9 Upanayana, (initiation, taking to a teacher; the boy is invested with the sacred thread and initiated into the study of the Vedas, generally in the seventh year).
 - 10 Maha Nānūcekam, (keeping a vow for one year immediately after Upanayana).
 - 11 Maha Vrittham, } (keeping certain vows for 12 days after Upanayana).
 - 12 Upanishada Vrittham, }
 - 13 Godāna, (keeping a certain vow for 12 days just before Samavarthana).
 - 14 Samavarthana, (return from the house of the Guru or teacher on the completion of Vedic studies, generally in the sixteenth year).
 - 15 Vivāham, (marriage).
 - 16 Agniādhānam, (a sacrificial ceremony).

SUBSIDIARY TABLE I.

Purely Malayali Hindu and Animistic Castes arranged in the order of social precedence.

Group No.	NAME OF CASTE.	STRENGTH.				PERCENTAGE TO POPULATION.		REMARKS.
		Persons.	Males.	Females.		Hindu.	All reli- gions.	
1	2	3	4	5	6	7	8	
I.	BRAHMANS AND ALLIED CLASSES— (1) Nambudiri (2) Muthad (3) Elayad	5,200 205 911	2,752 112 487	2,638 94 424	95 01 16	65 03 11		I.—(1) There are 8 divisions, of which 4 are Vedic, and 4 non-Vedic, that is, those allowed to read and study the Vedas, and those not. While all males interline, all the divisions cannot intermarry. Among Nambudiris, infant marriage is seldom resorted to, but widow marriage is prohibited. (2) They are Brahmans degraded on account of partaking of the offerings made to the God Siva. Nambudiris officiate as priests at marriage and purificatory ceremonies. (3) They are Brahmans degraded for having officiated as the priests of Sudras. They are their own priests. Nos. 2 and 3 pollute each other by touch. Brahmans, Kshatriyas or Nampidis will not take water from them. There is no infant marriage or widow remarriage among these two castes also. II.—The three names denote titles. They follow certain Brahmanical customs in respect of religious obligations &c. Brahmans are their priests. Brahmans make interline with them. Groups II to V both inclusive are mostly Marumakkathayam. Among them, Talikettu (ceremonial marriage) and Samandham (real marriage) are two distinct ceremonies. Widows can remarry in Samandham. III.—In Malabar society, Vaisyas have been conspicuous by their absence. IV.—(a) They voluntarily accepted degradation on account of having murdered one of the Perumals. Brahmans are their priests. Their touch pollutes Brahmans and Kshatriyas, neither of whom will take water from them. Brahmans officiate as priests. They wear the sacred thread. IV.—(b) Brahmans, Kshatriyas or Nampidis will not take water from them. Most of the divisions must bathe if they touch one another. IV.—(c) No. 1 is degraded on account of having performed priestly functions in Bhagavati temples and used meat and drink as offerings. No. 2, Chakkayar was originally of the Suta caste. Children born of an adulterous Brahman woman during the period of her criminal intimacy are adopted into this caste. (d) This caste also originated as No. 2. No. 3 does not wear the sacred thread. No. 4 is degraded by origin similar to No. 2. No. 5 is degraded by profession. The threaded classes have Gayatri. Nos. 6 to 9 do not wear the sacred thread. Purificatory ceremonies alone are performed by the Brahmans. Other priestly functions are performed by their own caste-men. (e) Sudras raised in the social scale by being attached to the temples as drummers and musicians. In some places, Elayads officiate as priests; in other places, their own caste men do priestly functions. (f) They are the children of Nayar women by Kshatriya husbands. They and all castes above them abstain from flesh and spirituous liquors. IV and V (e) can go within the quadrangular structure of temples. V.—(a) Their touch pollutes all castes above them. The use of meat or liquor does not entail loss of caste, but many absolutely abstain from both. Elayads are their priests. (b) Their touch pollutes all castes above them. They pollute one another also by touch. The highest Brahman uses cloths washed by No. 2 without being thereby polluted. Their own subcastes officiate as priests for Nos. 1 and 2. Nambudiris give Panyaham or holy water for the purification of No. 3. No. 3 has birth and death pollution for only 10 days, while all high caste Nayars and other low caste Nayars have pollution for 15 days. V (b) can go only within the outer enclosure of temples.
II.	MALAYALI KSHATRIYAS— (1) Tampuran (members of the ruling family) (2) Tampuran (distant relatives of the ruling family and a few others) (3) Tirumupad	892	444	448	16	11		
III.	VAISYAS AND ALLIED CASTES— (1) Antakalajitis or Castes below the Brah- mans and Kshatriyas and above the Sudras (Nayars) (a) Nampidi (b) Ambalarasi (temple servant)	447	214	233	08	06		
IV.	(1) Atikal (2) Chakkayar (3) Chakkayar Nambiyar (4) Nambiyar or Unni (5) Tiyattu Unni or Nambiyar (6) Pisharodi (7) Vairiar (8) Pulhural (9) Marar	25 32 73 1,301 7 1,120 2,209 865 1,885	14 10 94 663 4 544 1,073 170 980	11 22 38 638 3 576 1,135 196 905	01 01 23 30 40 07 33	01 16 14 11 05 22		
V.	(a) Samanthā (1) Unthiri (2) Adiyodi SUDRAS (a) High Caste Nayars (b) Low Caste Nayars (1) Chadiyan (2) Veluthadan (3) Velakkathalavan	1,11,837 1,603 8,152 2,761	53,947 809 1,536 1,309	57,890 793 1,616 1,452	20-18 23 57 50	13-77 20 89 84		

SUBSIDIARY TABLE I.

Purely Malayali Hindu and Animistic Castes arranged in the order of social precedence.—(Continued).

GROUP NO.	NAME OF CASTE.	STRENGTH.			PERCENTAGE TO POPULATION.			REMARKS.
		Males.	Females.	All	Hindu.	All	Religions.	
1	2	3	4	5	6	7	8	
VI.	CASTES WHICH POLLUTE BY APPROACH WITHIN GRABER DISTANCES AND DO NOT EAT BEEF.—							VI.—Nos. 1 to 5 interline and sometimes intermarry. No. 6 pollutes Nos. 1 to 5 by touch. The approach of Kummals within a distance of 21 feet pollutes castes above them. A strict vision of the caste known as Kuruppu officiates as priest. They are generally Makathayis. There are relics of the fraternal or adelphic form of polyandry among them.
	(1) Kallasari (huson)	2,328	1,193	1,135	42	29		
	(2) Kollan (black-smith)	6,407	3,179	3,228	116	79		
	(3) Marasari (carpenter)	15,533	7,599	7,934	280	141		
	(4) Musari (bell-metal worker)	888	397	491	16	11		Groups VI to IX both inclusive are mostly Makathayis. Most of the castes have Tabikattu and real marriage as two distinct ceremonies. Tabikattu must take place before the girls attain puberty. Failure entails loss of caste among most of them. These castes have to keep themselves as far away from the outer enclosure of temples as from Brahmins, Kshatriyas and Saktas (Nayars).
	(5) Tattun (gold-smith)	3,551	1,730	1,821	64	41		
	(6) Tolkollan (leather worker)	1,009	531	568	20	14		
VII.	OTHER CASTES HAVING DISTANCE POLLUTION BUT DO NOT EAT BEEF.—							VII.—Their approach within 36 feet pollutes groups I to V. Some of the castes in the group itself and in group VI are polluted by touch. Each division has a subcaste that officiates as priest. They are mostly Makathayis, but some follow Marunakkattavam also. There are rare instances of polyandry among some castes, notably Kaniyan, Tannu and Vikurup.
	(1) Hivun or Viyyun (toddy-drawer)	184,504	91,524	92,980	3329	2272		
	(2) Valan (fisherman and boatman)	7,564	3,939	3,625	136	93		
	(3) Arayan	4,031	2,141	1,940	74	50		
	(4) Mukkuvan	31	23	8				
	(5) Marakkan	7	7					
	(6) Kaniyan (astrologer)	2,517	1,272	1,275	46	31		
	(7) Vikurup (makers of bows and arrows)	1,157	704	703	25	17		
	(8) Punn (diceroman)	2,781	1,403	1,378	50	33		
	(9) Velan (washerman of low castes)	8,243	4,009	4,234	149	103		
	(10) Pullavan (finger in serpent groves)	87	47	40	02	01		
	(11) Paravan	73	35	38				
	(12) Kanakkan	5,917	2,974	2,943	107	73		VIII.—They have to keep themselves at a distance of 48 feet from high caste Hindus. They pollute castes in groups VI and VII also by approach, but within a less distance.
	(2) Kootan	99	50	49	02	01		
IX.	(1) Pulayan or Cheruman	59,840	28,814	31,026	1080	787		IX.—In their case, the distance causing pollution is 64 feet. They are Chondalas of the plains. Of these, the Parayans eat beef. Path Parayans and Vettuvans bathe, if they touch or approach one another. Their status is a point of dispute among themselves.
	(2) Parayan	8,511	4,601	4,257	160	109		
	(3) Vettuvan	6,349	3,009	3,250	115	78		X.—Ullakans and Nayatis are also Chondalas of the plains, but by religion, they are treated as Animists, and are therefore placed in this group. Approach within a radius of 64 feet pollutes Brahmins and castes up to Sudras (Nayars) inclusive. They pollute also the polluting castes above them by approach, though only within a less distance. Some of the castes pollute one another by touch or approach among themselves. The Hill Tribes of Kadans and Malayans are Chondalas of the forests.
	(4) Ullakan	439	211	223	08	05		
X.	(2) Nayati	215	116	99	01	03		
	(3) Malayani	2,691	1,330	1,361	47	32		
	(4) Kadani	310	161	149	06	01		

SUBSIDIARY TABLE II.

Alphabetical List of Castes, Tribes or Races.

No.	NAME OF CASTE, TRIBE OR RACE.	Religion.	Malayali or Paradesi.	STRENGTH.			Females to 1,000 males.	REMARKS.
				Males.	Females.	All		
1	2	3	4	5	6	7	8	9
A								
1	Adiyedi	Hindu	Malayali	51	26	25	961.5	1 Samanthas. They are the issue of a Kshatriya father and a Sudra mother. They do not wear the sacred thread. Brahmins, officiate as priests in some places. They are landed gentry.
2	Aganndaiyan	do	Paradesi*	282	143	189	973.0	2 They are mostly agricultural laborers. They speak Tamil. Widows remarry.
3	Ambalavasi	do	Malayali	6,984	3,419	3,565	1,021.9	3 The subdivisions of the caste are dealt with in alphabetical order.
4	Ambattan	do	Paradesi	1,210	652	551	831.6	4 Most males have adopted the front tuft of Malayalis. The females, however, retain the Paradesi dress of coloured cloth. Their touch pollutes the Malayali barber. They are Makathayis, and speak Malayalam.
5	Audi	do	do	643	277	393	1,321.3	5 They are mostly religious mendicants. They speak Tamil or Telugu. Widows do not remarry.
6	Arayan	do	Malayali	4,081	2,741	1,960	966.1	6 They are professional fishermen and boatmen in the sea. A subcaste officiates as priest.
7	Attikal	do	do	25	14	11	785.7	7 Ambalavasis. They are priests in Bhadrakali temples, being devotees of the Goddess of small-pox.
8	Baniya	do	Paradesi	444	296	158	562.1	8 Vaidya immigrants from the Bombay Presidency residing chiefly in Mattancheri as merchants. They are a thriving community. Infant marriage is compulsory; widow marriage is prohibited.
9	Bora	Musalman	do	7	7			9 They are Musalmans. They are Slikhs.
10	Brahman	Hindu	Malayali and Paradesi	31,244	16,554	14,690	857.4	10 The subdivisions of the caste are dealt with in alphabetical order.
11	Brahman Elayad	do	Malayali	911	457	424	870.6	11 They are degraded Brahmins, being the priests of Nayars. They live chiefly upon the income of their profession. They serve as cooks also. They are their own priests and follow customs similar to those of the non-Vedic Nambudiris. They are an endogamous division.
12	Brahman Empran	do	Paradesi	792	579	153	294.2	12 They are immigrants from South Canara. They officiate as priests in the Hindu temples. They are also employed as domestic servants (cooks) by Brahmins and Kshatriyas.
13	Brahman Gauda	do	do	521	237	237	825.8	13 They are mostly religious mendicants. They officiate as priests for some castes that have originated from other parts of India.
14	Brahman Konkani	do	do	7,250	3,813	3,437	991.4	14 They are merchants. Malayali Brahmins or other Brahmins of Southern India do not interline or intermarry with them. Nayars and all castes above them do not touch them.
15	Brahman Muthad	do	Malayali	206	112	94	839.3	15 They are degraded Brahmins. They live upon the income from service in temples.
16	Brahman Nambudiri	do	do	5,290	2,752	2,538	922.2	16 There are 8 divisions, of which 4 are Vedic and 4 non-Vedic. They are the landed aristocracy in the State. Only a few of them subsist upon the income of their traditional occupation. Though backward in English education, both male and female are educated in the vernacular. 70 per cent. of the former are literate. The eldest son alone marries; other members consort with the women of castes below them up to high caste Nayars inclusive. They practise polygamy.
17	Brahman Rayer	do	Paradesi	219	139	90	67.6	17 They are either Mahanti or Chamarase Brahmins. Some are Government servants.
18	Brahman Tamil	do	do	16,017	8,322	7,695	924.6	18 They are Government servants, cloth or rice merchants and money-lenders. They also serve as cooks in Brahman, Kshatriya or Nayar families. They are very enterprising, and they take to all vocations.
19	Brahman Telugu	do	do	10	6	4	636.6	19 They are mostly Government employees.
20	Brahman unspecified	do	do	85	67	18	203.6	20 They are mostly Gaudis or religious mendicants and pilgrims from Upper India to Rameswaram and other sacred shrines in Southern India.

* In column 4 of the table all non-Malayalis are termed 'Paradesis' in the broad sense of 'foreigners'.

SUBSIDIARY TABLE II.
Alphabetical List of Castes, Tribes or Races.—(Continued).

No.	NAME OF CASTE, TRIBE OR RACE.	Religion.	Malayali or Paradesi.	STRENGTH.			REMARKS.
				Persons.	Males.	Females.	
1	2	3	4	5	6	7	9
21	Chakkian	Hindu	Paradesi	1,525	768	757	985.6
22	Chakkiliyan	do	do	561	308	253	821.4
23	Chakkilyar	do	Malayali	32	10	22	2,200
24	Chakkilyar Nambiyar	do	do	72	34	38	1,117.6
25	Chaliyan	do	do	1,608	809	799	987.6
26	Chelampandi	do	do	19	11	8	727.2
27	Chetti	do	Paradesi	5,149	2,476	2,667	1,077.1
28	Choulakkaran	do	do	619	311	308	990.3
29	Christian (Native)	Christian	Malayali	1,94,151	98,350	95,801	974.0
30	Chunnampun Nalkan	Hindu	Paradesi	548	257	291	1,132.2
31	Dasi	do	do	373	127	246	1,937.0
32	Demban	do	do	22	15	7	466.6
33	Devanga	do	do	3,557	1,784	1,773	993.8
34	Eurasian	Christian	do	1,494	727	767	1,055.0
35	European	do	do	55	39	16	410.2
36	Firingi	do	Malayali	2,539	1,288	1,251	971.2
37	Hussain	Musalman	Paradesi	29	13	16	1,230.7
38	Idaiyan	Hindu	do	473	243	230	946.5
39	Iruvan	do	Malayali	1,84,502	91,522	92,980	1,015.9

SUBSIDIARY TABLE II.

Alphabetical List of Castes, Tribes or Races.—(Continued).

No.	NAME OF CASTE, TRIBE OR RACE.	Religion.	Malayali or Paradesi.	STRENGTH.			REMARKS.
				Persons.	Males.	Females.	
1	2	3	4	5	6	7	9
40	Jain	Jain	Paradesi	5	4	1	250.0
41	Jamappan	Hindu	do	147	66	81	1,227.2
42	Jew	do	do	957	470	487	1,036.1
43	Jonakan	Musalman	Malayali	180	78	102	1,307.7
44	Kadun	Animist	Malayali	310	161	149	925.4
45	Kaduppattan	Hindu	do	13,063	6,477	6,586	1,016.8
46	Kaikolan	do	Paradesi	3,616	1,796	1,820	1,013.3
47	Kakkalan	do	do	417	205	212	1,031.1
48	Kallan	do	do	1,067	540	527	975.9
49	Kallar	do	do	20	13	7	538.4
50	Kallasari	do	Malayali	2,328	1,193	1,135	951.3
51	Kanakkun	do	do	5,917	2,974	2,943	989.5
52	Kaniyan	do	do	2,517	1,272	1,245	1,002.3
53	Kannadiyan	do	Paradesi	64	35	29	838.5
54	Kavara	do	do	474	244	230	949.6
55	Kavutayan	do	Malayali	962	453	509	1,123.6
56	Kollan	do	do	6,407	3,179	3,228	1,015.4
57	Konati	do	Paradesi	136	81	55	679.0
58	Kootan	do	Malayali	99	50	49	980.0
59	Kshatriya Malayali	do	do	892	444	448	1,009.0
60	Kshatriya Mabarti	do	Paradesi	231	140	91	650.0
61	Kshatriya Rajput	do	do	131	92	39	423.9
62	Kshatriya Raju	do	do	67	27	40	1,481.4
63	Kshatriya Unspecified	do	do	218	131	87	664.1

SUBSIDIARY TABLE II.

Alphabetical List of Castes, Tribes or Races.—(Continued).

No.	NAME OF CASTE, TRIBE OR RACE.	Religion.	Malayali or Paradesi.	STRENGTH.			REMARKS.
				Persons.	Males.	Females.	
1	2	3	4	5	6	7	8
64	Kudumi Chetti	Hindu	Paradesi	10,943	5,631	5,012	859-5
65	Kusavan	do	do	2,231	1,063	1,508	942-8
66	Malayan	Animist	Malayali & Paradesi	2,031	1,330	1,301	978-1
67	Marakkan	Hindu	do	7	7	..	..
68	Marar	do	do	1,835	930	905	973-1
69	Marasari	do	do	15,533	7,509	7,934	1,044-0
70	Maravan	do	Paradesi	112	40	72	1,800-0
71	Memon	Musalman	do	29	19	10	536-2
72	Moghul	do	do	14	8	6	750-0
73	Musari	Hindu	Malayali	888	397	491	1,236-7
74	Mudugar	Animist	Paradesi	10	4	6	1,500-0
75	Mukuvann	Hindu	Malayali	31	23	8	347-8
76	Muttan	do	Paradesi	9	9	..	..
77	Nambiyar	do	Malayali	1,301	663	638	962-2
78	Nampidi	do	do	447	214	233	1,088-7
79	Nanjumattu Pillai	do	Paradesi	256	133	123	924-8
80	Nayar	do	Malayali	111,837	53,947	57,890	1,073-0
81	Nayati	Animist	do	215	116	99	853-4
82	Odde (Otta Nalkan)	Hindu	Paradesi	2,066	1,032	1,034	1,001-9

64 They are the domestic servants of Konkans. They are a very hard working class. Agriculture, general labour and boat service are their chief occupations. They are very backward in education. Their headman styled Muppan appointed by His Highness the Raja directs all their social concerns.

65 They are potters. Their females wear a large number of brass bangles.

66 They are engaged chiefly in collecting minor forest produce.

67 They are fishermen and boatmen.

68 Ambalavasis. Though really a subcaste of Nayers, they are included in this class, being drum-keepers.

69 Carpenters. They form the strongest section of Kammalans. Polyandry, which prevails to a very limited extent among them and other classes of Kammalans is fast dying out.

70 They are mostly immigrants from the neighbouring British Districts, remarkable for their thieving propensities. Some of them frequent temples on festive occasions to try their luck. Many however live by general labour. They speak Tamil. Widows remarry.

71 They are Kachechi merchant immigrants, who have almost permanently settled themselves down at Mattancheri. At present, they have vested interests in lands in the State. They are converts from high caste Hindus. They practise polygamy. While they marry from other Musalman tribes, they never give their girls in marriage to other sections of Musalman. Females are goshas.

72 They are public servants in the subordinate grades, being peons & constables. They are Sunnis.

73 They are braziers. They are a subdivision of the polyandrous group of Kammalans.

74 They are temporary sojourners from the neighbouring British forests. They speak Tamil.

75 They are fishermen and boatmen. They are found chiefly on the seashore.

76 They are dealers chiefly in precious stones, &c.

77 Ambalavasis. They are sweepers and garland-makers in temples.

78 They are an intermediate caste below Kshatriyas and above Ambalavasis. They were originally Brahmans, who voluntarily underwent social degradation for having committed a murder.

79 They are Vellalas. The males have the front tuft. The females still dress themselves like Paradesis. They follow Makathayam and Marumakkathayam. In former times, they were employed chiefly as accountants by the State and by private men. There are landlords, tenants, merchants' clerks and Government employees now. They employ Brahmans as priests. There is no Talikettu as distinct from the real marriage. Widows can unite themselves in Sambandham.

80 They hold posts in all grades of the Government service. They are landlords, tenants and agricultural labourers, and domestic servants. The Nayar Brigade is composed almost entirely of Nayers.

81 They are a mendicant and pilfering class of Animists, who live in the plains.

82 They are earthworkers. They sink wells, and dig tanks and canals. They speak a corrupt form of Telugu. They are supposed to have come to the State with Hyder and Tippu. The females are as good labourers as the males. They practise polygamy. Widows remarry.

SUBSIDIARY TABLE II.

Alphabetical List of Castes, Tribes or Races.—(Continued).

No.	NAME OF CASTE, TRIBE OR RACE.	Religion.	Malayali or Paradesi.	STRENGTH.			REMARKS.
				Persons.	Males.	Females.	
1	2	3	4	5	6	7	8
83	Pallan	Hindu	Paradesi	43	21	22	1,047-6
84	Palli	do	do	581	288	233	1,017-3
85	Papan	do	Malayali	2,781	1,403	1,378	982-1
86	Pandaram	do	Paradesi	2,735	1,382	1,353	979-0
87	Panditattan	do	do	3,648	1,802	1,846	1,024-4
88	Paraiyan	do	Malayali & Paradesi	8,841	4,604	4,237	920-2
89	Paravai	do	do	73	35	38	1,085-7
90	Pattayachi	do	Paradesi	245	123	122	931-8
91	Pathan	Musalman	do	2,409	1,039	1,010	919-0
92	Pisharoti	Hindu	Malayali	1,120	544	576	1,059-8
93	Poopandaram	do	Paradesi	391	193	198	1,025-9
94	Pulayan	do	Malayali	59,840	28,814	31,026	1,076-7
95	Pulluvan	do	do	87	47	40	851-0
96	Puluran	do	Paradesi	149	67	82	1,223-8
97	Puthuval	do	Malayali	366	170	196	1,152-9
98	Ravuthan	Musalman	Paradesi	8,160	4,122	4,038	979-6
99	Saiyad	do	do	205	116	89	707-2
100	Shanan	Hindu	do	146	78	68	871-7
101	Shack	Musalman	do	317	160	157	981-2
102	Sikh	Sikh	do	4	4	..	..
103	Sudra (Unspecified)	Hindu	do	408	245	163	665-3
104	Sunni	Musalman	do	18	18	..	..
105	Survannakoli	Hindu	do	72	72	..	..

83 They are agricultural labourers. They speak Tamil. Widows remarry.

84 They claim a Kshatriya origin. They have now lost that status. They are agricultural and general labourers. They speak Tamil. Widows remarry.

85 They are exorcists and necromancers. There are relics of polyandry among them.

86 They make *Pappadam* (an article of food). Several of them are bandymen. The males have most of them adopted the front tuft of Malayalis but the females retain the Paradesi mode of dress.

87 Goldsmiths. They wear the sacred thread. Brahmans sometimes officiate as priests. They have also priests of their own class. They have their own social headman styled *Choniar* appointed by a writ of His Highness the Raja. He is entitled to perquisites on their ceremonial occasions.

88 They are chiefly makers of baskets and bamboo mats. They are agricultural labourers also.

89 They are much dreaded for their supposed skill in witchcraft. They eat beef. Paradesis speak Tamil.

90 Agricultural labourers. Their name indicates that they were soldiers once. They speak Tamil.

91 They are employed chiefly in the subordinate Government service, being peons and constables. They practise polygamy. The females are goshas. They are Sunnis.

92 Ambalavasis. They sweep temples and make garlands.

93 They are chiefly religious mendicants. They speak Tamil. Widows do not remarry.

94 They are pre-eminently the agrestic serfs. They live in, or on the outskirts of, fields far away from the villages. They are engaged mostly in paddy and coconut cultivation.

95 They sing in serpent groves. They are professional beggars too. Both males and females play upon quaint musical instruments, and sing songs relating to the serpent Gods.

96 They are cultivators. They speak Tamil. Widows remarry.

97 Ambalavasis. They are store keepers or sweepers in temples.

98 They are Dravidian converts from the Tamil districts. They are mostly merchants and shopkeepers. They follow customs similar to those of Jonaka Mappillas. They are Sunnis.

99 They are the highest sect of Musalmans, being regarded as the descendants of Mahomed himself or of his nearest relatives.

100 They are the Paradesi caste corresponding to the Iluvans. They are mostly abkari contractors or their servants.

101 They are Government servants in the subordinate grades. In racial purity and social precedence, they are second only to the Saiyads. They practise polygamy. They are Sunnis.

102 They are chiefly Paradesis. Among them, there are Goshais from Northern India.

103 A few who have returned their sect only have been classed as Sunnis. The return is imperfect.

104 These were the occupants of a few *Pattinams*, that came from Bombay to the port of Malipuram.

105

SUBSIDIARY TABLE II.
Alphabetical List of Castes, Tribes or Races.—(Continued).

No.	NAME OF CASTE, TRIBE OR RACE.	Religion.	Malayali or Paradesi.	STRENGTH.			Females to 1,000 males.	REMARKS.
				Persons.	Males.	Females.		
1	2	3	4	5	6	7	8	9
106	Tarakan	Hindu	Malayali	783	368	415	1,127.7	106 They were originally included under low caste Nayers. Now they enjoy the same status as high caste Nayers. They follow Makkathayam. Widows cannot remarry. They are merchants, landlords and tenants.
107	Tattai	do	do	3,554	1,730	1,824	1,054.3	107 They are a subdivision of Kammalans. They are goldsmiths.
108	Tiyun	do	do	2	2	..	..	108 Toddy-drawing and arrack distilling are their traditional occupations.
109	Tiyuttu Nambiyar	do	do	7	4	3	750.0	109 Ambalavasis. They are votaries of the Goddess of small-pox.
110	Tholkollan	do	do	1,099	531	568	1,069.6	110 They are a subdivision of Kammalans being workers in leather. Other classes of Kammalans do not intermarry with them. They are supposed to be a degraded caste.
111	Tottiyar	do	Paradesi	392	208	184	884.6	111 They are cultivators. They speak Telugu. Widows do not remarry.
112	Ullatan	Animist	Malayali	439	211	228	1,080.5	112 They are skilled in scooping out logs for boats, splitting firewood and cutting down trees. They are agricultural labourers also. Their approach pollutes Pulayans and Paraiyans.
113	Unthiri	Hindu	do	1	1	..	..	113 A Samanthal. See Adiyodi.
114	Uppiliyan	do	Paradesi	37	23	14	608.7	114 They are day-labourers. They speak Telugu. Widows remarry.
115	Valachetti	do	do	583	286	297	1,038.0	115 They are makers and sellers of glass-bangles, speaking Tamil or Telugu. Widows do not remarry.
116	Valan	do	Malayali	7,564	3,939	3,625	920.2	116 They are boatmen and fishermen. They have a headman called <i>Valia Aravan</i> appointed by a writ of His Highness the Raja. In all social matters, his decisions are final. He is entitled to perquisites on all their ceremonial occasions. The females go about selling fish, and are clever pickers of twigs and scannings for fuel.
117	Vaduvau	do	Malayali & Paradesi	146	73	73	1,000.0	117 They are the priests of Paraiyans. The Paradesis speak Tamil.
118	Vaduvau	do	Paradesi	17	7	10	1,428.5	118 They appear to be Paradesi temple servants.
119	Vannan	do	do	1,404	773	631	803.9	119 They are Vaisyas. They are petty merchants and shop keepers. They migrated from Konkan. They practise infant marriage. Widow marriage is prohibited. They wear the sacred thread.
120	Vannan	do	do	442	222	220	500.9	120 They wash clothes, chiefly shirts, coats, &c. The ordinary <i>mundas</i> (pieces of cloth) are washed by the Malayali washermen, who are not skilled in ironing. They speak Tamil or Canarese. Widows remarry.
121	Variyar	do	Malayali	2,209	1,073	1,136	1,058.7	121 Ambalavasis. They sweep temples and make garlands.
122	Vasavu (Unspecified)	do	Paradesi	8	7	1	142.8	122 They consist chiefly of pilgrims.
123	Velakkathavan	do	Malayali	2,761	1,309	1,452	1,109.2	123 A subdivision of low caste Nayers. They are barbers. Unlike other classes of high caste or low caste Nayers, they observe birth and death pollution for only 10 days like Brahmans, who give them holy water for purification after birth or death pollution.
124	Velan	do	do	8,243	4,009	4,234	1,036.1	124 They pluck coconuts, wash the clothes of some of the polluting castes. On the expiry of birth and death pollution, they purify the clothing of higher castes. There are physicians and exorcists also among them.
125	Vellala	do	Paradesi	8,212	4,076	4,136	1,022.0	125 They are Tamil Sudras. They are merchants. They have agricultural interests also.
126	Veluthedan	do	Malayali	3,152	1,536	1,616	1,052.0	126 They are a subdivision of low caste Nayers. They wash cloths. Cloths washed by them are worn by the highest class of Brahmans, though their touch pollutes all castes above them and other subdivisions of low caste Nayers.
127	Vettuvau	do	Malayali & Paradesi	6,519	3,099	3,420	1,048.7	127 Literally hunters. They are agricultural labourers now. Vettuvans and Pulayans pollute one another.
128	Villurup	do	do	1,407	704	703	998.5	128 They make bows and arrows, and umbrellas of <i>caljan</i> . They are devil-dancers also.
129	Yernwala	Animist	Paradesi	292	149	143	959.7	129 They are agricultural labourers in the plains. They speak Tamil or Telugu.

CHAPTER IX.

OCCUPATION OR MEANS OF LIVELIHOOD.

108. **General Remarks.**—Imperial Tables XV, XV-A and XVI deal with the statistics of 'Occupation' or 'Means of Livelihood'. In the Imperial scheme of classification, the occupations are, on the basis of having common characteristics, arranged under VIII CLASSES, each divided into a certain number of ORDERS amounting to 24 in all, subdivided in their turn into 79 SUB-ORDERS and distributed finally into 520 Groups. In the course of tabulation, the original scheme with certain sub-orders and groups modified so as to suit the requirements of Native States, was forwarded by the Census Commissioner, at the instance of the Superintendent of the Rajputana States, but as the original scheme with slight alterations seemed to fit in more closely with the conditions of this State, a scheme so altered was placed before the Census Commissioner for approval, and the results were tabulated in accordance with the scheme sanctioned by him. The alterations made are given in the note prefixed to the Subsidiary Tables of this chapter. They pertain chiefly to sub-orders '6', '10' and '61'. Of these, 6 and 61 were changed so as to separate those connected with the administration of the State from those employed by other States or Governments but enumerated in the State; sub-order 10 was modified to bring out the exact nature of the more important grades of agricultural interests. Other deviations from the Imperial Scheme met with in the tables here and there are but slight alterations of the groups to suit local requirements. Of the 520 occupational groups comprised in the scheme, only 242 have been returned as the employment, pursuit, trade or calling of the population enumerated in the State. The absence from the table of a few sub-orders themselves, and of groups in several others, is explained by the fact that such sub-orders as 'Navy', 'Paper', 'Natural Science', &c. and such groups as 'biscuit factories', 'collieries', 'gas works', 'arsenals', 'silk filatures', 'jute presses', 'iron foundries', 'mints', &c., are in their nature foreign to the circumstances of this State, political, economical or otherwise.

The record of the means of livelihood of the population of a country is, from any point of view, a highly useful and important one. But no part of the operations in connection with a census is perhaps more difficult and liable to be inaccurate than the attempt to obtain this information. The increasingly elaborate character of the instructions issued at successive censuses, with material innovations and changes in the scope of the enquiry, attests at once to the difficult nature of the work, and to the immense interest and importance attached to it. At the Indian census of 1881, the return was confined to a record of the occupations of 'actual workers' in any chief occupation; it left out from the record all information in respect of the vast majority of the population dependent upon them, and of occupations of subsidiary interest, that often form a substantial element in the family means of livelihood, excepting those in a way connected with land. Even as a record of the occupations of actual workers, the return was thus imperfect and defective. The scheme of 1881 was modified, if not abandoned, at the enumeration of 1891, when the scope of the enquiry was widened, and information was sought as to the means of support of every person in a household. In one and the same column of the schedule were, however, entered the chief occupations of 'actual workers' with the additional information of their being also 'partially agriculturists', and women and children doing no work were shown as 'dependents' on the occupations of those who supported them. The information respecting 'workers', 'dependents' and 'partially agriculturists' having been thus jumbled together in a single column of the schedule, confusion arose at the time of tabulation,

notwithstanding the fact that the occupations were tabulated by age. The separation of 'workers' and 'dependents', as also the distinction of sex, had in consequence to be dispensed with from the Imperial Tables and Reports, which then merely dealt with the supporting power of each occupation. In the State Report of 1891, by the way, 'actual workers' and 'dependents' with sex distinction were shown separately, but the general record itself appears to be defective in many important respects. The changes contemplated and adopted at the present census have been designed mostly to obviate the difficulties experienced and the defects noted in 1891. The aim to obtain the three-fold information sought, but abandoned as shown above in 1891, was practically secured on the present occasion by setting apart in the enumeration schedule three separate columns for the three items of information. The occupations of actual workers were entered in column 9 of the schedule, subsidiary means of livelihood, if any, were noted in column 10, and in the case of dependents, especially women, children and disabled persons doing no work, the occupations of those persons by whom they were supported, were entered in column 11. The statistics were tabulated in three Tables, of which Table XV is a general record of the occupations of the people with distinction as regards sex, and actual workers and dependents, and their respective distribution in urban and rural areas; Table XV-A gives the statistics of subsidiary occupations combined with selected principal occupations; and Table XVI deals with those of selected castes by traditional and actual occupation.

In addition to the difficulties present everywhere in ascertaining the exact occupations of 'dependents', there are features of interest and complexity peculiar to this coast. In *Marumakkathayam* families, all the members of a *Tarwad* ordinarily live in a single house, and are in a sense dependent on the *Karanavan* for their subsistence, other requirements of women and their children being attended to by the husband of each woman. It is also a practice, by no means uncommon, for a married woman with her children, if any, to live at times in her husband's house. Wives and children of well-to-do persons, especially of those in the civil service and professions, do so more often than of others. In these circumstances, to show females with their children as depending solely on the occupations of either the *Karanavans* of the *Tarwads*, or of their husbands, would in many cases lead to fallacious results. It is a fact of daily experience that they are dependent on both in respect of even the most elementary needs, but those living with their husbands at the time of the census are most likely to have returned the occupations of their husbands as their means of livelihood, those on the other hand living in their ancestral *Tarwads* similarly returning themselves as depending on the occupations of their *Karanavans*. As we said, it is not to be understood that they depend upon either solely, as they do, in some degree, depend upon both. The question was raised in the course of enumeration, but it was not possible to issue any definite and general instructions, as individual cases had to be decided on their own merits. It may, however, be presumed that, for census purposes, sufficient discretion has been used by the persons concerned in determining in individual cases the degree of dependence on either class of principals, and that those on whom they depended most have been really returned as their prime support. There is again another feature of interest respecting the relation of 'workers' and 'dependents'. The *Karanavan*, or manager alone is usually returned as 'actual worker', especially when the means of subsistence are derived from land. But it is to be remembered that all the other members, including women and children, are, in the legal sense, equal sharers in the family property; but as these females cannot in many cases be said to actually pursue any particular occupation by which they live, or to interfere in the affairs of the family so long as there is a competent male member, they have for census purposes been classed as 'dependents'. The proportion of actual workers may in reality be

somewhat greater than that shown in the Table in view of the circumstance that the average strength of *Marumakkathayam* households is comparatively greater than that of others, and those that follow the system form a strong element in the population. The proportion of 'actual workers' to 'dependents' is 46.5 to 53.5 in the State, as against 53 to 47 in the Presidency.

109. **General distribution of the population by occupation.**—Roughly speaking, half the population (4,12,256) is agricultural, the percentage of the agricultural to the total population being 50.77. Provision of 'Food, Drink and Stimulants' forms the means of livelihood of 136,026 persons, or 16.75 per cent. of the total strength. In respect of the supporting power, Order XII, 'Textile Fabrics and Dress' with 6.49 per cent. comes next, including as it does the occupation of 'cotton weavers', 'coir manufacturers', 'piece-goods dealers', 'tailors', &c. Order XXII, 'Earthwork and General Labour' gives subsistence to 5.76 per cent. Only three other Orders form the support of more than 2 per cent. of the population, and these are Order XV, comprising the occupations connected with 'wood, bamboos, cane-work, matting, &c.', (4.35 per cent.), Order XX, 'Learned and Artistic Professions' with the important sub-orders 'religion', 'education', 'medicine', &c., (3.18 per cent.), and Order VI, 'Personal, Household and Sanitary Services' (2.61 per cent.). Of the rest taken in the order of numerical superiority, Orders XIII, 'Metals and Precious Stones', XIX, 'Transport and Storage', IX, 'Buildings', and III, 'State Service', support each between one and two per cent. of the population. Thus, over 96 per cent. of the population are accommodated under the above 11 Orders, while the remaining 13 Orders include but a little less than 4 per cent. of the inhabitants of the State.

110. **The agricultural population.**—We have seen that the population maintained by agriculture amounts to 4,12,256, or 50.77 per cent.; 18.2 per cent. of the urban and 54.7 per cent. of the rural population are supported by occupations connected with land. Sufficiently detailed information regarding agricultural occupations and the different kinds of relations with the land is given in Table XV. Agricultural population is distributed under four sub-orders, 'landholders and tenants', 'agricultural labourers', 'growers of special products', and those connected with 'agricultural training and supervision and forests'. Of the above, 25 per cent. of the population come under the first subdivision, 22 per cent. under the second, and 3 per cent. under the third, those coming under the fourth amounting to but a small fraction. The first subdivision represents the various grades of interest in land, and it may therefore be considered in some detail.

All land in the State excepting the forest tracts being divided in nearly equal proportions between the State and private landlords, those only have been classed as landowners who have real proprietary right to the soil, while those who directly hold land of the State have been included under tenants, there being little difference in essential particulars such as rent, tenures, &c., between the tenants of private landlords and those of the State. Without attempting to define and characterize the various kinds of rights and tenancy, it may be said that, besides the persons who hold their lands directly of the State or private landlords on *Service*, *Kānam* (mortgage), and *Verumpattom* (simple lease) tenures, tenants include all those who hold or cultivate lands under subordinate tenures and lower gradations of sub-tenures. 'Landlords and tenants' are divided in Imperial Table XV as 'cultivating' and 'non-cultivating'. Though the number of actual workers among cultivating landowners is seen to be in excess of the non-cultivating, large areas of private lands owned by an essentially non-agricultural class are not farmed or cultivated by the actual owners, who are merely rent-receivers, supplying neither labour nor capital. Cultivating landowners returned as such farm their lands mostly by the labour of the *quondam* serfs attached to the soil. Tenants form by far the most numerous and perhaps the most important of the groups that have any

interest in land. They number 1,92,072 persons, of whom 1,81,877 belong to the cultivating class, and 10,195 to the non-cultivating. The latter are holders on a large scale of Kánam and Verumpattom lands, and sub-letting the holdings to cultivating under-tenants, they live on the rent they receive from their estates. Though a considerable number of holdings is farmed by the holders themselves by their own labour and that of agricultural serfs, the great majority of those included under 'cultivating tenants' are the under-tenants referred to above, who usually at a high rent carry on cultivation themselves, and by such hired labour as is required over and above that of all the able-bodied members, male and female, of the family. Though the landlord has by law and usage the right to enhance rent or to evict at the termination of a lease, in practice the rents are seldom greatly enhanced, or a holder ejected except for some express breach of the conditions of tenancy, so that, for all practical purposes, the circumstances of the land-holding interests in the State may in general be said to be fair to all parties concerned. In the case of Sirkar lands, tenants practically enjoy rights of occupancy, so long as they pay their dues in the shape of tax and rent, and there is a well-founded belief in the fixity of these tenures, and the holders are in a qualified sense peasant proprietors having most of the rights generally enjoyed by that class.

Agricultural labourers who with their dependents form 22 per cent. of the total population are classified under two heads—'farm servants' and 'field labourers'. The former numbering 697 actual workers are employed by landholders to supervise farm work and otherwise to look after the minor concerns of their estates, and the latter who form the largest section of the agricultural population belong to two classes, the large section of emancipated serfs* who are paid in kind, and hired labourers.

'Growth of special products', forming the means of livelihood of 3 per cent. of the population, is represented in the State by 7 out of 13 groups. Of these, only three require to be specially spoken of, viz., the cultivation of coffee, of betel and arecanut, and of cocoanut. Cochin is indebted to European capitalists for the cultivation of coffee. Those employed in the industry are divided into two heads—'owners, managers and superior staff', and 'labourers and other subordinates'. The former number 24, and the latter 1,909 persons.

So multifarious are the uses to which the various parts and products of the cocoanut palm are applied that it is, like the Mexican *agave*, a tree which encloses within a compact form many of the elements of human comfort and civilization, and naturally its cultivation furnishes a corresponding multiplicity of occupations to the people in the regions of its special growth. Moreover, its products have all along been at the root of the commercial prosperity of the seaboard Taluks and the material well-being of the people thereof. The manufacture of oil from the kernels, the drawing of toddy from the unexpanded flower spathes, and the distillation of arrack from the fermented toddy occupy a considerable number of people under 'food, drink and stimulants', while the preparation of the husk into fibre and its fabrication into ropés, cordage, mats, &c., similarly engage innumerable hands under 'textile fabrics'. Dealing in shells, trunk, plaited leaves and other minor products also gives subsistence to many poor people. Confining our attention to 'agriculture', the cultivation of the cocoanut palm forms the means of livelihood of 19,027 or 4.6 per cent. of the total agricultural population. Notwithstanding special instructions, a proportion of the enumerators do not seem to have distinguished between cocoanut and ordinary cultivation, and it is likely that a considerable number of persons has been wrongly included under the latter head. There are quite as many kinds of interest by way of proprietorship, tenancy

* Vide para 105, chapter VIII, page 172.

occupancy, &c., in respect of cocoanut gardens or estates as of agricultural lands properly so called, which, as locally understood, refer only to rice land. 382 males and 28 females have been entered as partially agriculturists among actual workers in sub-orders 12 and 13, 'growth of special products' and 'agricultural training, &c.' They are those who have interest in rice lands apart from their general connection, as growers of special products, with the Order, 'Agriculture'. Some of those who are landlords and tenants of cocoanut gardens also are most likely to have been included in sub-order 10. Income derived from the cultivation of cocoanut, where it is not the chief means of subsistence, is, throughout the seaboard Taluks, almost invariably a subsidiary source in the family means of livelihood, while it is the sole resource to many in the same area. These remarks apply with equal force to the cultivation of arecanut in parts of the Northern Taluks. In spite of instructions to record these interests specifically, the results obtained do not appear to be satisfactory. The majority of cases, in which it is a subsidiary occupation, have probably not come into the record. So far as Kerala is concerned, it appears to be necessary to open as many groups under the growth of special products as in the case of agriculture properly so called, so as to bring out clearly the nature and extent of the interest in the cultivation of at least the cocoanut and arecanut.

Of those coming under sub-order 13, persons employed on the landed estates of jemmies and Devaswams as 'agents and managers', 'clerks, bailiffs or petty rent collectors', form the largest section. Forests being entirely the property of the State, persons employed in them are Government servants,—forest officers, rangers, guards and peons.

Order IV, 'Provision and Care of Animals' is classed with 'Agriculture', and being an allied occupation may be best considered in this connection. The Order forms the means of support of 4,882 persons, or .6 per cent. of the population. It contains two sub-orders, 'stock-breeding and dealing' and 'training and care of animals'. Herdsmen form the most important group in the former, 3,254 males and 234 females being actually engaged in the occupation, while, in the latter, 'horse and elephant trainers, &c.', number 179 out of 183 actual workers, the remaining 4 being composed of a Veterinary Surgeon and 3 farriers. The Darbar and some private individuals possess a number of elephants, and we have already referred to the festive occasions on which they are indispensable, and to the purpose they serve in the economy of labour. Those entered as trainers are the *mahouts* of the elephants.

111. The industrial population.—Second to the agricultural population in numerical strength, as indeed in economic importance, come the industrial classes. In issuing instructions about the record of the industrial classes of the population, the Census Commissioner laid much stress on the importance and necessity of distinguishing (1) makers of articles from sellers of the same, and (2) owners and the various grades of subordinates connected with mining and factory industries from those who pursue their home industries by manual labour. The enumerators were specially directed to note these instructions, and the results obtained, so far as they go, are much more satisfactory than they were on the previous occasion. It has however to be borne in mind that, so far as the State is concerned, any attempt at securing the distinction sought for is not likely to bring out any important results, because (1) there are no mining industries worth the name; (2) just now the factory industries are only at their initial stage; and (3) the State has at present advanced but little in economic differentiation. The butter-milk and ghee maker, the weaver, the oil presser, the rope maker, the toddy drawer, the umbrella-maker, the bamboo mat maker—all these and many more, who pursue similar callings, are themselves sellers of the articles they make.

Subsidiary Table III gives the strength of the industrial population in the State and the distribution of the same in the urban and rural tracts. All persons shown in Class D as supported by the 'Preparation and Supply of Material Substances' are included in this table. Of the total population, 2,63,068 persons or 32 per cent. fall under this Class; 45 per cent. of the urban and 31 per cent. of the rural population take to industrial pursuits for their support. Generally speaking, among the industrial population, the working force of a whole family finds employment, so that we see the percentages of actual workers and dependents nearly equal, the proportion being 49·3 to 50·7 in the State as a whole, (42·3 to 57·7 in the urban tracts, and 50·5 to 49·5 in the rural).

Of the eleven Orders of occupations which comprise this Class, Order VII, 'Food, Drink and Stimulants' accounts for nearly 17 per cent. of the population. The other important Orders are XII, 'Textile Fabrics and Dress', XV, 'Wood, Cane and Leaves, &c.', XIII, 'Metals and Precious Stones' and IX, 'Buildings'.

With this general survey by Orders, we shall proceed to a consideration of the principal sub-orders and groups falling under this Class. 'Provision of animal food' gives employment to 11,859 persons, and forms a means of livelihood to 24,553 persons, or 3 per cent. of the total population. Five groups of occupations have been recorded in this sub-order, of which 'fishermen and fish curers' together with 'fish dealers' form the large majority. Though the products of the cow form indispensable ingredients in the food of all classes of the population, persons engaged exclusively in the supply of milk, butter-milk or ghee come to only 721. This is because, in the majority of cases, each family supplies its own necessities in this direction from the livestock of the household, and very few persons pursue these occupations as the principal means of their livelihood, and this circumstance accounts for the low figures returned under this head. The occupation of butchers and slaughterers engages only 89 hands. Females shown in the group as actual workers are perhaps merely sellers of flesh. Though the great majority of the population are not prohibited from eating flesh, only a limited proportion can afford, and therefore indulge in, the luxury.

Provision of 'vegetable food' comes under sub-order 18, and 14 occupations have been recorded in it, giving employment to 27,474 persons, and supporting 6 per cent. of the total population. 'Rice-pounders and huskers' form the strongest group, and the occupation is almost exclusively pursued by women. Out of 13,812 persons shown as working at it, only 873 are males. 'Grain and pulse dealers' number 3,256 persons, and their dependents amount to 5,890. Groups 89, 90, 100, 101 and 101(a) together represent an important industry, and are all mostly connected with the preparation and supply of oil from the cocoanut. Oil pressing is widely distributed as a home industry in the seaboard tracts, and has developed into a factory industry in the Cochin Taluk.

Sub-order 19 'drink, condiments and stimulants' employs nearly 3 per cent. and is a source of livelihood to 7·5 per cent. of the total population of the State. Toddy drawers form by far the largest group. Actual workers number 10,420 persons, and they support 17,479 persons of both sexes. Six females have been returned among actual workers in this occupation. Their presence, though an anomaly, may be explained by the circumstance that they may be principals living by the profit of toddy drawing, which is actually performed by their agents or servants. Sale of toddy is the occupation of 1,284 males and 3,727 females, who support 4,409 dependents of both sexes. While men tap the trees, and engage themselves in other pursuits, women occupy themselves with the sale of the drink or with the manufacture of a kind of jaggery. A great quantity of arrack is distilled from toddy, and this industry is of the widest distribution among the Iuvans. But the figures do not show that wine and spirit distillers have been

fully distinguished from toddy drawers properly so called, and this seems to be due to the fact that the drawers themselves being mostly the distillers too have cared to return themselves only as the former. The group of 'grocers and general condiment dealers' ranks second in numerical strength. In this group, 5,085 males and 852 females are actual workers, and 10,455 persons of both sexes are dependents. Only 698 persons are returned as being supported by the sale of salt as a principal occupation. They are chiefly retail dealers. Large purchases are made directly from the Sirkar bankshalls, and this indispensable necessary of life is invariably sold by persons dealing in other articles of food. Opium and ganja are not very popular as stimulants; but the chewing of betel leaf, arecanut and tobacco is extensively practised as a mild stimulant by all classes of people. As many as 5,425 persons are supported exclusively by the sale of cardamoms, betel leaf and arecanut. The number of persons depending for their livelihood on the sale of tobacco and snuff is 841. Cochin is indebted to Trichinopoly and Coimbatore for her supply of tobacco, while the famous productions of Jaffna are also imported, and find special favour with the people in the seaboard Taluks. Snuff is widely resorted to, though not to the same extent as chewing. The habit of smoking is slowly getting into fashion among the younger generation, but it is generally viewed with disfavour.

Order VIII, 'Light, Firing and Forage' is not largely pursued as principal occupations, persons supported by the Order amounting only to 23 per cent. of the total population, of whom nearly 2 per cent. are supported by the supply or sale of fuel and forage. In the Northern Taluks, people in the country generally obtain their supply of firewood from their own *topes*, and only those in towns buy cart loads brought from the nearest forests, while, in the Southern Taluks, cocoanut shells, fronds, husk, &c., generally available in the compounds, supply a great portion of the demand. The use of cowdung cakes for fuel is not prevalent at least among the Malayalis, nor, even among Paradesis, do any persons make a living by the manufacture and sale of the cakes. Sub-order 20, 'lighting' has suffered by the inclusion of oil pressers and sellers under some of the groups in Order VII. The different oils used for lighting are sold by grocers and general condiment dealers and other petty traders.

Order IX, 'Buildings' supporting 1·7 per cent. of the total population is divided into two sub-orders 'building materials' and 'artificers in building', of which those connected with the former count 7 per cent., and the latter one per cent. of the population. Among actual workers in this Order, 'thatch dealers' preponderate in the first sub-order and 'masons and builders' in the second. In regard to thatch dealers, it may be observed that females entered as actual workers are mostly those that plait cocoanut leaves,—the occupation being essentially a feminine one—and not those that actually deal in thatch. The majority of houses in the State are built of laterite, and thatched houses are much in excess of tiled ones. Brick is made use of in construction only in one Taluk of the State, viz., Chittur. Tiles are being more and more employed for roofing by those who can afford. In the State itself, there are four tile factories, and tiles are also imported from Mangalore and Calicut.

Occupations represented in Order X, 'Vehicles and Vessels' can scarcely be said to occupy specialists, as carpenters themselves are often boat-builders and cart-makers as well.

Occupations coming under Order XI 'Supplementary Requirements' such as 'books and prints', 'carving and engraving' &c., are on the increase, but they do not any of them call for remarks, as none of them give employment to any appreciable proportion of the population.

Order XII, which relates to 'Textile Fabrics and Dress,' gives employment to 13,006 males and 22,262 females, and is a means of support to 17,465 dependents. 4 per cent. of the total population are employed in this composite Order and nearly 7 per cent. obtain their means of livelihood from it. The Order contains five sub-orders divided according to the materials used. Of these, weaving and coir manufacture alone deserve special mention. 'Cotton' employs 3,992 actual workers, who support 2,971 persons of both sexes. It has not yet developed into a factory industry; the manufacture is carried on in hand-loom, and is only a home industry. Cloths of various kinds are largely manufactured by the Devangas and Kaikolars in certain parts of the Chittur and the Talapilli Taluks, and to a limited extent by the Malayali Chaliyans in other Taluks. Coarse napkins and towels and the fine *paru* cloths of delicate texture have at present a large demand, and are steadily, though slowly, ousting the famous products of Tinnevely.

By far the large majority of the industrial population in this Order come under sub-order 41, 'jute, hemp, flax, coir,' &c. The industry engages 7,899 males and 19,614 females, or a little over 3 per cent., and supports nearly 5 per cent., of the total population. A great deal of work in fibre, rope and coir is carried on in the sea-board Taluks, and this, as we have said elsewhere, accounts for the remarkable aggregation of the people there. The occupations of fibre making, rope weaving and fibre-mat making are extensively pursued as home industries among the Valans, Chogans and Christians, and are, as oil pressing, becoming a factory industry in the Cochin Taluk.

Sub-order 42 pertains to 'dress'. The number of 'tailors and dress makers' appears prominent. 'Piece-goods dealers' as also 'umbrella makers and sellers' are, comparatively speaking, strongly represented, large quantities of these being imported from Manchester and Bombay. It must, however, be observed that a large proportion of the umbrella makers are those engaged in making palm leaf umbrellas on bamboo frames, for which there is great demand as protection against the heavy rains of the monsoons and the intense heat of the summer months that follow.

According to the nature of the metals employed, Order XIII is divided into 4 sub-orders: 'Workers in gold, silver and precious stones' number 1,778 persons as actual workers, on whom depend 3,966 persons for their subsistence. As we have already said, there are no gold mines in the State. Ornaments generally used are mostly of gold. They have their own excellence of workmanship and are very often set with precious stones. 'Brass, copper and bell-metal workers' and 'sellers' of articles made thereof number 668 persons with 1313 dependents. These supply the various domestic utensils used among the upper and middle classes. Sub-order 45, 'tin, zinc, quicksilver and lead' is but a nominal industry in the State. There are in all only 31 actual workers, who are perhaps chiefly workers in tin and sellers of tin and zinc slabs, plates, vessels, &c. Blacksmiths or 'workers in iron and hardware' account for nearly half the population comprised in this Order. They are hereditary workers in the metal, and are engaged in making such simple things as locks, bolts and nails required for house building, and such tools and implements as knives, spades, sickles, ploughs, chisels, &c.

Order XIV, 'Glass, Earthen and Stoneware', engages 1,131 makers, and 821 sellers among actual workers. This sub-order forms the means of support of 4 per cent. of the total population. Glass and chinaware are chiefly articles of import, while 'earthen and stoneware' represents a caste occupation. For ordinary purposes of domestic life, the poorer classes use only earthenware as utensils.

Order XV, 'Wood, Cane and Leaves, &c.' which represents a wide spread occupation engages nearly 2 per cent. as actual workers, and is the means of support of more than 4 per cent. of the population. The Order is divided into two sub-orders, (49) 'wood and bamboos', and (50) 'canework, matting and leaves, &c.'. Carpenters

form the largest group in sub-order 49, the next most numerous class being 'wood-cutters and sawyers.' Makers and sellers of baskets, mats, &c., count 6,435 actual workers and 2,756 dependents. Baskets of various patterns and bamboo mats are extensively made, while grass mats of exquisite beauty are manufactured, chiefly at Vadakancheri in the Talapilli Taluk.

In Order XVI, 'Drugs, Gums, Dyes, &c.', collectors and sellers of wax, honey and other forest produce form the largest group. Collection of these minor forest products is the chief occupation of the Hill Tribes. The only other occupation of any importance in this Order is that of the persons occupied with miscellaneous drugs. While some persons engage themselves in the gathering of medicinal herbs, others purchase them from the markets, and employ themselves exclusively in the sale of these and other drugs, there being very great demand for the same to compound the prescriptions of native physicians.

Order XVII pertains to occupations connected with leather, and the sale of hides, bones, &c. The Order contains 516 actual workers and 964 dependents.

112. **Commercial population.**—From Subsidiary Table IV, we see that 'Commerce' forms the means of subsistence of 7,547 persons or 9 per cent. of the total population; 3 per cent. of the urban and 6 per cent. of the rural population are supported by commerce. The proportion of actual workers to dependents is 35 to 65. As the families of merchants and bankers, who are in comparatively affluent circumstances, do not generally engage themselves in any work, it is only natural that this Class should contain a greater percentage of dependents than the agricultural and industrial Classes. The table contains the figures for sub-orders, 54 to 57—'money and securities', 'general merchandise', 'dealing unspecified' and 'middlemen, brokers and agents'. Of bankers and money-lenders, there are 972 actual workers, of whom 568 are males, and as many as 404 are females. On the subject of money-lending in the State, my predecessor has observed as follows:—

Of bankers properly so called, there are not more than half a dozen in Cochin, but of money-lenders, there is a mischievous plenty—many more than the number returned. Every second man or woman, who has a small capital, is an amateur money-lender and pawn-broker.....

Apart from the 'mischievous plenty' of money-lenders ever on the increase, the number of bankers has increased since the last census, these being chiefly the *hundi* merchants, who must be considered rather as bankers than as mere amateur money-lenders. The subject will again receive our attention, when we come to deal with the combination of occupations later on in the chapter.

General merchants together with their staff of managers, accountants, clerks, assistants, &c., number 855 actual workers, and there are 1,254 persons depending on them for their livelihood. Of 'shopkeepers unspecified', there are 256, of whom 243 are males and 13 are females. The number of dependents of both sexes is 526. In regard to 'Commerce', it has to be remarked that the occupations of the general merchant, the shopkeeper and the money-lender are in the State very often combined with those of the grocer, the piece-goods dealer, the grain dealer and of others, so that the classification of these groups even with great care and scrutiny is liable to overlapping.

Sub-order 57 relates to 'middlemen, brokers and agents', who in all number 556 actual workers and 1,077 dependents. Of the actual workers, 92 are brokers and agents, 8 are farmers of liquor and opium, and the large remainder are contractors of some kind or other, and clerks and others employed by middlemen, &c.

Order XIX, 'Transport and Storage', which contains 5 sub-orders, employs 5,460 persons as actual workers, and supports 13,733, or 1.7 per cent. of the total population. Sub-order 58, 'Railway' is for the first time represented in the State, and 188 actual workers shown in the table were employed on the Shoranūr-Cochin Railway, in course of construction at the time of the census. 'Cart-owners and drivers, &c.' number 1,580, and they muster strong in the Northern Taluks, where bullock carts are the chief vehicles of transport. Of 'palki, &c., bearers and owners', there are but 32. Road transport is the means of support of 4,681 persons in all. The extensive water communications afforded by the magnificent lagoons of the Southern Taluks give ample work for boatmen, as boats form the chief conveyances in these parts for passengers and goods. In this service are engaged 3,240 males, and 9 females, and on them are dependent 4,373 persons of both sexes. The sub-order engages in all 3,421 actual workers, and gives subsistence to 7,971 persons.

Sub-order 61, relating to 'messages', employs 231 persons, of whom 47 are connected with the British Postal Service, and 184 belong to the State Anchal department. In sub-order 62, there are but very few persons returned as 'porters'. Many persons doing the work of porters are mostly general labourers, porters who may be distinctly styled as such being indeed very few.

113. Professional population.—It is seen from Subsidiary Table V that 25,792 persons, or 3 per cent. of the total population are supported by 'Professions',—learned and artistic. Nearly 8 per cent. of the urban, and over 2 per cent. of the rural population belong to the professional classes. Of those thus supported, 40 per cent. are actual workers. The proportion of dependents on actual workers is greater in urban than in rural tracts. All persons connected in any way with religion, education, literature, law, medicine, engineering and survey, pictorial art and sculpture, music, acting, dancing, &c., are included in this Class.

The number of persons entered as actual workers under 'religion' comes to 4,601, of whom 3,613 are males and 988 females. Religion forms the means of support of 1.36 per cent., and engages 57 per cent. of the total population. More than half the population returned under 'religion' comes under group 447, 'church, temple, burial or burning ground service, pilgrim conductors, undertakers, &c.' Next come 'priests, ministers, &c.', followed at a great distance by 'astrologers, diviners, horoscope makers, &c.'

Sub-order 64, 'education' engages 1,771 males and 139 females, and supports 4,783 persons, or nearly .6 per cent. of the total population.

In sub-order 65, 'literature', only three persons have returned themselves as 'authors, editors, &c.', the remaining 443 being mostly public scribes, copyists, writers unspecified and private clerks. Of authors, there are many more here, but as most of those so engaged have other means of livelihood, and do not make a living by this particular profession, they have returned themselves under other occupational groups. The number of persons engaged in the service of libraries and literary institutions is very small.

In sub-order 66, 'law', 294 males and one female are returned as actual workers, of whom 161 are barristers, advocates or pleaders, 79 are their clerks, 53 are stamp-vendors, and two are law-agents and *mukhtars*. The one female returned under law is a lawyer's clerk. The total number of persons to whom law is a means of subsistence amounts to 1,222, or .15 per cent. of the total population.

Sub-order 67 pertaining to 'medicine' engages 1,136 males and 106 females, and, with 2,562 dependents, is a means of livelihood to nearly .5 per cent. of the total population. Practitioners without diploma numbering 1,028 form the largest group. These are mostly native physicians, who are found among almost all castes

and creeds. The number of persons with diploma or license is 47, of whom two belong to the administrative staff. There are 14 professional oculists, of whom six are females. Among native physicians also, there are specialists skilled in curing eye diseases. 83 females are returned as midwives*, far less than the number of women that assist at labour cases. It may be observed here that the number of those that follow it as a profession has perhaps been correctly returned. Old women skilled in the art are found among all classes, but these have other means of subsistence, and attend to the work more as a labour of love, accepting in many cases only some small presents for their services. Other persons tabulated in this sub-order are vaccinators, compounders, nurses, &c.

Under 'engineering and survey', there are 503 men as actual workers, of whom all but 89 are clerks in the Survey and Engineering offices. In 'pictorial art and sculpture' are engaged 49 persons, of whom 39 are painters.

Tattooing is not practised by any large section of the population, and the number engaged in the occupation is therefore very small, viz., 10. The purely Malayali castes never tattoo their bodies. A few of the Paradesi castes, chiefly those that have migrated to, and settled in and about, Chittur, occasionally do it. Their forearm is tattooed with the figure of a bird, a tree, a crescent, the name of a God, &c. While some imprint the marks for the sake of beauty, others do it as having the virtues of a charm. Some Roman Catholics have the figure of a cross or other things impressed on their forearm. Barring these rare instances, the practice cannot be said to prevail in the State.

Sub-order 71 relates to 'music, acting, dancing &c.', the number of persons engaged in these professions is 1,259, and the sub-order supports 2,629 or .3 per cent. of the total population. 'Band-masters and players (not military)', who are mostly tom-tom players, number 786, and 'actors, singers and dancers and their accompanists' amount to 473, of whom 277 are males and 196 females.

Order XXI, 'Sport' is the profession of 29 persons, and is the means of livelihood of 44 dependents. Of the actual workers, 23 are shikaris, huntsmen, whippers-in, &c., three are exhibitors of trained animals, and three belong to the group of conjurors, buffoons, reciters, &c.

114. Other Classes.—We shall next examine the statistics relating to those occupations, which did not fall under any of the above four important Classes.

GOVERNMENT.—It will be noted that, for purposes of classification, Government Service is strictly restricted in its application to the functions relating to the main ends of Government—'Administration' and 'Defence'. Special functions undertaken by the State, such as Education, Engineering, Medical Relief, Sanitation, &c., are classed not under the head of Government Service, but under their appropriate sub-orders and groups. Government Service, which supports 9,341 persons, or 1.15 per cent. of the population, comprises Orders I, II and III, of which I and II refer to the Administration and Defence of British India. Three groups in sub-order I under the first Order are represented in the State Table by the British Resident, Assistant Resident and their families, and a few clerks and messengers, who happened to be here at the time of this census. Order II is a nominal group in Cochin, the small contingent of the British Army stationed in the State having been withdrawn before the commencement of the census operations, and those returned under the head are non-commissioned officers and privates forming the Resident's escort. These facts will explain the variations in Orders I and II in Subsidiary Table VI. Persons tabulated under Order III number 9,258, of whom the vast majority are those connected with the Administration and Military Service of the State, the rest being those employed by other States, but enumerated here.

* A short note on native midwives is appended to this chapter.

PERSONAL SERVICES.—In Order VI, 'Personal, Household, and Sanitary Services' supporting 21,197 persons, or 2.6 per cent. of the inhabitants, 'personal and domestic services' engage 12,752 hands. Of these, as many as 7,497 are females, the vast majority being employed in washing and in-door services. The other important groups in the sub-order are 'barbers' and 'cooks'. There are 1,455 males and 674 females as actual workers among barbers, and 1,445 males and 1,009 females among cooks.

In non-domestic entertainment, 137 males and 116 females are engaged as 'keepers of hotels, lodging-houses, &c.'. Those grouped under 'sanitation' are public sweepers and scavengers, and those who supervise their work. Sweepers employed in private houses are included under servants.

UNSKILLED LABOUR NOT AGRICULTURAL.—This Class which is divided into two Orders, 'Earthwork and General Labour' and 'Indefinite and Disreputable Occupations,' accounts for 5.87 per cent. of the population. Earthwork employs 1,740 males and 709 females as 'tank-diggers and excavators', or as 'labourers on road, canal and railway', while 19,600 labourers who could not be accommodated under any special designation have been grouped under 'general labour'. In regard to this, it may be observed that there are special seasons for different items of work falling under this wide sub-order. The more important of these in the State are putting up fences, thatching houses, cleaning the tanks, turning the sod of the cocoanut gardens, husking the cocoanuts and carrying loads. Sometimes persons, who engage themselves in these occupations, also plough or dig the fields, harvest the crops, and water fields or gardens. As with the change of season, they take to other pursuits, they cannot be classed as agricultural labourers, of whom there are special classes in the population. Similarly in respect of other callings mentioned above, persons engage themselves in this or that work according to the demand of the hour. The figures under transport and storage seem to have suffered a little by this.

The 'Indefinite and Disreputable Occupations' are the means of subsistence of 918 persons. Among actual workers, 123 males and 112 females could not specify, or were uncertain about their means of subsistence, while 191 males and 53 females have been classed under group 509 'disreputable', being 'witches, wizards, &c.'. As need only be expected, there has not been much candour in the return of occupations under sub-order 77.

INDEPENDENT.—The last Class comprising all those, whose means of subsistence are independent of occupation, numbers 6,457 persons, or .8 per cent. of the total population. The Order consists of two sub-orders, viz., 78, 'property and alms' and 79, 'at the public charge'. 'House rent', 'shares and other property not being land' support 2,009 persons, and 'educational and other endowments, scholarships, &c.' are the means of subsistence of 635, while 2,521 persons belong to the mendicant classes supported by alms, (not in connection with a religious order).

'Pension, civil, military and unspecified', is the support of 970 persons.

Prisoners of all descriptions number 297.

115. Actual workers and dependents.—We have elsewhere referred to the subject of workers and dependents and noticed some features of interest peculiar to this coast. The mean proportion of workers to dependents (46.5 to 53.5) differs considerably in the various callings, the degree of variation depending on the differing conditions of labour and employment, such as the supporting power of occupations, and the facilities afforded for women and grown-up children to take part in them. Occupations which are generally pursued by the poorer classes naturally contain a greater proportion of workers than dependents.

Actual workers are seen to be greatly in excess of dependents under 'Provision and Care of Animals' (79 to 21), 'Textile Fabrics and Dress' (67 to 33), and 'Personal, Household and Sanitary services' (62 to 38), and in a less degree under 'Indefinite and Disreputable Occupations'. Under 'Commerce', 'Metals and Precious Stones', 'Government Service', 'Transport and Storage', and 'Professions', dependents similarly outnumber actual workers, while 'Light, Firing and Forage', 'Earthwork and General Labour', 'Drugs, Gums, Dyes, &c.', 'Agriculture', and 'Food, Drink and Stimulants', exhibit varying degrees of approximation between dependents and actual workers, as will be seen from Subsidiary Table I.

116. Occupation of females.—Subsidiary Table VIII shows that of the total males, 2,30,944, or a little over one-half, and of the total females, 1,46,847, or a little over a third, are actual workers. The mean percentage of female to male actual workers is nearly 64. In the Orders in which all the harder and more intellectual and complex callings preponderate, men considerably outnumber women, as in 'Transport and Storage', 'Provision and Care of Animals', 'Administration' and 'Defence', and 'Learned and Artistic Professions', while the ratio of female actual workers begins to rise in nearly the same degree, as the proportion of the more difficult and complex groups of occupations that enter into an Order, gets less and less, until at last in all the lighter, but not on that account, the less necessary, pursuits of life, women are considerably in excess of men, as in 'Textile Fabrics and Dress' and in 'Personal, Household and Sanitary Services', the percentage of female to male actual workers being 171 in the former, and 138 in the latter. Subsidiary Table IX exhibits much the same in detail for certain sub-orders and groups. In the making of rope, sack, net, basket, mat, &c., in the sale of toddy, of milk, ghee and butter, and in the lighter occupations under agriculture, women are far more largely employed than men, while the following groups of occupations are pursued by women almost to the complete exclusion of men,—manufacture of jaggery by hand, cotton cleaning, pressing, ginning, &c., rice pounding and husking, and thatch dealing.

117. Distribution of occupations in urban and rural areas.—The last four columns of Subsidiary Table I form the subject matter of the paragraph. Columns 6 and 7 bring out the contrast between town and country in the matter of occupations. In the chapter on the 'Distribution of the People', we saw the percentage of the urban population in the State to be about 10. This ratio is exceeded in 7 out of the 8 main Classes of occupations, and of these again, Government Service and Means of Subsistence Independent of Occupation show more than three times, and Commerce, Professions and Personal Services about double, the general ratio of the urban population as a whole, while Unskilled Labour not Agricultural and Preparation and Supply of Material Substances fall in the scale as compared with the above, the ratios being 17 and 13 respectively. Naturally enough, Class B, 'Pasture and Agriculture', is but very sparsely represented in towns. If, for obvious reasons, we leave out the occupations connected with agriculture, it will generally be found that only a few occupations show an urban ratio appreciably less than the average, and the more important of those in which this decrease is noticeable are coir, hemp and flax under 'Textiles', occupations connected with canework, matting and leaves, collection of minor forest produce, and earthen and stone ware. Comparatively speaking, service in non-domestic entertainment under 'Personal Services' is more eminently urban than other sub-orders in the Class. Again, tastes being more varied, and the population more cosmopolitan, in towns, most of the groups under 'Supplementary Requirements' are likewise eminently urban. Except under vegetable food, the difference in the distribution under 'Food, Drink and Stimulants' is not sufficiently marked as between town and country. In Class G, General Labour is seen to be more in requisition in towns,

while Earthwork is naturally more rural than urban. On the whole, the distribution of the population by occupation in town and country seems more or less to accord with the natural order of things. These comparisons are based on the ratios of actual workers in the various occupations in town and country viewed with reference to the relative proportion of the urban to rural population.

Columns 8 and 9 of the table show percentages of 'dependents' to 'actual workers' in urban and rural areas. The percentage of dependents to actual workers is 150 in towns, and 111 in the country. This is as it should be, for we have seen that occupations such as 'Government Service', 'Commerce' and 'Professions', which are characteristically urban, contain a relatively greater proportion of dependents than others.

118. **Comparison of the statistics of 1901 with those of 1891.**—In Subsidiary Tables VI and VII, the figures of the present census are compared with those of the previous one in respect of the occupations followed by the people as recorded on the two occasions. The variations in the figures of the two censuses appear so very odd and irregular that any attempt at comparing them is not likely to serve any useful purpose. At a glance they suggest only one inference, viz., that the record of either of the two censuses is inaccurate. In regard to the returns of 1891, the Superintendent, who had to write the Report, has himself observed that the statistics obtained did not seem to accord with general experience. The enumeration of occupations was to a great extent defective, and their classification uncertain owing to the entries in the schedules having been in most cases too general and indefinite to be duly arranged under the various groups, sub-orders, Orders, and even the main Classes as set forth in the general occupation scheme. With a view to obviate as far as possible the defects and difficulties noted above, and to prevent similar vitiation of the figures, the usual instructions to the enumerators were not only supplemented with a great deal of oral teaching amplified by specific illustrations, but they were also supplied with a vernacular translation of all the more important Classes and Orders with their sub-orders and groups on the lines of the General Scheme, with hints as to the particular castes, or classes of the population that usually followed the occupations shown therein—in consultation with my predecessor, who by the way was not responsible for the enumeration in 1891. While admitting that the enumerators may not have entered the specific groups in some cases, and without claiming absolute accuracy for the figures of the present census, it may be stated that they will in general be found reliable, at least as regards the main Orders and Classes of occupations, as the supporting power of the occupations, their distribution in town and country, and the proportion of actual workers and dependents among males and females in the various callings, seem to accord more or less with general experience. The scheme of classification adopted on the present occasion differs no doubt from the previous one in certain important respects, and while this may in some measure account for the variations, it is doubtful whether it serves to explain the difference in the several groups, sub-orders and Orders.

While half the population is returned as agricultural on the present occasion, only a little over a third was so classed in 1891, resulting in an increase of 57 per cent. under the Order. This abnormal increase is distributed throughout the sub-orders, as will be seen from the following statement:—

Agriculture.			1901	1891	Percentage of Increase.
Sub-order	10	Landholders and tenants*	206,156	156,102	+ 32.1
Do.	11	Agricultural labour	178,280	102,227	+ 74.4
Do.	12	Growth of special products	25,474	3,968	+ 541.9
Do.	13	Agricultural training, &c.	2,346	101	+ 2,222.7
Total..			412,256	262,398	+ 57.11

* This corresponds to sub-order 10, 'Interest in Land' in the scheme of 1891. In this sub-order, 76,517 persons were grouped under 'agriculture unspecified.'

While the increase under 'agricultural labour' can be satisfactorily accounted for by the inclusion in 1891 of a large number of agricultural labourers under 'general labour', the variations in respect of the remaining sub-orders are inexplicable. Let us now consider the groups relating to agriculture compared in Subsidiary Table VII. The radical difference in the principle of classification adopted on each occasion, and the return in 1891 of about half the population included in sub-order 10 under 'agriculture unspecified', may partly account for the enormous variations in the number of landlords and tenants,—cultivating and non-cultivating. But the extraordinary percentages of increase in the groups relating to the growth of special products again are inexplicable. Persons supported by 'coffee plantations' amount to 1,933 in 1901, against 94* in 1891, though the area under coffee cultivation has remained almost the same, viz., 8,000 acres. The corresponding figures for betel and arecanut growers are 4,182, and 66, and for cocoanut growers 19,027, and 2,720. In the occupation table of 1901, there are 7,622 persons classed as boatmen, as against 3,720 in 1891, showing an increase of 105 per cent. in ten years. Fishermen and fish curers recorded at the present census are 12,594; the total number of persons so entered in 1891 was 6,030, so that there appears to be an increase of 109 per cent. in the decade. Fish dealers likewise show an increase of 239 per cent. In groups 100–1, oil pressers and sellers, there is a decrease of 62 per cent. due in all probability to the opening of a few power mills, which have naturally driven from the field many who made a living by their country mills. Groups 131–2, toddy drawers and sellers, show a decrease of nearly 19 per cent., perhaps on account of the greater restrictions imposed upon farms by the contractors. Order VI, 'Personal, Household and Sanitary Services' with 17 per cent., is the only Order that approaches the normal rate of increase. But here again we meet with groups, the figures of which loom large. The Orders, that show decrease worth noting, are 'Earthwork and General Labour', 'Light, Firing and Forage', 'Commerce', and 'Drugs, Gums, &c'. It is unnecessary to go on with these comparisons any further. As we said, it is impossible to find satisfactory explanations for many of the variations, increase or decrease. They are, however, of no real significance, as there have been few economic changes of importance during the decade.

119. **Statistics of combined occupations.**—While the statistics relating to the principal callings pursued by the people may be taken to be fairly accurate, the attempt to obtain information in respect of subsidiary occupations has not been attended with the same degree of success. The figures of partial agriculturists are perhaps the least satisfactory part of the return. As will be seen from subsidiary Table X, the total number of persons returned as such is 1,777, being only .9 per cent. of the total actual workers under all non-agricultural occupations. People here are certainly not less inclined to take to some agricultural pursuits conjointly with their principal occupations than in other parts. The number of persons in the service of the State who have agricultural interests is considerably more than 45, the number so returned in the schedules. There is however one important feature to be noted in connection with this. Those that have some Government employment consider their connection with the Government service, however subordinate their position may be, as being more honourable than with others, and often return that as their sole means of livelihood, even though they may have better incomes from other sources, agricultural, industrial or commercial. Among those following Marumakkathayam, such interests, more especially agricultural, being of a coparcenary nature, Government service is more often returned than other means of livelihood. In several cases, the enumerators

* This figure does not evidently include labourers and other subordinates in coffee plantations, who do not seem to have been separately classified.

are quite satisfied with this information to fill up the column, and generally their curiosity does not go further. Similar examples of understatement in this respect will be found among money-lenders in the Order of 'Commerce', pleaders, in that of 'Professions', and artisans in the 'Industrial' population. Amongst the above groups and many others, larger numbers combine some form of agriculture with their special callings than are brought into the record. Defective as the return of partial agriculturists is, the figures of Table XV-A are of some interest, as they bring out some characteristic phases of the combination of occupations in the State. Nine principal occupations have been selected, and against each of these are shown the total actual workers and dependents, and the subsidiary occupations pursued by the actual workers. Of the landlords, about 480 persons have non-agricultural occupations, of which money-lending transactions seem to be the most highly favoured, the number engaged in the business being 256. The next highest number is 38, which is seen in the kindred pursuit of general merchandise. Fifty persons are engaged in the groups relating to religious and quasi-religious functions, and more than half that number in the remaining groups under the Order of Professions, while 25 are employed in clerical establishments. One landlord appears as a cultivating tenant, and another is among the non-cultivating. Nine serve as menials, while six are more respectably connected with the estates of other landlords as their agents or managers. A few appear as grain and pulse dealers, oil pressers, and rice pounders. There are again among them four persons classed under general labour, and one in the group 'disreputable'. None of these figures need necessarily be mis-entries. On the other hand, they are statistical illustrations of our every day experience. Several of them represent landlords, who are over head and ears in debts, and who, now belonging to the class but in name, eke out a living by working in less respectable callings, but are anxious at the same time to have their traditional relation with land placed on record as their main occupation.

Cultivators who form the largest section of the population return also the greatest number of non-agricultural pursuits. Like the landlords, they seem to prefer most of all the commercial occupations of money-lending and general merchandise. Of about 5,300 persons among them that have subsidiary occupations, 847 are money-lenders, and 480 are general merchants. It is noteworthy that agricultural classes, pursuing money-lending as a subsidiary occupation outnumber those who follow it as their principal business. These statistics suggest the following observations on a question of some importance, and they are amply corroborated by general experience. The majority of money-lenders being rich ryots and landlords, agricultural indebtedness is to a corresponding extent confined to those who have real interest in land. Among these, there may, of course, be persons who having once pursued money-lending as their principal occupation and acquired in course of time some interest in land, have now returned agriculture as their main occupation, continuing at the same time money-lending as a subsidiary occupation. But the number of persons of this class is limited. The transactions of professional money-lenders are largely with merchants and shopkeepers. It is only as a last resource that the needy ryots resort to them. Being generally foreigners and keen men of business, they are approached by the simple ryots with fear and misgiving. Money-lenders belonging to agricultural classes are of all castes, and their rates of interest are generally less hard than those of hundi merchants. Other important combinations of the occupation under review are with toddy drawing and selling, sale of chewing materials, pressing of oil, dealing in grain and pulse, and with some other groups under food, drink and stimulants, then with general labour, native medicine, clerical and menial services. There are very few groups, from which cultivators are entirely absent. Other occupations selected do not present any remarkable features of interest.

120. **Occupation and caste.**—We have seen that caste has flourished most luxuriantly on this coast, and that the differentiation has been carried on with a degree of elaboration that has hardly any parallel elsewhere. Subsidiary Table XI has been compiled only for certain selected castes, but it reflects with sufficient clearness the practical economic life of the society and the partially occupational basis of caste, which we have traced to the double source of race and occupation. The ancient customs and institutions of the land subsisting with greater or less vitality, the various castes, as we have elsewhere shown, socially remain almost in the places assigned to them ages ago. In respect of occupations, few, if any, of the castes are now seen as being bound to any particular calling by which they live, nor were they perhaps at any time so exclusively bound. Interest in land, or some occupation or other connected with agriculture, has been a source of livelihood to most castes that have other traditional occupations. Besides being landlords, the different groups of Nambùdris have most of them distinct functions to discharge, and tradition similarly assigns complex callings to several other castes. But as only a few families and individuals of a caste are so circumstanced, this fact of complex functions may be ignored, and we may confine our attention to the predominant occupation of a caste, assigned to it by tradition and generally implied in its current appellation.

The movement of the groups from their traditional moorings is regulated by a variety of circumstances, the most important of which is the supporting power of the occupations. The Nambùdris or Malayali Hindu priestly class and the Ambalavasis or temple servants represent two communities, each divided into groups upon a system of religious functions, and owing to the continuance of these functions, such systems of occupations have had a prolonged existence. It is instructive in this connection to institute a comparison between the Nambùdris and the Tamil Brahmans. The latter are found in almost all walks of life, having overflowed the limits of their traditional occupation in all available directions. These and the Konkani Brahmans form here, as do their brethren elsewhere, two prosperous communities full of enterprise and activity. They have indeed each gone through different social experiences and arrived at different practical conclusions, while the Nambùdris, hampered by the traditions of the past, have yet to recognize that matters relating to economics are 'a body of practical expedients to be amended from time to time'. As we have said elsewhere, they have not as yet begun to feel the pressure of material wants. But though their material existence has been so far agreeable and may not in the near future become insupportable, there are indications that it is gradually ceasing to be agreeable to the extent it used to be. Their economic existence is practically in a state of numbness and inactivity, and in other respects too, they present few of the characteristics of a progressive community. The faculties of this superior race have been so far of little practical use to the progress of the Malayalis as a nation in modern times, but, if, as of yore, their energies had been diverted into proper channels, a sensible addition would have been made to the intellectual wealth of the Malayali community, which would have reacted with effect in the sphere of material advancement.

Recognition of function in relation to caste is least possible in the case of high caste Nayars. As a relic of former times, we find that the small force of Infantry (the Nayar Brigade) maintained by the State still goes by the name of the ancient military caste of Kerala. Aristocratic military leaders of the feudal ages, who then derived their income chiefly from landed property, all appear in an enfeebled state in these times of uninterrupted peace and tranquillity. Some of them are almost penniless, and while a few families keep up their ancient position, most of them have lost their prestige and influence. Besides the governing and military classes, there are among Nayars sub-castes of potters, weavers,

oil-mongers, copper-smiths, &c. Not only are none of these castes found engaged in any of these industries, but they even consider it a disgrace to be known by their traditional callings. Hence it is only natural that they are not seen in great numbers under industrial and commercial groups. There are again some classes of Nayers who are to do personal services to the Nambùdris or to their own community, but the tendency has been to discontinue these services and take to other and more respectable callings. The community muster strong in the order of agriculture as occupiers and cultivators of land. Their partiality for agriculture and their reluctance to take to manufacture and commerce are in harmony with the sentiments generated by feudalism and caste, and with the rigid conservatism which marks the mass of the society in so many forms. They are well represented in the civil service and professions, as in the race of progress, they march at the head of the Malayali community. Contrasted with the Nayers are the Native Christians, who with their eminent practical genius, skill and ability, lead the van in the industrial occupations, and compete with the Tamil Brahmans in quasi-commercial callings. Not being bound to any traditional occupation, they are found in all walks of life. Owing to the distinctions of caste, the different groups of Nayers still remain as incohesive elements, while, in spite of the difference of sects, there is among Christians much coöperation and union. Among the Eurasians in the State, there is an appreciable proportion having some vested interest in land, and while there are a few in the civil service of the State, and a few others again in the learned and artistic professions, the majority of them are engaged in industrial pursuits. Like the Native Christians, the Jonaka Mappillas take kindly to industrial and commercial occupations, but lag behind them in all intellectual callings. The Kudumi Chetties, who came here originally as the personal servants of the Konkanis, have almost transformed themselves into a labouring class, and they are found well represented in all occupations which demand an active life of physical exertion, earning comparatively more wages than other classes of labourers. The Kaduppattans, a purely local group, appear among those least touched by the spirit of progress. Their traditional calling of making and selling salt has long ceased to be a local industry, and they have been mostly occupiers and cultivators of the soil. The numerous body of Iluvans, with the traditional occupation of toddy drawing and selling, seem, by choice as well as by pressure, to have from the first taken to agriculture, general labour, and some minor industrial occupations. As for the rest, the low caste Nayers (the barbers and washermen), the Kammalans (the artisan classes), the Valans (fishermen and boatmen), the Pulayans, Paraiyans, &c., (the agrestic serfs of old), and most of the intermediate castes that have not been brought into the Table, are all more or less rigidly tied to their respective time-honoured trades and pursuits.

121. **Summary and conclusion.**—The fundamental condition of the social union obtaining among Malayali Hindus is based upon the supremacy of the Nambùdri Brahmans, and on the interest of religion. In respect of occupations, the Nambùdris from the circumstances of their colonization seem to have hit at the outset upon a self-sufficing state, political and economical, no less than social, in order mainly to protect and preserve themselves from unnecessary contact with foreign populations. In a land with abundant natural resources and inhabited by classes competent to supply the material wants of man, they found it easy to arrange the economic life of the community just as they wished, and seem to have tried from the first to base the system on an invariable foundation. While they pursued the learned and artistic professions, and the Nayers were generally entrusted with the tasks of war and protection, other groups in the population already enumerated, the mechanics, the artisans, the immediate cultivators of the soil and others, supplied the different wants of society. The system became organized as a fully

developed theocracy, 'the classes or castes maintaining the degree of division of labour, which had been reached in early periods', with the sacerdotal caste having the regulation of life in most of its departments. In a word, under special ethnographic and territorial conditions, a system of social economy was adopted carrying with it a notion of fixity and self-sufficiency. Though it settled the conditions of life, we know that the land was not for long let alone by foreigners, and consequently, notwithstanding the geographical isolation, articles from foreign parts began to come in from very early times, and steadily continued to pour in with the increased activity of immigration, which gradually tended to affect the economic basis of society. The wants of society outgrew what used to be supplied by indigenous resources and labour. Few arts and industries have however found their way from elsewhere and gained location here, nor has any caste ever risen to the situations called into existence by the changing order of things; on the other hand, there has been throughout a tendency to yield in the struggle for existence in economic matters, so that, instead of development, we notice successive phases of decline and deterioration in the pursuit of their respective industries by indigenous castes. They were perhaps destined to meet with this vicissitude from the first. The castes engaged in the immediate prosecution of industries were, as they still mainly are, destitute of intellectual culture, and naturally enough, the industries have remained in the crude and undeveloped state, in which they were in very early times. Moreover, as they have been pursued mostly by low castes, there has prevailed among the higher orders a contempt for such occupations. The Nambùdris of early times might indeed be presumed to have given some thought to the theoretical study of industries, as they had in some measure to furnish the various classes with their traditional stock of conceptions to supply their own peculiar wants. But, in course of time, they have by degrees left off even that partial association with such occupations. Most of the orders immediately below them also have extended but a feeble hand of support to the labouring castes, who under a theocracy were naturally regarded more as means to the ends of society than as its members. After the decay of Brahman supremacy in political matters, feudalism, which took definite shape with the establishment of monarchy (that is, after the advent of the Perumàls), also worked against the growth of freedom and collective life, by the government becoming practically vested in caste, class or local chieftains. In fact, it became grafted on to the caste system with its complicated fetters and restrictions, and tended to intensify the isolation of the groups and to perpetuate in particular the degradation of the lower orders. Whatever advantages caste in its relation to occupation might have had at a certain stage of development in giving regularity, certitude and tranquillity to society, it rendered the industries practically stagnant. As for feudalism, it no doubt suited the warlike circumstances of the times, but, when its historical function disappeared, the rank and file of the military orders did not direct their energies to industrial arts and commerce, for they regarded these as unworthy and demeaning. Nor could they, even if they had wished, have achieved much success, for the trade of the country, both internal and foreign, had long before fallen into the hands of foreigners, so that after the great political change, which marked the close of the 18th century, they concerned themselves with their ancient pursuit of agriculture, and became at the same time devoted aspirants to offices under the new *regime*. Thus, when feudalism died hard before the dawn of the last century, among the general body of the people social and economic ideas did not liberate themselves from its influence, or from caste fetters. The result has been that, of the three great spheres of human activity—agriculture, manufacture and commerce—agriculture has been almost the only means of livelihood of most of the Malayali castes, and we mark among them the phenomena characteristic of an agricultural community, *viz.*, 'stagnation, want of enterprise, and the maintenance of antiquated prejudices'.

In modification of these conditions, several influences have been at work since the opening of the present epoch. In the chapters on 'Religion' and 'Education', we have indicated how the basis of thought and life is being gradually altered by the profound and far-reaching influences of the modern system of government and the spread of western culture. It has supplied two essential conditions of progress, which were wanting under the old *regime*—an effective central authority and a common medium of culture. Taking a very broad view of facts, progress is no doubt visible in many directions, but it has been notoriously partial through neglect of material interests. Paramount as the claims of agriculture are, there has been no improvement in the methods of cultivation, nor any increase in the variety of crops. The area under its operations has no doubt increased with the gradual growth of population, and this, coupled with the greater appropriation of natural products and their increased commercial value, has chiefly contributed to the material prosperity of the State. Wealth and progress depend again in a great measure upon commerce and industries, but the range of both of these still continues comparatively narrow. The Malayalis, especially the Hindu sections, are in this respect a long way off from the point reached by other progressive communities in India, and their historical antecedents will perhaps explain this circumstance. To them, public service has been so far the sole attraction. While its field is limited, the supply of qualified men competing to enter it is daily increasing.

In the above circumstances, it is gratifying to note among the rising generation of students a tendency 'to strike out novel and independent lines'. A few of them have gone out and are engaged in the study of technical arts which connect themselves with the hitherto neglected yet the most fruitful and effective factors of progress—commerce and industries. It is to be hoped that this tendency, now but weak, will grow, and in the long run become a normal habit, eradicating the prejudices respecting occupations so long potent in the history of the community. Side by side with this movement among the middle classes, the groups of labourers also, especially the artisans, must obtain a course of instruction in technical subjects. This, by stimulating their activity and developing their initiative, will renovate the indigenous industries, and redeem them from their crude and lifeless character, as the workmen become acquainted with the modern conditions of success in their various trades. The requirements of steady progress in these directions, however, call for some energetic action on the part of our leading men. The first generation of graduates, from the education they have received, the experience they have gained and the influence they have attained, are in a position to supply adequate guidance to the people in these matters. They have to mark the tendencies and demands of the times, and point to new vistas in various directions, so as to prepare and facilitate the 'transition to a new order of thinking and a new mode of proceeding in this all-important branch of sociology'. Their precept and example will have the further effect of drawing the attention of practical men with capital and influence to economic matters. As the prosperity of the country and the possibilities of advancement depend upon the many-sided development of its productive powers, men who are the intellectual and moral leaders of society must increasingly devote their attention to the investigation of the nature and extent of local resources and to their practical application, without entirely leaving the accomplishment of these aspirations to the spontaneous and unguided operation of individual inclinations. Progress in these directions may in its course help to effectuate the growing desire among the advanced sections for reform in other matters, as it is calculated to give rise to a new social sentiment within the limit of each occupation, and as occupations will come to be pursued by the various groups without being as much hampered as hitherto by the supposed exigencies of caste, society itself will, in course of years, come to be reconstituted on an entirely fresh and wholesome basis.

The subjoined note exhibits the important deviations from the Imperial Scheme adopted for Imperial Table XV of the State Report.

NOTE.—ORDER I.—The British Resident, Assistant Resident and their families are shown under sub-order 1. Though a Commissioned Military Officer, the Assistant Resident is included in this group in view of his position as a political officer. Their clerks and menials come under groups 3 and 4 respectively.

ORDER II.—Non-commissioned officers and privates forming the Resident's escort are shown under sub-order 4, group 12.

ORDER III.—With the approval of the Census Commissioner, the groups under sub-order 6, "Civil officers", have been changed as shown below:—

- 20a. Chiefs and their families.
- 20b. Managers, clerks, menials, &c.
- 21a. Darbar officers.*
- 21b. Clerical establishment.
- 21c. Menials and unspecified.
- 22. Officers, clerks and menials other than those of the Cochin State.

ORDER V.—Groups 36 to 40 have been modified as shown below:—

- SUB-ORDER 10.—36. Cultivating landowners.
- 37. Non-cultivating landowners.
- 38. Cultivating tenants.
- 38a. Non-cultivating tenants.
- SUB-ORDER 11.—39. Farm servants.
- 40. Field labourers.

ORDERS V AND VII.—Growers of arrow-root, tapioca, &c., are shown under group 53, while dealers in such articles are shown under 106.

ORDER VII.—Group 99, 'Makers of sugar, molasses and gur by hand', has been changed into 'makers of sugar, molasses, gur and jaggery by hand,' so as to include also makers of jaggery from toddy.

101a. Dealers in copra (dried kernel of the cocoanut) is an additional group opened in sub-order 18.

ORDER XVIII.—Group 408 has been modified into 'clerks and others' employed by middlemen so as to include Cash-keepers, peons, &c., employed by middlemen.

ORDER XIX.—To distinguish the State Anchal officials from those of the British Postal Service, group Nos. 433 & 434 in sub-order 61 have been revised thus:—

- 433a. State Anchal † office—Officers and superior staff.
- 433b. British Post office—Officers and superior staff.
- 434a. Anchal clerks, messengers, runners, &c.
- 434b. Post Office clerks, messengers, runners, &c.

The Telegraph Officers, Signallers, &c., of the British Service fall under group 435 or 436, as the case may be.

* ORDERS V, VI AND XX.—By reason of the special character of their duties, State Employés in the Forest and Sanitary Departments, and in the Learned and Artistic Professions, are shown under the respective Orders.

† 'Anchal' is the term used for the State Postal System.

SUBSIDIARY TABLE I.

General Distribution of the Population of the Cochin State by Occupation.

ORDER AND SUB-ORDER.	PERCENTAGE ON TOTAL POPULATION		PERCENTAGE IN EACH ORDER AND SUB-ORDER		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	Urban.	Rural.	Urban.	Rural.
1	2	3	4	5	6	7	8	9
I. ADMINISTRATION	01	..	37.68	62.32	..	100	..	165.38
1. Civil Service of the State	01	..	37.68	62.32	..	100	..	165.38
II. DEFENCE	..	..	71.43	28.57	..	100	..	..
4. Army	..	..	71.43	28.57	..	100	..	..
III. SERVICE OF NATIVE & FOREIGN STATES	1.11	45	39.31	60.69	34.24	65.76	193.18	134.22
6. Civil Officers	1.05	41	39.04	60.96	34.71	65.29	206.30	129.50
7. Military Officers	09	04	42.55	57.45	29.00	71.00	18.39	182.63
Total Class A. Government	1.15	45	39.34	60.66	33.90	66.10	193.50	134.01
IV. PROVISION AND CARE OF ANIMALS	00	47	78.88	21.12	5.87	94.13	105.31	21.88
8. Stock Breeding and Dealing	00	45	80.07	19.93	5.10	94.90	114.14	20.06
9. Training and Care of Animals	01	02	60.80	39.20	21.31	78.69	61.34	65.28
V. AGRICULTURE	50.77	22.51	44.34	55.66	2.50	97.50	249.68	122.36
10. Landholders and Tenants	25.89	8.16	32.14	67.86	3.31	96.69	382.63	205.28
11. Agricultural Labour	21.95	13.22	60.23	39.77	1.69	98.31	77.55	65.84
12. Growth of special Products	3.13	09	31.50	68.50	4.83	95.17	319.07	212.27
13. Agricultural Training and Supervision, and Forests	29	14	48.21	51.79	14.36	85.64	210.12	89.51
Total Class B. Pasture and Agriculture	51.37	22.98	44.74	55.26	2.57	97.43	242.82	120.36
VI. PERSONAL, HOUSEHOLD AND SANITARY SERVICES	2.61	1.62	62.14	37.86	20.08	79.92	61.06	60.91
14. Personal and Domestic Services	2.48	1.57	63.36	36.64	18.91	81.09	53.42	58.86
15. Non-Domestic Entertainment	08	03	41.48	58.52	69.57	30.43	114.20	202.60
16. Sanitation	06	02	36.01	63.99	34.94	65.06	217.24	156.48
Total Class C. Personal Services	2.61	1.62	62.14	37.86	20.08	79.92	61.06	60.91
VII. FOOD, DRINK AND STIMULANTS	16.75	7.79	46.51	53.49	14.89	85.11	135.96	111.56
17. Animal Food	3.02	1.16	48.30	51.70	10.44	89.56	125.77	104.86
18. Vegetable Food	6.20	3.38	54.57	45.43	19.73	80.27	103.86	78.18
19. Drinks, Condiments and Stimulants	7.53	2.95	39.12	60.88	11.53	88.47	203.59	149.19
VIII. LIGHT, FIRING AND FORAGE	23	11	47.21	52.79	14.47	85.53	84.80	116.37
20. Lighting	03	02	53.31	46.69	37.23	62.77	17.65	129.07
21. Fuel and Forage	19	09	46.22	53.78	10.18	89.82	131.08	114.70
IX. BUILDINGS	1.65	07	40.84	59.16	12.72	87.28	168.31	144.95
22. Building Materials	05	31	47.12	52.88	9.22	90.78	86.46	114.86
23. Artificers in Building	1.00	36	35.95	64.05	15.69	84.31	209.15	172.44
X. VEHICLES AND VESSELS	02	01	43.40	56.60	50.72	49.28	128.57	132.35
26. Ships and Boats	02	01	43.40	56.60	50.72	49.28	128.57	132.35
XI. SUPPLEMENTARY REQUIREMENTS	18	07	37.18	62.82	41.16	58.84	252.19	110.74
28. Books and Prints	06	02	31.23	68.77	54.43	45.57	323.23	99.22
29. Watches, Clocks and Scientific Instruments	01	..	30.56	69.44	81.82	18.18	216.67	275.00
30. Carving and Engraving	01	..	32.08	67.92	41.18	58.82	371.43	100.00
32. Music and Musical Instruments	..	..	..	100.00	..	..	..	..
33. Bangles, Necklaces, Beads, Sacred Threads, &c.	03	02	52.43	47.57	24.29	75.71	94.12	89.62

SUBSIDIARY TABLE I.

General Distribution of the Population of the Cochin State by Occupation.—(Continued).

ORDER AND SUB-ORDER	PERCENTAGE ON TOTAL POPULATION		PERCENTAGE IN EACH ORDER AND SUB-ORDER		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	Urban.	Rural.	Urban.	Rural.
1	2	3	4	5	6	7	8	9
XI. SUPPLEMENTARY REQUIREMENTS.—Continued.								
34. Furniture	05	01	27.08	72.92	72.12	27.88	238.67	348.28
35. Harness	..	..	72.73	27.27	..	100.00	..	37.50
36. Tools and Machinery	01	01	56.78	43.22	11.94	88.06	225.00	55.93
37. Arms and Ammunition	01	..	50.00	50.00	..	100.00	..	100.00
XII. TEXTILE FABRICS AND DRESS..	6.49	4.34	66.88	33.12	10.31	89.69	85.66	45.35
38. Wool and Fur	01	..	26.92	73.08	..	100.00	..	271.43
39. Silk	..	..	87.50	12.50	..	100.00	..	14.29
40. Cotton	86	49	57.33	42.67	30.61	69.39	52.95	83.90
41. Jute, Hemp, Flax, Coir, &c.	4.66	3.39	72.65	27.35	5.10	94.90	82.32	35.24
42. Dress	97	46	47.72	52.28	27.34	72.66	129.38	102.10
XIII. METALS AND PRECIOUS STONES	1.93	08	35.05	64.95	17.20	82.80	198.73	182.53
43. Gold, Silver, and Precious Stones	83	25	30.17	69.83	23.13	76.87	212.15	237.20
44. Brass, Copper and Bell-Metal	24	08	33.72	66.28	25.15	74.85	125.60	220.40
45. Tin, Zinc, Quicksilver and Lead	01	..	38.27	61.73	80.65	19.35	164.00	150.00
46. Iron and Steel	85	34	40.14	59.86	10.22	89.78	222.97	140.68
XIV. GLASS, EARTHEN AND STONEWARE	41	24	59.33	40.67	6.81	93.19	76.69	67.95
47. Glass and Chinaware	01	..	34.83	65.17	..	100.00	..	187.10
48. Earthen and Stoneware	39	24	66.61	33.39	6.92	93.08	76.69	65.85
XV. WOOD, CANE AND LEAVES, &c.	3.35	1.89	43.52	56.48	8.67	91.33	201.43	122.96
49. Wood and Bamboos	3.19	1.09	34.10	65.90	13.52	86.48	216.26	189.70
50. Canework, Matting and Leaves, &c.	1.16	81	69.41	30.59	2.12	97.88	74.10	43.42
XVI. DRUGS, GUMS, DYES, &c.	20	10	47.95	52.05	14.34	85.66	211.40	91.34
51. Gum, Wax, Resin and similar Forest Produce	12	07	56.04	43.96	7.87	92.13	170.00	71.17
52. Drugs, Dyes, Pigments, &c.	08	03	36.57	63.43	29.36	70.64	233.78	143.31
XVII. LEATHER	18	06	34.86	65.14	14.53	85.47	209.33	182.99
53. Leather, Horn, and Bones, &c.	18	06	34.86	65.14	14.53	85.47	209.33	182.99
Total Class D. Preparation and Supply of Material Substances	32.40	15.95	49.25	50.75	12.92	87.08	136.64	98.07
XVIII. COMMERCE	93	39	34.07	65.93	30.30	69.70	192.38	181.81
54. Money and Securities	37	12	33.15	66.85	13.27	86.73	214.73	210.44
55. General Merchandise	26	11	40.54	59.46	57.31	42.69	153.67	137.20
56. Dealing Unspecified	10	03	32.74	67.26	64.45	35.55	244.84	134.07
57. Middlemen, Brokers & Agents	20	07	34.05	65.95	45.50	54.50	221.74	170.30
XIX. TRANSPORT AND STORAGE	1.69	07	39.76	60.24	17.97	82.03	130.28	156.17
58. Railway	06	02	38.29	61.71	35.64	64.36	300.00	84.30
59. Road	58	20	34.41	65.59	12.59	87.41	159.74	196.10
60. Water	98	42	42.92	57.08	19.29	80.71	105.00	139.70
61. Messages	07	03	43.58	56.42	22.08	77.92	122.04	122.78
62. Storage and Weighing	01	..	13.33	86.67	..	100.00	..	650.00
Total Class E. Commerce, Transport and Storage	2.62	1.00	33.06	66.94	24.92	75.08	162.19	162.93
XX. LEARNED AND ARTISTIC PROFESSIONS	3.13	1.27	39.95	60.05	21.57	78.43	207.39	134.58
63. Religion	1.36	57	41.53	58.47	17.51	82.49	192.07	129.89
64. Education	59	24	39.53	60.47	20.87	79.13	219.79	132.68
65. Literature	15	05	36.83	63.17	36.77	63.23	285.37	105.32
66. Law	15	04	24.14	75.86	54.93	45.07	409.70	193.08
67. Medicine	47	15	32.65	67.35	18.68	81.32	204.74	205.63
68. Engineering and Survey	12	06	52.18	47.82	29.05	70.95	185.62	53.22

SUBSIDIARY TABLE I.

General Distribution of the Population of the Cochin State by Occupation.—(Continued).

ORDER AND SUB-ORDER.	PERCENTAGE ON TOTAL POPULATION		PERCENTAGE IN EACH ORDER AND SUB-ORDER		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDENTS TO ACTUAL WORKERS	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	Urban.	Rural.	Urban.	Rural.
1	2	3	4	5	6	7	8	9
XX. LEARNED AND ARTISTIC PROFESSIONS.—Continued.								
70. Pictorial Art and Sculpture, &c.	·01	·01	49·00	51·00	46·94	53·06	86·96	119·23
71. Music, Acting and Dancing	·32	·16	47·89	52·11	23·59	76·41	99·33	111·75
XXI. SPORT	·01	..	39·73	60·27	3·45	96·55	..	157·14
72. Sport	·01	..	39·66	60·34	4·35	95·65	..	159·09
73. Games and Exhibitions	..	..	40·00	60·00	..	100·00	..	150·00
Total Class F, Professions	3·19	1·27	39·95	60·05	21·52	78·48	207·28	134·66
XXII. EARTHWORK AND GENERAL LABOUR	5·76	2·72	47·15	52·85	17·47	82·53	124·07	109·54
74. Earthwork, &c.	·57	·30	52·40	47·54	8·57	91·43	88·57	90·80
75. General Labour	5·18	2·41	46·56	53·44	18·58	81·42	126·12	112·17
XXIII. INDEFINITE AND DISREPUTABLE OCCUPATIONS	·11	·06	52·13	47·82	14·20	85·80	150·00	82·00
76. Indefinite	·05	·03	59·34	40·66	25·53	74·47	130·00	47·13
77. Disreputable	·06	·03	46·74	53·26	3·28	96·72	300·00	107·63
Total Class G, Unskilled Labour not Agricultural	5·87	2·77	47·25	52·75	17·40	82·60	124·52	108·93
XXIV. INDEPENDENT	·80	·47	58·74	41·26	38·25	61·75	79·53	64·47
78. Property and Alms	·64	·40	61·98	38·02	33·73	66·27	84·24	49·67
79. At the Public Charge	·16	·07	45·46	54·54	63·51	36·46	65·57	214·76
Total Class H, Means of Subsistence Independent of Occupation	·79	·47	58·74	41·26	38·25	61·75	79·53	64·47
GRAND TOTAL	100·00	46·52	46·52	53·48	9·27	90·73	149·70	111·39

SUBSIDIARY TABLE II.

Distribution of the Agricultural Population of the Cochin State (Order V).

NATURAL DIVISION "WEST COAST" MADRAS STATES.		Population supported by agriculture.	Percentage of agricultural population to total population.	PERCENTAGE ON AGRICULTURAL POPULATION OF	
				Actual workers.	Dependents.
1		2	3	4	5
COCHIN	Urban	15,950	18·23	28·60	71·40
	Rural	396,306	54·70	44·97	55·03
	Total	412,256	50·77	44·31	55·66

SUBSIDIARY TABLE III.

Distribution of the Industrial Population of the Cochin State (Class D).

NATURAL DIVISION "WEST COAST" MADRAS STATES.		Population supported by industry.	Percentage of industrial population to total population.	PERCENTAGE ON INDUSTRIAL POPULATION OF	
				Actual workers.	Dependents.
1		2	3	4	5
COCHIN	Urban	39,618	45·23	42·26	57·74
	Rural	223,450	30·84	50·49	49·51
	Total	263,068	32·39	49·25	50·75

SUBSIDIARY TABLE IV.

Distribution of the Commercial Population of the Cochin State (Sub-orders 54-57 inclusive).

NATURAL DIVISION "WEST COAST" MADRAS STATES.		Population supported by commerce.	Percentage of commercial population to total population.	PERCENTAGE ON COMMERCIAL POPULATION OF	
				Actual workers.	Dependents.
1		2	3	4	5
COCHIN	Urban	3,032	3·47	34·20	65·80
	Rural	4,515	·62	35·48	64·52
	Total	7,547	·93	31·97	68·03

SUBSIDIARY TABLE V.

Distribution of the Professional Population of the Cochin State (Order XX).

NATURAL DIVISION "WEST COAST" MADRAS STATES.		Population supported by professions.	Percentage of professional population to total population.	PERCENTAGE ON PROFESSIONAL POPULATION OF	
				Actual workers.	Dependents.
1		2	3	4	5
COCHIN	Urban	6,833	7·81	32·53	67·47
	Rural	19,959	2·62	42·63	57·37
	Total	25,792	3·18	39·95	60·05

SUBSIDIARY TABLE VI.

Occupations by Orders in the Cochin State in 1901 and 1891.

ORDER.	POPULATION SUPPORTED IN 1901.	POPULATION SUPPORTED IN 1891.	PERCENTAGE OF VARIATION +, OR—
1	2	3	4
I Administration	60	88	+ 81.58
II Defence	14	363	— 96.14
III Service of Native and Foreign States	9,258	9,419	— 1.71
IV Provision and Care of Animals	4,882	1,253	+ 289.62
V Agriculture	412,256	262,393	+ 57.11
VI Personal, Household and Sanitary Services	21,197	18,075	+ 17.27
VII Food, Drink and Stimulants	136,026	87,291	+ 55.83
VIII Light, Firing and Forage	1,830	25,046	— 92.60
IX Buildings	13,410	8,231	+ 62.92
X Vehicles and Vessels	159	46	+ 245.65
XI Supplementary Requirements	1,490	1,051	+ 41.77
XII Textile Fabrics and Dress	52,733	36,975	+ 42.62
XIII Metals and Precious Stones	15,678	17,083	— 8.22
XIV Glass, Earthen and Stoneware	3,290	2,671	+ 23.17
XV Wood, Cane and Leaves, &c.	35,314	29,075	+ 21.46
XVI Drugs, Gums, Dyes, &c.	1,653	2,493	— 33.49
XVII Leather	1,480	1,443	+ 2.56
XVIII Commerce	7,547	13,496	— 44.08
XIX Transport and Storage	13,733	13,596	+ 1.01
XX Learned and Artistic Professions	25,792	20,201	+ 27.68
XXI Sport	73	675	— 89.19
XXII Earthwork and General Labour	46,761	161,177	— 70.99
XXIII Indefinite and Disreputable Occupations	918	6,231	— 85.27
XXIV Independent	6,457	4,579	+ 41.01
Total	812,025	722,906	+ 12.33

SUBSIDIARY TABLE VII.

Selected Occupations in the Cochin State in 1901 and 1891.

SELECTED OCCUPATIONS.	POPULATION SUPPORTED IN 1901.	POPULATION SUPPORTED IN 1891.	PERCENTAGE OF VARIATION +, OR—
1	2	3	4
27 Herdsmen	4,066	425	+ 856.71
36 Cultivating Landowners	6,566	16,418	— 60.01
37 Non-Cultivating Landowners	7,518	1,239	+ 506.78
38 Cultivating Tenants	181,877	33,452	+ 443.70
38 (a) Non-Cultivating Tenants	10,195	28,476	— 64.20
40 Field Labourers	177,048	101,563	+ 74.32
44 Coffee Plantations; Labourers and other Subordinates	1,909	94	+ 1,930.85
49 Betel and Arecanut Growers	4,182	66	+ 6,236.37
51 Coconut Growers	19,027	2,720	+ 599.52
60 Barbers	4,418	3,833	+ 15.26
61 Cooks	3,405	925	+ 268.11
64 Indoor Servants	3,851	1,883	+ 104.51
65 Washermen	7,762	6,759	+ 14.84
79 Fishermen and Fish Curers	12,594	6,030	+ 108.86
80 Fish Dealers	9,966	2,944	+ 238.52
97 Grain and Pulse Dealers	9,146	7,163	+ 27.68
100-1 Oil Pressers and Sellers	8,107	21,480	— 62.26
104 Sweetmeat Sellers	2,862	2,191	+ 30.63
123 Cardamom, Betel leaf and Arecanut Sellers	5,425	4,050	+ 33.95
124 Grocers and General Condiment Dealers & Staff	16,392	8,753	+ 87.27
131-2 Toddy drawers and Sellers	37,319	45,916	— 18.72
159 Thatch Dealers	1,444	1,079	+ 33.83
163 Masons and Builders	5,740	3,545	+ 61.92
272 Cotton Weavers; Hand Industry	5,634	6,371	— 11.57
290-1 Rope, Sacking and Net Makers & Sellers	36,655	25,475	+ 43.88
306 Tailors, and Dress Makers	3,644	2,827	+ 28.90
317 Workers in Gold, Silver and Precious Stones	5,744	4,722	+ 21.64
328 Workers and Dealers in Iron and Hardware	6,702	4,303	+ 55.75
336 Pot and Pipe-bowl Makers & Sellers	3,201	2,548	+ 25.63
344 Carpenters	17,782	13,741	+ 29.38
346 Wood-cutters and Sawyers	6,749	4,734	+ 42.56
347 Baskets, Mats, Fans, Screens, Brooms, &c., Makers & Sellers	9,191	6,878	+ 33.63
417 Cart Owners and Drivers, &c.	4,587	1,304	+ 251.76
429 Boat and Barge Men	7,622	3,720	+ 104.90
444 Priests, Ministers, &c.	3,389	2,720	+ 24.59
447 Church, Temple, Burial or Burning Ground Service, Pilgrim Conductors, Undertakers, &c.	6,076	4,950	+ 22.75
452 Principals, Professors & Teachers	4,691	2,506	+ 87.31
468 Practitioners without Diploma	3,311	2,511	+ 31.86
502 Road, Canal, & Railway Labourers	4,578	449	+ 919.59
504 General Labour	42,093	152,572	— 72.41
513 Mendicancy (not in connection with a Religious Order)	2,521	2,374	— 12.28

SUBSIDIARY TABLE VIII.

Occupations of Females by Orders in the Cochin State.

ORDER.	NUMBER OF ACTUAL WORKERS.		PERCENTAGE OF FEMALES TO MALES.
	Males.	Females.	
1	2	3	4
I Administration ..	23	3	13.04
II Defence ..	10	..	..
III Service of Native and Foreign States ..	3,397	242	7.12
IV Provision and Care of Animals ..	3,614	237	6.56
V Agriculture ..	109,576	73,210	66.81
VI Personal, Household and Sanitary Services ..	5,541	7,630	137.70
VII Food, Drink and Stimulants ..	36,414	26,848	73.73
VIII Light, Firing and Forage ..	519	345	66.47
IX Buildings ..	3,924	1,485	37.84
X Vehicles and Vessels ..	69	..	..
XI Supplementary Requirements ..	462	92	19.91
XII Textile Fabrics and Dress ..	13,006	22,262	171.17
XIII Metals and Precious Stones ..	4,801	694	14.46
XIV Glass, Earthen and Stoneware ..	1,131	821	72.59
XV Wood, Cane and Leaves, &c. ..	10,432	4,938	47.34
XVI Drugs, Gums, Dyes, &c. ..	529	266	50.28
XVII Leather ..	407	109	26.73
XVIII Commerce ..	2,202	437	19.85
XIX Transport and Storage ..	5,433	27	.50
XX Learned and Artistic Professions ..	8,859	1,446	16.32
XXI Sport ..	29	..	..
XXII Earthwork and General Labour ..	17,845	4,204	23.56
XXIII Indefinite and Dis-reputable Occupations ..	314	165	52.55
XXIV Independent ..	2,407	1,380	57.58
Total ..	230,944	146,847	63.59

SUBSIDIARY TABLE IX.

Occupations of Females by selected Sub-orders and Groups in the Cochin State.

SUB-ORDER OR GROUP.	NUMBER OF ACTUAL WORKERS.		PERCENTAGE OF FEMALES TO MALES.
	Males.	Females.	
1	2	3	4
SUB-ORDER 10.—LANDHOLDERS AND TENANTS.			
36 Cultivating Landowners ..	1,335	167	12.51
37 Non-Cultivating Landowners ..	1,250	198	15.84
38 Cultivating Tenants ..	46,706	14,460	30.96
39 (a) Non-Cultivating Tenants ..	1,657	484	29.21
Total Sub-order 10. ..	50,948	15,809	30.05
SUB-ORDER 11.—AGRICULTURAL LABOURERS.			
39 Farm Servants ..	607	90	14.83
40 Field Labourers ..	50,755	55,921	110.18
Total Sub-order 11. ..	51,362	56,011	109.05
SUB-ORDER 12.—GROWERS OF SPECIAL PRODUCTS.			
43 Coffee Plantations; Owners, Managers, &c. ..	17	..	..
44 Coffee Plantations; Labourers, &c. ..	641	1,002	156.32
49 Betel and Arecanut Growers ..	1,057	243	22.99
50 Cardamom and Pepper Growers ..	2	..	..
51 Coconut Growers ..	4,280	597	13.95
53 Miscellaneous ..	150	36	24.00
Total Sub-order 12. ..	6,147	1,878	30.55
SUB-ORDER 14.—PERSONAL AND DOMESTIC SERVICES.			
60 Barbers ..	1,455	674	46.32
61 Cooks ..	1,445	1,009	69.83
62 Door-keepers ..	2	..	..
63 Grooms, Coachmen, &c. ..	103	..	..
64 Indoor Servants ..	401	2,209	550.87
65 Washermen ..	1,757	3,486	198.41
67 Shampooers ..	38	27	71.05
68 Miscellaneous and Unspecified ..	54	92	170.37
Total Sub-order 14. ..	5,255	7,497	142.66
SUB-ORDER 17.—PROVISION OF ANIMAL FOOD.			
76 Butchers and Slaughterers ..	71	18	25.35
78 Cow and Buffalo Keepers, Milk and Butter Sellers ..	225	496	220.44
79 Fishermen and Fish Curers ..	5,180	445	8.59
80 Fish Dealers ..	2,561	2,778	108.47
81 Fowl and Egg Dealers ..	81	4	4.94
Total Sub-order 17. ..	8,118	3,741	46.08
SUB-ORDER 18.—PROVISION OF VEGETABLE FOOD.			
89 Oil Mills; Owners, Managers, &c. ..	6	..	..
90 Oil Mills; Operatives and other Subordinates ..	337	7	2.08
95 Bakers ..	31	17	54.84
96 Flour Grinders ..	3	1	33.33
97 Grain and Pulse Dealers ..	2,506	750	29.93
98 Grain Parchers ..	1	3	300.00
99 Makers of Sugar, Molasses, Gur and Jaggery by hand ..	8	476	5,950.00
100 Oil Pressers ..	1,886	592	31.39
101 Oil Sellers ..	632	164	25.95
101 (a) Dealers in Copra ..	697	37	5.31
102 Rice Pounders and Huskers ..	873	12,939	1,482.13
104 Sweetmeat Sellers ..	474	1,203	253.80
105 Vegetable and Fruit Sellers ..	416	43	10.34
106 Miscellaneous ..	1,392	1,980	142.24
Total Sub-order 18. ..	9,262	18,212	196.63
SUB-ORDER 19.—PROVISION OF DRINK, CONDIMENTS & STIMULANTS.			
122 Water Works; Watermen, &c. ..	34	1	2.94
123 Cardamom, Betel Leaf and Arecanut Sellers ..	1,677	200	11.93
124 Grocers and General Condiment Dealers ..	5,085	852	16.76
125 Opium, Ganja, &c., Preparators ..	75	..	..
126 Opium, Ganja, &c., Sellers ..	21	..	..
128 Salt Sellers ..	202	67	33.17
130 Tobacco and Snuff Sellers ..	214	12	5.61
131 Toddy Drawers ..	10,414	6	.06

SUBSIDIARY TABLE IX.

Occupations of Females by selected Sub-orders and Groups in the Cochin State.

SUB-ORDER OR GROUP.	NUMBER OF ACTUAL WORKERS.		PERCENTAGE OF FEMALES TO MALES.
	Males.	Females.	
1	2	3	4
SUB-ORDER 19.—PROVISION OF DRINK, &c.—(Continued).			
132 Toddy Sellers ..	1,284	3,727	290.26
133 Wine and Spirit Distillers ..	10	30	300.00
134 Wine and Spirit Sellers ..	3	..	..
135 Miscellaneous ..	15	..	..
Total Sub-order 19. ..	19,034	4,895	25.72
SUB-ORDER 22.—BUILDING MATERIALS.			
151 Brick and Tile Factories; Owners, Managers, &c. ..	1	..	..
152 Brick and Tile Factories; Operatives and other Subordinates ..	117	25	21.37
155 Brick and Tile Makers ..	429	7	1.63
156 Brick and Tile Sellers ..	117	8	6.84
157 Lime, Chunnam and Shell Burners ..	98	74	75.51
158 Lime, Chunnam and Shell Sellers ..	243	253	104.12
159 Thatch Dealers ..	161	950	590.06
Total Sub-order 22. ..	1,166	1,317	112.95
SUB-ORDER 40.—COTTON.			
271 Cotton Cleaners, Pressers and Ginners ..	1	668	66,800.00
272 Cotton Weavers; Hand Industry ..	2,337	496	21.22
275 Cotton Spinners, Sizers and Yarn Beaters ..	59	428	725.42
278 Cotton Dyers ..	3	..	..
Total Sub-order 40. ..	2,400	1,592	66.33
SUB-ORDER 41.—JUTE, HEMP, FLAX, COIR, &c.			
287 Rope Works; Owners, Managers, &c. ..	1	..	..
289 Dealers in Raw Fibres ..	461	41	3.89
290 Rope, Sacking and Net Makers ..	6,363	19,363	304.31
291 Rope, Sacking and Net Sellers ..	998	207	20.74
292 Fibre, Matting and Bag Makers ..	66	..	..
293 Fibre, Matting and Bag Sellers ..	10	3	30.00
Total Sub-order 41. ..	7,899	19,614	248.31
SUB-ORDER 42.—DRESS.			
300 Umbrella Makers and Sellers ..	626	251	40.10
302 Hat, Cap and Turban Makers and Sellers ..	1	..	..
304 Piece-Goods Dealers ..	838	94	11.22
306 Tailors and Dress Makers ..	1,228	704	57.33
Total Sub-order 42. ..	2,693	1,049	38.95
SUB-ORDER 50.—CANEWARK, MATTING AND LEAVES, &c.			
347 Baskets, Mats, Fans, Brooms, &c., Makes and Sellers ..	1,687	4,748	281.45
348 Comb and Toothstick Makers and Sellers ..	2	..	..
349 Leaf-plate Makers and Sellers ..	86	21	24.42
Total Sub-order 50. ..	1,775	4,769	268.68
SUB-ORDER 75.—GENERAL LABOUR.			
504 General Labour ..	16,105	3,495	21.70
Total Sub-order 75. ..	16,105	3,495	21.70
SUB-ORDER 78.—PROPERTY & ALMS.			
510 House-rent, Shares and other Property not being Land ..	439	318	72.44
511 Allowances from Patrons and Relatives ..	8	9	112.50
512 Educational or other Endowments, Scholarships, &c. ..	391	97	24.81
513 Mendicancy (not in connection with a Religious Order) ..	1,041	914	87.80
Total Sub-order 78. ..	1,879	1,338	71.21

SUBSIDIARY TABLE X.

Return of partial agriculturists in the Cochin State.

ORDER AND CLASS.	TOTAL ACTUAL WORKERS.	NO. OF PERSONS RETURNED AS PARTIALLY AGRICULTURISTS.	PER-CENTAGE.
1	2	3	4
I Administration ..	26	..	..
II Defence ..	10	..	..
III Service of Native and Foreign States ..	3,639	45	1.24
Class A: Government ..	3,675	45	1.23
IV Provision and Care of Animals ..	3,851	11	.29
V Agriculture ..	..	..	..
Class B: Pasture and Agriculture ..	3,851	11	.29
VI Personal, Household and Sanitary Services ..	13,171	90	.68
Class C: Personal Services ..	13,171	90	.68
VII Food, Drink and Stimulants ..	63,262	765	1.21
VIII Light, Firing and Forage ..	864	14	1.62
IX Buildings ..	5,409	26	.48
X Vehicles and Vessels ..	69	..	..
XI Supplementary Requirements ..	554	1	.18
XII Textile Fabrics and Dress ..	35,268	79	.22
XIII Metals and Precious Stones ..	5,495	32	.58
XIV Glass, Earthen and Stoneware ..	1,952	10	.51
XV Wood, Cane and Leaves, &c. ..	15,370	140	.91
XVI Drugs, Gums, Dyes, &c. ..	795	5	.63
XVII Leather ..	516	3	.58
Class D: Preparation and Supply of Material Substances ..	129,554	1,075	.83
XVIII Commerce ..	2,639	11	.42
XIX Transport and Storage ..	5,460	42	.77
Class E: Commerce, Transport and Storage ..	8,099	53	.65
XX Learned and Artistic Professions ..	10,305	164	1.59
XXI Sport ..	29	1	3.45
Class F: Professions ..	10,334	165	1.59
XXII Earthwork and General Labour ..	22,049	317	1.44
XXIII Indefinite and Disreputable Occupations ..	479	4	.83
Class G: Unskilled Labour not Agricultural ..	22,528	321	1.42
XXIV Independent ..	3,793	17	.45
Class H: Means of Subsistence Independent of Occupation ..	3,793	17	.45
Total ..	195,005	1,777*	.91

* This total does not include 410 persons having interest in rice land, and shown as partial agriculturists in sub-orders 12 and 13.

SUBSIDIARY TABLE XI.
Occupation and Caste in the Cochin State.

CASTE, TRIBE OR RACE.	PERCENTAGE OF ACTUAL WORKERS RETURNED UNDER																											
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26		
HINDU.	Traditional Occupations.	Total Actual Workers.	I Administration.	III Service of Native and Foreign States.	IV Provision and Care of Animals.	V Agriculture.	VI Personal, Household and Sanitary Services.	VII Food, Drink & Stimulants.	VIII Light, Firing and Forage.	IX Buildings.	X Vehicles and Vessels.	XI Supplementary Requirements.	XII Textile Fabrics and Dress.	XIII Metals and Precious Stones.	XIV Glass, Earthen and Stone ware.	XV Wood, Cane and Leaves, &c.	XVI Drugs, Gums, Dyes, &c.	XVII Leather.	XVIII Commerce.	XIX Transport & Storage.	XX Learned and Artistic Professions.	XXI Sport.	XXII Earthwork and General Labour.	XXIII Indefinite and Disreputable Occupations.	XXIV Independent.			
			Ambalavasi	3,129	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
			Brahman Malayali	1,760	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
			" Tamil	4,978	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
			" Konkani	2,449	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
			" Others	823	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
			TOTAL BRAHMANS	10,010	01	479	06	2611	674	1872	07	04	01	73	316	06	10	28	34	..	..	950	57	2198	01	82	24	566
			Iruvan	91,633	..	02	153	5161	96	2376	18	134	01	01	773	17	03	232	03	..	..	15	130	03	01	755	04	42
			Kadupattan	6,055	..	15	64	7929	117	806	33	42	..	01	02	..	..	..	07	18	..	12	79	167	..	671	08	30
			Kammalan	12,357	..	..	25	762	117	217	12	735	..	04	03	3038	..	..	4772	..	217	..	03	16	..	01	..	15
Kudumi Chetti	5,491	..	02	11	4498	204	2469	46	93	..	22	346	..	..	..	02	..	..	53	199	31	05	1881	..	71			
Nayar	41,765	..	496	79	6892	580	975	01	15	..	..	02	37	10	04	06	05	..	145	59	490	..	181	11	62			
Low Caste Nayar	9,230	..	03	37	1034	8579	142	..	..	..	..	..	..	..	..	..	03	..	28	40	102	..	28	03	..			
Pulayan	37,755	..	..	191	9021	17	78	18	32	..	..	..	207	..	..	51	..	..	..	02	02	..	372	02	08			
Valan	6,801	..	..	01	78	72	8400	..	06	..	..	..	663	..	..	15	01	..	03	287	19	..	390	12	53			
MUSALMAN.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
Mappilla (Jonakan)	..	..	17,181	..	10	53	3570	302	2535	40	32	03	17	712	24	18	492	09	35	50	429	157	02	808	11	105		
CHRISTIAN.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
European	..	..	27,741	..	741	..	1111	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..			
Eurasian	..	..	498	..	21	20	1265	221	1004	20	20	60	2470	1004	..	..	1767	..	261	1481	4815	..	..	..	741			
Native Christian	..	..	88,130	02	30	51	4233	202	1889	25	140	06	28	1734	00	10	324	12	71	241	268	157	..	669	02	73		

A short Note on midwifery as practised in the State by native midwives.

Midwives.—Just as the barber is recognized as an indispensable unit of the village organism engaged in ministering to the personal comforts of the men of the locality, the barber woman is recognized as the hereditary midwife of the village. She is not, however, the only midwife in a village, for midwives there are among all castes and creeds, and even among subcastes and sects. The barber woman does not generally attend to cases occurring among castes below her own, nor are her services engaged by all castes above her, so that there are midwives among Paradesi Brahmans, Nayars, Christians, Jonaka Mappillas and several others. These midwives are quite innocent of any scientific knowledge, nor do they go through any regular course of training. Their skill, if we may so call it, is empirical, being what has been acquired at the expense of their innocent patients. Their title to practice is, in many cases, based upon the number of children they have themselves had, or upon the number of cases in which they have assisted their elderly female relatives, who have similarly gained experience and established their reputation.

The methods pursued by them.—In well-to-do families, there is a room known as the 'confinement room' specially set apart for purposes of lying-in. This room is somewhat smaller than others, and is generally dark and ill-ventilated. With the slightest symptoms of labour pains, the patient is removed to the room by her female relatives, and the village midwife, whoever she be, is sent for. As soon as she comes in, and sometimes before her arrival, the abdomen of the patient is rubbed over with gingelly oil—where available, medicated oils are used—and this is sometimes accompanied with a hot water fomentation. She is then asked to walk about the room for a while. The patient is made to lie down on a mat on the floor, or to sit on a footstool, or a small bag of sand which is placed against the perineum, inclined backwards, and supported at the back by a female relative or friend. She is often made to hold herself on to a rope tied to a beam of the room, or roof of the house. Her female relatives and friends gather round, and the midwife seats herself facing the patient expecting the delivery every second. When the pains begin to get severe, the woman in labour is often asked to bear down and strain to assist the course of nature. A little musk, or a *Vayugulika* (a pill compounded of musk, several minerals and medicinal herbs), dissolved in a little warm water, is often administered to help the patient on. In ordinary cases, nature is allowed to have her own course, but in difficult cases such as the presentation of an arm, or leg, the exposed limb is pushed in, or a hot splinter applied to it in the expectation of its being drawn in, as at times happens. Delay due to any difficulties is often attributed to the woman being possessed, and not infrequently are offerings made to God, and among Hindus, the village astrologer and necromancer called in to prescribe propitiatory remedies, chiefly by way of offerings and charms. In some cases, the midwives use certain medicinal herbs supposed to possess some mystic potency or virtue to draw out the child. When all resources fail, a doctor is sent for, or the patient taken to the nearest hospital. In natural cases, the child is received by the midwife, who soon after anxiously catches hold of the cord, and keeps on shaking or pulling it slightly to facilitate the delivery of the placenta. In cases of unusual delay in the expulsion of the after-birth, she uses pressure on the abdomen, lest the placenta should hide itself somewhere in the system. Instances are not rare, in which this process gives rise to hæmorrhage. The general belief is that absence of profuse bleeding in normal cases is a bad sign, for it is thought that the blood will flow into the womb, or rush up to the head, and that the patient will be predisposed to constant attacks of menorrhagia, to avoid which she is often made to sit up or stand. When there is great difficulty in extracting the placenta, the throat of the patient is irritated, or some nauseating substance used to induce vomiting. After the delivery of the placenta, the umbilical cord, measured generally up to the chest of the child, is cut and tied with a few strips of an alkaline fibre called *Incha*. If the child be not quick, it is wrapped in a piece of cloth and rubbed all over. If it be quick, some male member of the house, or the father of the child sprinkles over its face a few drops of the water of a cocoanut, or cold water. This seems to be intended to excite motion. The child is then handed over to some elderly woman, who bathes it in warm water after being smeared over with powdered turmeric mixed up with the white of an egg. It is then given a few drops of the juice of *Brahmi* (*Clerodendrum Siphonanthus*), or of grapes mixed with water, or castor-oil with sugar, so as to assist excretions. The midwife herself attends to the mother, rubs her arms and legs, sometimes ties a twisted cord of cloth round her waist, and puts on the napkin with a warm plaster made of powdered turmeric mixed with cocoanut oil.