PREFACE.

This Report, which is the fifth of its kind, consists of four Volumes.

(1). The Report on the results of the Census.

(2). The "Imperial Tables"—so called from their forming part of the Imperial series—which give the statistics for the five Administrative, and the two Natural, Divisions.

[The Report with the Imperial Tables form Parts I and II of Volume XXIII of the All-India series.]

(3). The "Provincial Tables", which embody figures for the smaller administrative areas.

(4). The Administrative Volume, which details the methods and machinery employed in taking the Census and in tabulating and compiling the results.

Besides these four Volumes, a subsidiary booklet has been prepared, containing statistics of houses, population, etc., for the revenue and residential villages. In 1901, these particulars were printed as an annexure to the Provincial Volume. Now, in view to easier utilization by the several Departments concerned, it has been considered desirable to print them separately. The headings of information have also been recast and added to. The compilation and publication of figures for the Administrative Divisions constitute one of the new features of this Census.

2. Like that of 1901, the Report consists of twelve Chapters. There is the usual Introduction, which contains, in addition to an outline of the Census operations, a brief geographic and historic notice, intended to give the general reader an idea of the country whose Census it treats of. For the adequate appreciation of the distribution and movement of population, an account of the Administrative and Natural Divisions from the physical, economic and other points of view has also been inserted. (*Vide* Chapters I and II). As Mr. Gait has observed, "a Census Report is, in the main, a work of reference, and completeness is more important than brevity." This has been borne in mind, especially in the analysis of the statistics and in the exposition of the conclusions deducible therefrom.

In the Chapters on Religion and Caste, descriptive details are usually incorporated in abundance, and have, no doubt, their uses. But in spite of the most diligent accumulation of such materials, much substantial progress has not been achieved in the work of understanding the basic principles. The explanations advanced by Oriental scholars do not appear to have passed the stage of hypotheses, and in several cases, they are contradictory. In the belief that a contribution towards an enquiry into the deeper problems underlying may not be out of place, an attempt has been made in that direction as well.

3. In this connection, I wish to place on record my hearty appreciation of the services rendered to the Census by the Revenue Department under the various Tahsildars during the preliminary stages of enumeration and tabulation. My obligations are also due to the Division Peishkars and the Superintendent, Devikulam Division, who supervised and guided the Census operations in their

respective Districts, to the Conservator of Forests who directed the Cen- of the Forest reserves and the hill-tracts under his jurisdiction, and to the othe officers and private gentlemen for their very cordial assistance. I am also indebted to the Superintendent of the Government Press for the arrangements made for the timely supply of Census schedules, slips, etc., and to the Anchal Superintendent for their prompt despatch and safe delivery. The maps prefixed to the Report were printed under the direction of the Superintendent of Revenue Survey, to whom my thanks are due for the neatness of execution.

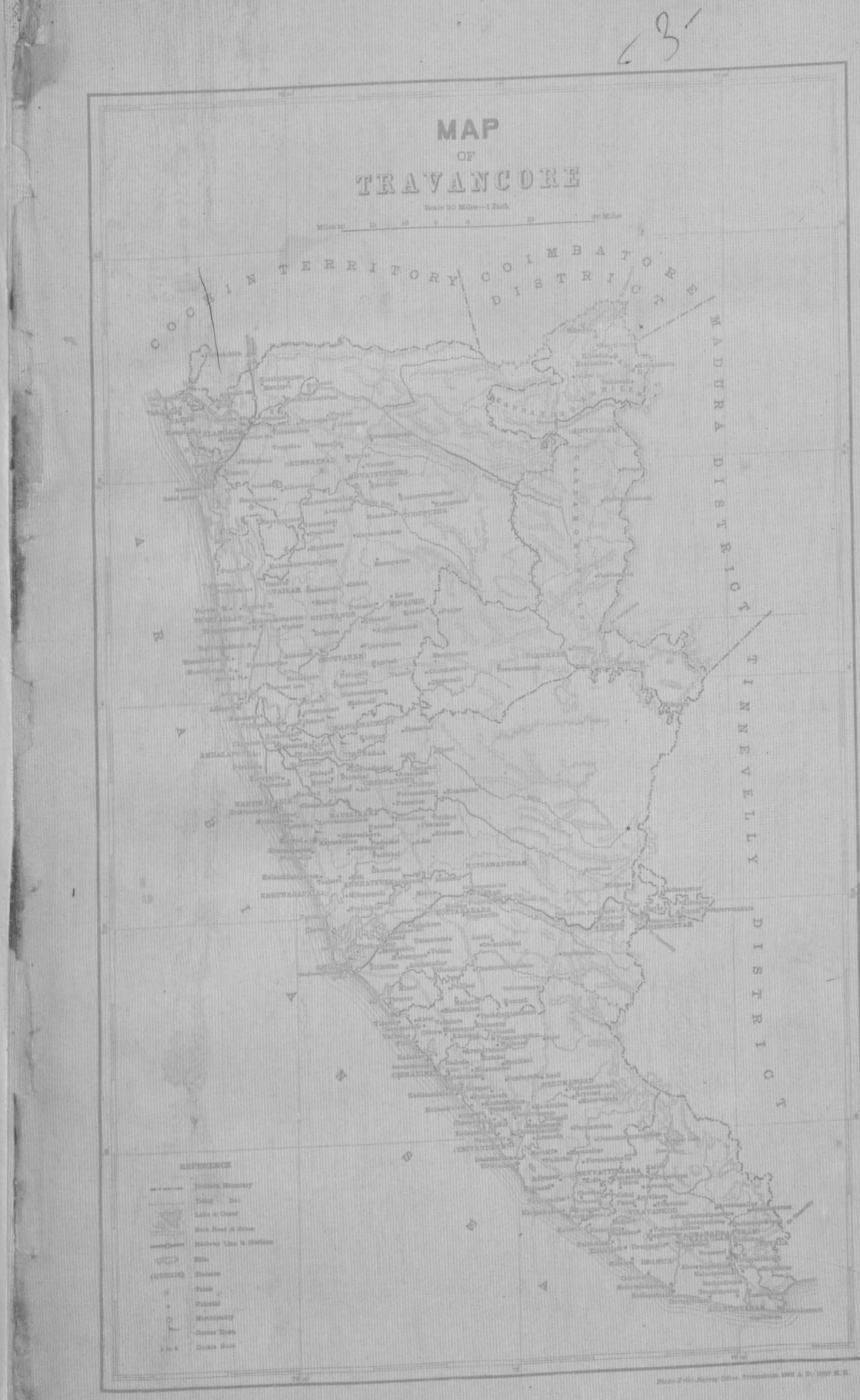
The Report is printed at the "Ananda Press", Trivandrum, and the care with which the work has been done deserves every praise.

4. The last, and not the least sincere, acknowledgment is fitly due to my Office. Except for a brief period at the outset, Mr. R. Ramalinga Aiyar, B. A., who acted as my assistant at the Census of 1901, was in responsible charge. The testimony I then recorded to his "calm insight into details, untiring industry and loyal devotion", has been fully confirmed. Mr. Ramalinga Aiyar is an officer of considerable steadiness of character, and possesses capacity and intelligence of a high order. I beg to commend his services for substantial recognition by Government. Mr. S. Sankaranarayana Aiyar, of the Educational service, was appointed as the Head Assistant in the Tabulation Office. His clear grasp of the several details, which one familiar with a large statistical office can alone realize, and his capacity for continuous hard work, have been of great value. He is also recommended to Government for special encouragement. Temporary clerks—Messrs. K. Govindan Nair, B. A., R. Sankarasthanu Aiyar and S. Nilakanta Aiyar—have also, by their good work willingly done, established a valid claim for consideration.

5. A Census depends for its success on a number of working conditions, of which finance and responsible guidance are among the most prominent. I indulge in no extravagance of language when I say that, in these respects, His Highness the Maha Raja's Government has placed me under the most abundant obligation.

N. SUBRAMHANYA AIYAR.

TRIVANDRUM, AUGUST 1912.



MAP
OF
PADMANABHAPURAM DIVISION

Scale 6 Miles=1 Inch

Miles 6 5 4 3 2 1 0 6 12 Miles

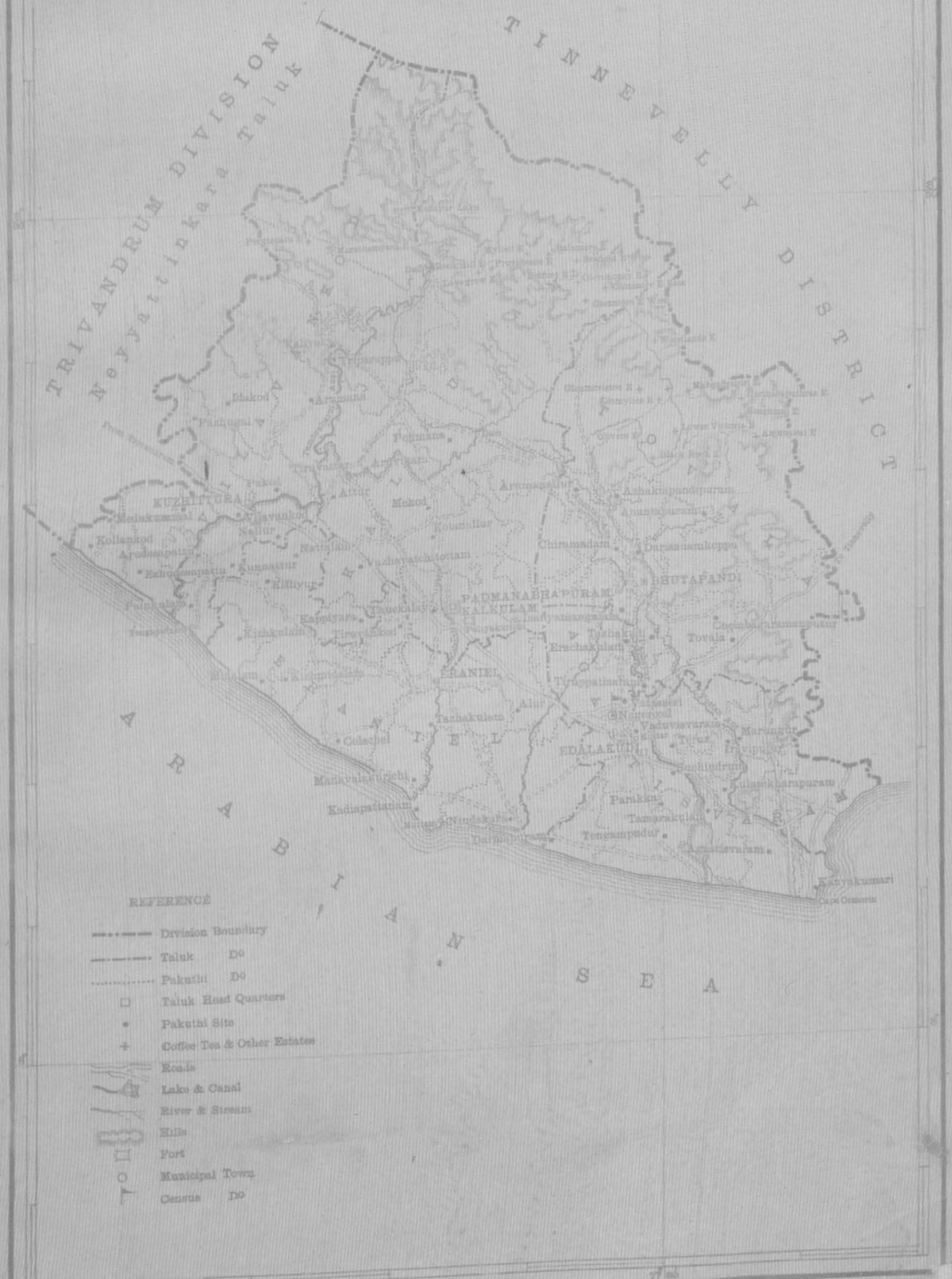


Photo-Print, Survey Office, Trivandrum. 1918 A. D./1087 M. E.

Reg. No 2

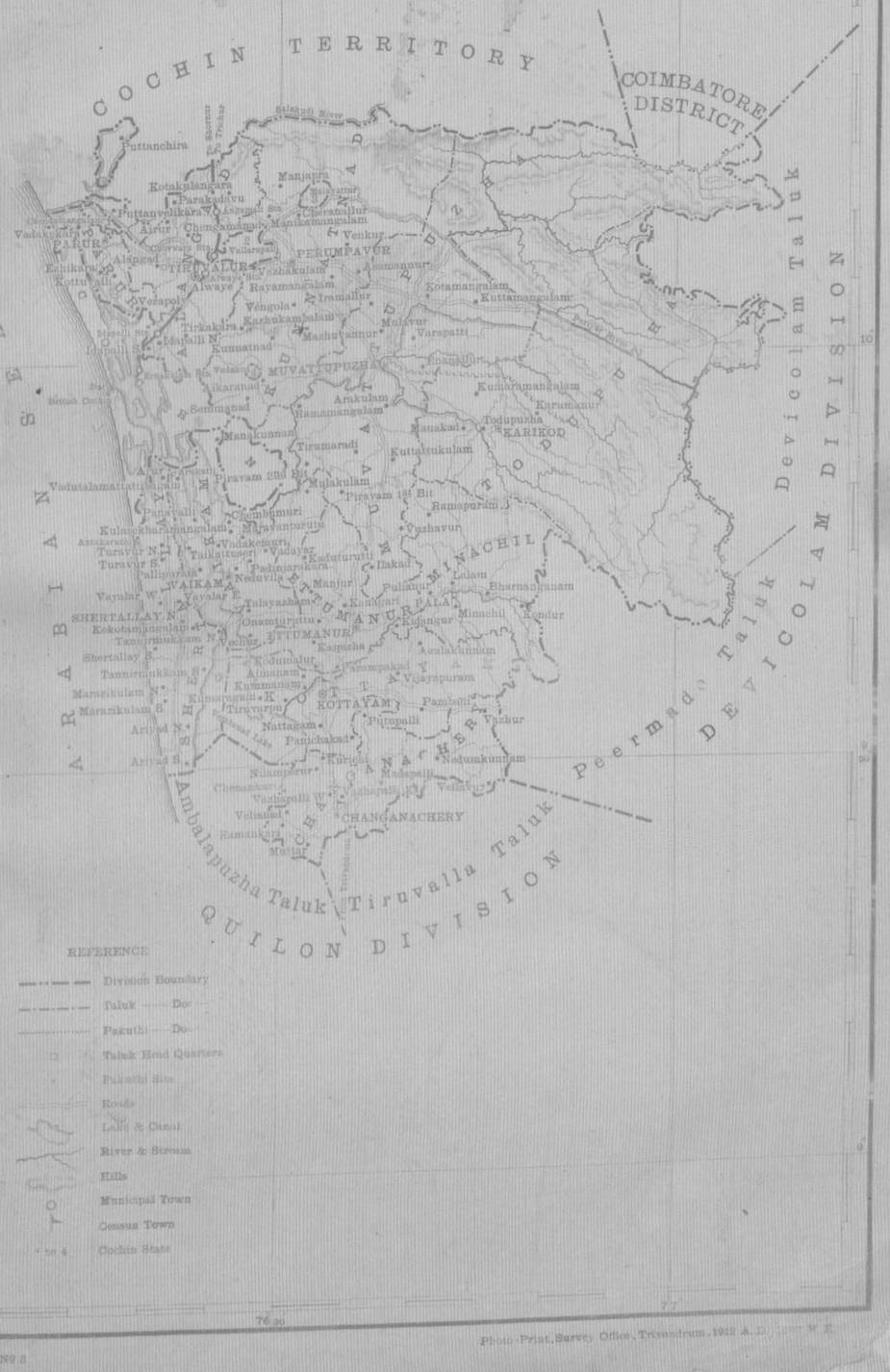
MAP
OF
TRIVANDRUM DIVISION
Scale 7 Miles = 1 Inch
Miles 7 6 5 4 3 2 1 0 7 Miles
QUILON DIVISION
Kottarakara Taluk
Pattanapuram Taluk
Quilon Taluk
TINNEVELLY DISTRICT
Vilavankod Taluk
PADMANABHAPURAM DIVISION
ARABIAN SEA
TRIVANDRUM
NEYYATTINKARA
NEDUMANGAD
REFERENCE
Division Boundary
Taluk — Do —
Pakuthi — Do —
Taluk Head quarters
Pakuthi Site
Other Tea & other Estates
Roads
Kayal (Lake) & Canal
River & Stream
Hills
Municipality
Census Town

MAP
OF
COLLON DIVISION

MAP
OF
KOTTAYAM DIVISION

Scale 12 Miles=1 Inch

Miles 12 6 0 12 24 Miles



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Reg. No. 3

Ref. N25.

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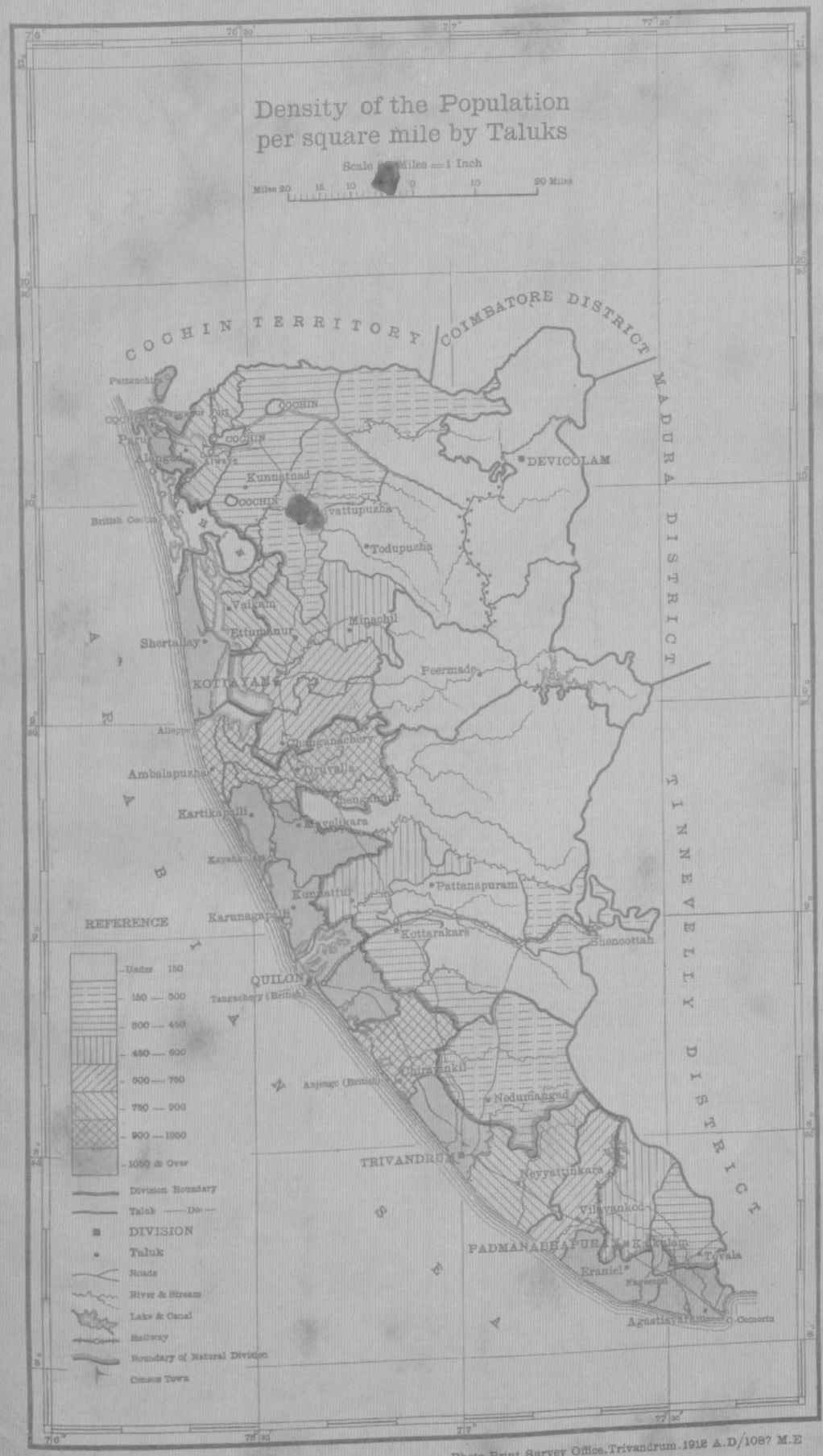
MAP
OF
TIRUVANNAMALAI TOWN
Portion of Thalaimalai Pakuthi
Portion of Thalaimalai Pakuthi
Portion of Kadampalli Pakuthi
Kadampalli Pakuthi
Portion of Manalurpettai Pakuthi
Portion of Anai Padai Pakuthi
Portion of Chengalamedu Pakuthi
Anchalmada Pakuthi
Portion of Kilnatham Pakuthi
Portion of Kilnatham Pakuthi
Kilnatham Pakuthi
Portion of Kilnatham Pakuthi
Portion of Kilnatham Pakuthi
Portion of



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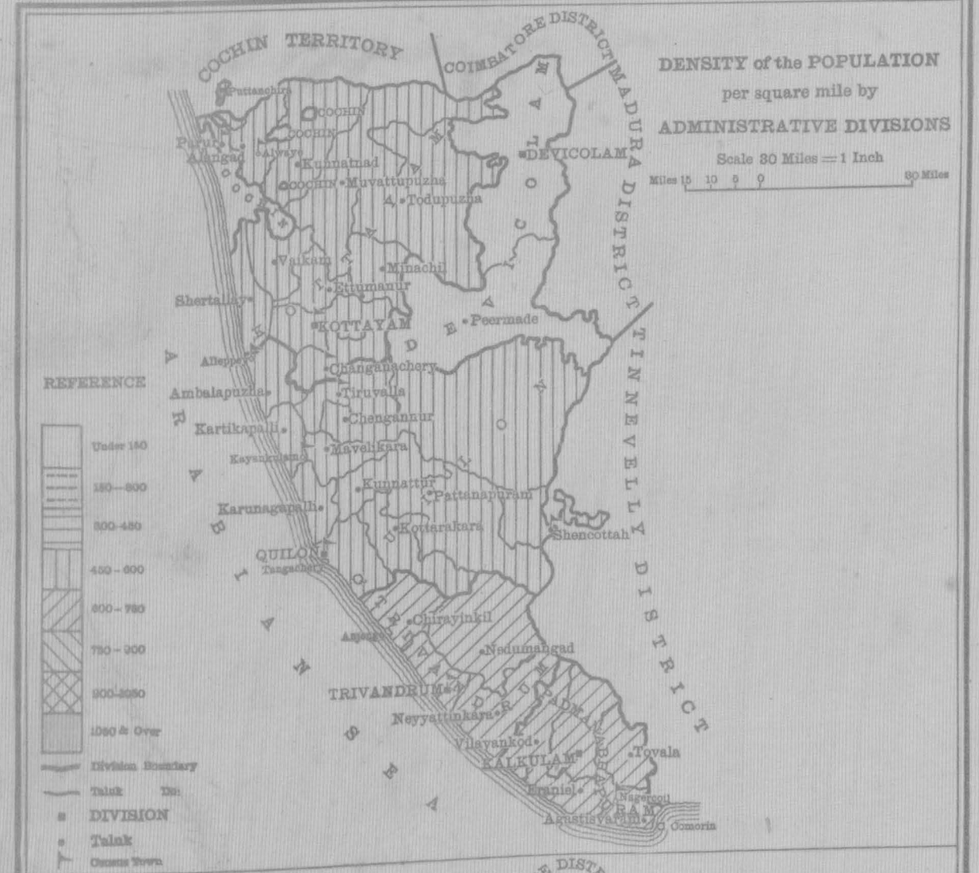

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REPORT

ON THE

CENSUS OF TRAVANCORE, 1911.

INTRODUCTION.

1. Descriptive and Historical.

Kērala.

An account of Travancore with which it is proposed to introduce this Report may well be commenced with a brief reference to the larger territory of Kērala, of which it forms a conspicuous member. With a romantic origin and a chequered history, with features diversified to a degree and with a population remarkable in its domestic organization and social polity, Kērala presents a chapter of surpassing interest in the story of the Indian continent. The majestic Western Ghāts, with its 'magnificent array *in echelon*' of mountain heights, flank Kērala on the east. The Arabian Sea, whose waves raise their silvery spray on a hospitable shore, lines it on the west. In the south, it touches the Indian Ocean at Cape Comorin, the headland of the Peninsula. Thus rock-bound and sea-girt, Kerala appears a world in itself. If diversity in nature brings enchantment to the view, nature here is picturesquely diversified: if nature's grandeur strikes the imagination and holds the observer in wondering thraldom, here nature is frequently grand——the countless buttresses of wooded spurs, the ranges of laterite hills, the vast expanses of ever-green forests, the confused jungles and the terraced slopes, the widening valleys and the broad table-lands, the rapid rivers and the thousand streams washing down a fertilising soil, the paddy flats embosomed by cocoanut groves, the winding reaches of gardens throwing a canopy of perpetual verdure over the habitations beneath, the extremely varied flora and fauna, the endless chain of backwaters radiant from beneath an encircling fringe of feathery palms, the beautiful coast line with its long stretches of sparkling sands, the mysterious mud-banks with their cones of mud and water bubbling up from below, the generally abundant rainfall, the uniform temperature and the comparatively healthy climate. Above all, as if to keep guard over the favoured creation, Nature has reared the mighty Sahyādri, whose serried ramparts force back the surcharged clouds in their career, to pour down their blessings on the earth below, and from whose lofty citadel she seems to enjoy the panorama thus unfolded—a panorama that embraces the entire Kērala in one comprehensive view.

Nor is the teeming population that occupies the land less interesting and noteworthy. First come the Hindus, and foremost among them stand the Nampūtiri and the Nāyar—the makers of Kēralean history and the moulders of Kēralean

civilization. In all India, they stand by themselves. The characteristic observances, the absence of sectarianism, the prescription of celibacy in the case of Nampūtiri males to all but the eldest son, the system among the Nāyars of inheritance through females, the almost universal prevalence of the post-nubile marriage of girls, the avoidance of coloured clothing and simplicity in food, dress and decoration, the quasi-military amusements, the unfailing hospitality, the gentility, the general reserve—these are a few of the features which still distinguish them from their congeners. Equally important with these communities are the Īzhava or the Tīya, the Pulaya or the Cheruman. They have been and are the salt of the earth. The habitual industriousness of the former is a remarkable feature, and, under the spirit of a new awakening, they are developing activities of a varied kind. Diverse forces are working to elevate the latter, whose condition, however caused, is one of small honour and low wages. From very early times, the population has been interspersed with other Hindu communities whose varied characteristics, social and personal, have continued with more or less marked local colouring. Side by side with the Hindus, are the Christians, the Muhammadans and the Jews, and all together present a remarkable commingling of races and religions. Each traces back its history to the most distant possible period. Everything appears so ancient in Kērala. The Jew wandered hither as early as the first century, if not earlier; the Christian received the Gospel from the hands of one of the Apostles of Christ; trade attracted the Arab even before his Prophet bade him go and spread his religion. Under the shade of an uninterrupted toleration, rarely paralleled in the history of the world, the several religions and communities have lived and developed these long centuries.

To turn to the origin of Kērala, orthodox belief has it that the land was uplifted from beneath the blue waters by the Vishnu Avatār, *Śri Parasu* Rāma, and granted to the Brahmans and other castes led in by him. Probably, in the most remote periods of geological time, there was a deep convulsion of nature—an earthquake or a volcanic action—and the earth heaved from her primeval bed and rose, as it were, a gift from the ocean, for man to inhabit and replenish. Whatever may be the verdict which future ages may feel called upon to pronounce, it would be conceded that, beneath the tradition, lies a substratum of historical truth. The theory is that the Aryans, overflowing the central table-lands of India and pressing against the Ghāts in their advance towards the south, saw this western sea-board spread before them. They entered and settled, and Kērala then blossomed forth to Indian view. But information is not available in regard to the events that marked the early history of the colony. One outstanding feature is noticeable, however, and that is, for centuries ancient Kērala appears to have had no political quiet. Now an oligarchy, then a protectorship, now an elective monarchy and then a rehearsal, perhaps, from the very beginning, Kērala appears to have been oscillating from one form of government to another with periodic uneasiness—a result that is generally traceable to the policy of changing systems, leaving working conditions alone. But it is not easy to pursue these turns of fortune and mark the vistas before and behind. Suffice it to note that, in the course of time, new powers arose from within and invasions from without became frequent. The disruption of Kērala began. The Chōlas, the Chēras and the Pāndyas, the Pallavas, the Chālukyas and the Rāshtrakūtas thronged the stage; the Kōlattiris and Zamorins swelled the scene. With the last of the Perumals, the curtain dropped on the political arena of Kērala. Travancore and Cochin emerged as independent kingdoms, leaving the rest of Kērala a hive of principalities to 'take arms against a sea of troubles' and, tossed about from Power to

Power, to finally pass a consolidated unit, safe and secure, under the direct sway of British Paramountcy.

Travancore.

2. It is hardly necessary to remark that Travancore is one of the premier Hindu States in India. A Royal dynasty traced to the highest antiquity has continued on the throne in unbroken succession and the country has never experienced the grip of foreign conquest even in the zenith of Muhammadan ascendancy. A geographical isolation, as complete as, if not more than, that of India as a whole, has contrived to maintain inviolate the independence of the State, to develop to the full the ethnic insularity of the people and to preserve undiminished the institutional peculiarities of the country. It is matter for regret that materials are not available to trace, from its early stages, the continuance of this unique position. But it may safely be said that the political disquietude which characterized the ancient history of Kērala seems to have been repeated in Travancore, though in a smaller compass, for a long time after its separation about the middle of the ninth century. For nine hundred years more, the history of Travancore was the history of an intermittent struggle with neighbouring potentates. The Chōlas in the eleventh, the Pāndyas in the thirteenth, the Kings of Vijayanagar and of Madura in the sixteenth and seventeenth centuries made attempts to engulf it and efface its individuality. The attempts, though successful for a time, proved futile in the end and the eighteenth century saw the State marching on its own war-path. This century was epochal in the history of Travancore for, with it, modern Travancore begins. The epoch was inaugurated by His Highness Mārtānda Varma with the warrior-statesman, Rama Ayyan Dalawa, and followed up by his successor His Highness Rama Varma, assisted by the 'great' Diwan Kesava Pillai(afterwards Rai Kēsava Dās). The former made Travancore as it now exists and ushered in an era of order and peace; the latter consolidated the State and cemented it in everlasting friendship and alliance with the British power. "Mārtānda Varma was one of those whom the world produces but at rare intervals. He was born to command and to conquer. He had the best of schooling—that of hardship. He had the best of teachers—foes. He was served by one of the ablest of ministers. Sully did not serve Henry IV of France more ably and faithfully than Ramaiyya did Mārtānda Varma."*

Ascending the Musnud in the year 1729, Maha Raja Mārtānda Varma first quelled the insurrections and rebellions within the country, and "ended the long tale of crime and bloodshed committed by the lawless band of Ettuvittil Pillamars and Madampimars who molested the land for a period of two centuries and more."He then started on his career of conquest. The Rāni of Attingal quietly resigned her sovereign authority. The taluks of Nedumangad, Kottarakara, Pattanapuram and Shencottah were taken over from the Kottarakara and Pantalam Rajas and annexed. The Rajas of Quilon and Kayankulam were also brought under subjection and their principalities added. The absorption of the territories of the chiefs of Ambalapuzha, Thekkumkoor and Vadakkumkoor followed soon, and in this career of territorial aggrandisement, the *coup de grace* was given by the final overthrow of the fugitive chiefs at the battle of Porakad. The putting down of further petty insurrections, the repulsion of an attack made by the Zamorin of Calicut and the extension of Travancore towards the east of the Ghāts summed up the rest of the military history of the reign. The flush of crowded victories and the overload of the spoils of war served, when peace returned, to turn a characteristically Hindu

* His Highness the late Maha Raja of Travancore (*Visakham Tirunal*)—1884.

Sovereign to the tutelary Deity of the Royal house. The country was not on firm ground, the State coffers were exhausted, internal disturbances had not quite ceased, and there was the added fear of complications with the trading nations of Europe. In such a critical juncture, His Highness deliberately resolved to merge the State in the Church. On the 17th of January, 1750, accompanied by the members of the Royal family, his minister and the principal officers, he proceeded in state to the shrine of Śri Padmanābha Svāmi at the Capital and publicly dedicated Travancore to the Deity by what is called the *Thiruppadidānom* ceremony (gift at the sacred foot-steps), undertaking to administer what then became Padmanābha's State, as His agent and trustee, with the official title of "Śri Padmanābha Dāsa" (Servant of Śri Padmanābha). This dedication, prompted by the then necessity, meant that all revenue was to be collected in the name of Śri Padmanābha Svāmi (*Pandāravakai Muthal)* and expended for the protection and development of the country's national life. There were various other remarkable achievements which redound to the lasting credit of the Maha Raja and his minister, the most notable being the organization of a commercial department and the provision of a basis of rules, procedure and accounts for the conduct of the administration.

The reign of His Highness Mārtānda Varma, which closed with his demise in 1758, was succeeded by that of His Highness Rama Varma who ruled the country for a comparatively long period of forty years. Parur and Alangad were absorbed during his reign which, though never so trying and laborious as the preceding, was disturbed by the aggression, on the confines of the State, by Haidar Ali and his son. But the intervention first of the Dutch, and then of the English who had been permitted to settle in the country about a century previous and had erected a factory at Anjengo near Trivandrum and with whom the Maha Raja had already entered into an agreement, secured Travancore from their clutches. In 1795, a formal treaty was concluded with the English, which guaranteed protection against all invaders from sea or land. The improvement of the old and the erection of new fortifications, the construction of the historic frontier Lines in North Travancore, stretching from the foot of the Ghāts to the Cochin backwater opposite Crāngan*ū*r, the opening and improvement of communications, the development of commerce by the formation of merchant settlements and the building of trading ships, the creation of new ports, the consolidation and promulgation of rules and laws—these were among the most notable acts and measures that characterized the reign, carried out despite failing financial resources and the uneasiness and anxiety generated by the fear of external wars and internal disturbances. Towards the lasting success of the reign, the greatest contribution was made by Rai Kesava Dās, the first Dīwan of Travancore, who was as victorious in peace as Rama Ayyan was in war, and the crowning achievement of the period was the firm establishment of political relationship with the English East India Company.

His Highness Bāla Rama Varma succeeded to the throne in 1798. In view to the better protection of the State, the Treaty of Perpetual Alliance and Friendship already entered into with the British Power was revised in the year 1805. The reign was, however, marred by the mal-administration of the then minister, the mutiny of the troops, the insurrection of Velu Tampi Dalawa and last, but not least, by the depletion of the treasury. On the demise of the king in 1810, Her Highness Gouri Lakshmi Bai assumed the reins of Government and Colonel Munro the Resident, the office of Dīwan. The short period during which Colonel Munro administered the country was brimful of activity. Internal order was

restored and the State was relieved of its heavy financial burdens. The most momentous of his measures was the assumption of the ownership and management of the Hindu temples (Devaswoms) with all their properties in the year 1812. This measure, to quote the words of Mr. Shungoonny Menon, the historian of Travancore, was "the means of causing a permanent additional revenue to the State; for, after meeting the expenses of the various Devaswoms, it left a good margin in favour of the Sircar." Each Devaswom had, in addition to its religious influence over the people, a large territorial area over which it exercised, through its lay-trustees, proprietory and even sovereign rights, and the amalgamation, with the already formed Church-State, of these minor Devaswom tracts or *nads*, seemed a natural step. In fact the unification, referred to above, of Church and State initiated by His Highness Mārtānda Varma, while it suggested and facilitated the assumption of Hindu temples by Colonel Munro, gave it a welcome in the minds of the people, as being a re-affirmation and continuation of that policy. Another notable measure of the period was the adoption, by Colonel Munro, in 1813, of the monopoly system in regard to salt, in view to bring its manufacture and sale into line with the system introduced into the Madras Presidency between the years 1805—1807.

Her Highness Lakshmi Bai died in 1815, leaving two minor sons and a daughter. Her sister, Her Highness Gouri Pārvati Bai, became Regent. She continued unabated the policy of her predecessor and the regency was marked, among others, by the liberal support given to Christian missionary enterprise. In 1829, Prince Rama Varma attained majority and was crowned king. Several reforms in the cause of well-ordered government signalised his reign. Among these may be mentioned the issue of a Code of Regulations for the constitution of Civil and Criminal Courts and for the administration of justice, the commencement and completion of a survey of garden lands, the impetus given to trade, the ordering of the Census of the population and the establishment of the first Government English School at the Capital. To these public achievements, the Maha Raja added his personal contribution in the realms of literature and the fine arts. His literary and musical compositions in devotional religion have earned for him an undying reputation, while his patronage of learning in its varied branches made Travancore the happy resort of many an individual of culture and accomplishment in India. Many details of his religious and social life have been adopted as indispensable court-customs by his successors; and, as is the practice at Buckingham Palace in London where His Majesty's Piper plays the bagpipe under the windows of the Royal apartments during the King's breakfast, the devotional music as composed by this talented Sovereign is still played in an adjoining room, while the reigning Maha Raja is at his breakfast and his dinner.

The Maha Raja was succeeded in 1847 by His Highness Mārtānda Varma. He was a great patron of the Malabar theatre, a skilled doctor of European medicine and a most affectionate *pater familias*, having had the melancholy privilege of tending and nursing two orphan grand-nephews, the last of whom now adorns the Travancore musnud. He signalised his reign by the prohibition, by law, of serfdom in the land. There was not, in early times, "the slavery of the industrial professions" on which, in the words of Dunoyer, "the economic regime of every society which has recently become sedentary is founded". But the spirit of exploitation setting in created two classes, land-owning capitalists on the one side and cultivating labourers on the other. As long as, with the difference of status, there was the recognition of identity of interest, the situation was bearable. But when one got divorced from the other, service degenerated into serfdom and slavery successively,

and the demoralizing effect on both sides was the worst that could be conceived. As in the West, so in the East, "there were admirable exceptions—both among masters and amongst slaves—instances of benevolent protection on the one side, or of unselfish devotion on the other, which did honour to human nature; but the evil effects without doubt preponderated." Hence the philanthropic measure of Maha Raja Mārtānda Varma.

With the close of Mārtānda Varma's reign commences later modern history. Two brilliant Maha Rajas filled the throne during the quarter century beginning from 1860 to 1885. The striking public measures of the period need alone be referred to. Of these, the first was the withdrawal of the control by Government over the disposal of lands held by ryots on what was called the pandāravaka pāttom tenure or Sircar lease, and making them freely alienable which formerly they were not. Permanent occupancy all along existed, the difference being that when such lands were required for public purposes, improvements only and not the ground value would be compensated. When, however, the ryots felt the need for encumbering and alienating the lands, either from the pressure of want or the push of enterprise, the restriction, though calculated to conserve lands as far as possible in the hands of the old agricultural families, became inconvenient in effect and had to be removed. Another step of note was the Interportal Convention of 1865. Every producing and trading country having a separate Government has its own system of raising public revenue and protecting its land and labour, which form the sources of that revenue, by means of duties and imposts. Travancore had also such a system of indirect taxation and industrial protection. In view of the friendly political alliance with the British Government, it was agreed under the Convention, which the adjoining State of Cochin, with its interlacing boundaries, also joined, that as far as articles of commerce passing through British India and Cochin State were concerned, no duty need be levied by Travancore, and *vice versa* in regard to goods passing to British India and Cochin through Travancore. As the partner who would have the largest interest in the Convention, British India was to fix the tariff value and rates of import duties, so as to best protect the interests of all parties concerned. Subject to a few minor restrictions, exports and monopolies were left unaffected. Thus was established a sort of tripartite commercial federation, the British Government undertaking the responsibility for safe pilotage. The revenue aspect of the system was not omitted to be taken note of. The loss of revenue to Travancore accruing from this arrangement was undertaken to be compensated by the British Government by an annual payment of Rs. 40,000.

These two measures belong to the reign of the astute Maha Raja who deceased in 1880. The short reign of his distinguished successor was marked, among others, by the inauguration of a new Revenue Survey and Settlement, a step which "surpasses any administrative measure ever undertaken since the consolidation of the State into its present form." The abolition of the system of securing supplies and services by means of remuneration in land, the former by payment of value in addition, known as the Viruthi system, belongs partly to this and partly to the succeeding reign. This system, whose benefit ran in hereditary title under favourable assessment, secured permanent agricultural holdings for a large number of indigenous families, and ensured certain supplies and services needed for the State without disturbance to the financial equilibrium. But the diminution of agricultural profits due, among other causes, to the pressure of population on land, the general rise in the value of articles and the increased cost of living, made the situation difficult. Unless the

assignment of lands were largely increased and the prices of supplies which had been fixed long ago, largely augmented, it was inevitable that the supplies and services would be neither easy nor efficient. Till the satisfactory level of adjustment was reached, therefore, fraud on the one side and oppression on the other must be the natural result, and in the unadjusted condition, the system in which the dominant partner was the Government assumed the appearance and manifested the evils of forced labour. Although some attempts were made to raise the level of remuneration, it could not go far enough and the system which, in its nature, is unsuitable to the times, was done away with. The assigned lands were permanently registered in the names of the holders and assessed to revenue like other lands. The complete abolition of the Viruthi system, the final closure of the Survey and the Settlement operations and the replacement of the system of tax payment, part-money and part-kind—the latter liable to money conversion at the market price on notice of demand—by a system of all-money in the first instance calculated at a commutation rate favourable to the ryots, all these belong to the succeeding reign.

His Highness *(Mūlam Tirunāl)*, the present Maha Raja, succeeded to his ancient heritage on the 19th August, 1885, at the early age of twenty-eight. It is now 26 years; and with every year, the anxious solicitude of a dutiful Sovereign has been increasingly manifest in the various departments of activity. Education both for boys and girls has made vast strides. Primary education has been made free. Besides a Teachers' College with equipment for manual training, a College of Oriental learning has been established at the Capital and a special staff appointed for the collection and publication of Sanskrit manuscripts. The Public Library has been remodelled and developed on a most liberal scale and a scheme of lectures instituted to popularise scientific knowledge. In view of the fragmentary nature of Travancore history, an Archæological department has been started. Agriculture which is the mainstay of the people has received special attention not merely through the great irrigational undertaking known as the Kodayār system but in a number of other ways. The Planting industries engaged in the raising of special products have greatly developed; and a separate department has been established for the responsible guidance and supervision of agricultural operations generally. A survey of the mineralogical possibilities of the State has also been arranged for. Medical relief has steadily expanded, a full-timed agency for the safe-guarding of public health has been organized and the system of indigenous Indian medicine has been given full official recognition and support by the constitution of a regular department to sustain and direct its activity. To the steady policy of improving communications on which the State has abundant reason to pride itself, the Railway has been added and bids fair to include Travancore in its world-wide circuit. Under the administration of a line of able Diwans, public revenues have risen from 66 lakhs in 1061 M. E. (1885—'86) to 121 lakhs in 1085 (1909—'10) and the expenditure from 64 lakhs to 119 lakhs—the achievement in the domain of finance having been especially remarkable within the last quinquennium. To crown all, the longings generated by the civilization of the age have been generously responded to. From the organization of many a Municipality—the seed-plots of local self-government—to the establishment of the Legislative Council and the Popular Assembly, institutions with infinite possibilities for good to the rulers as well as to the ruled, the start and the progress have been easy and natural. To conclude in the words of Lord Ampthill, a former Governor of Madras:—"Here in Travancore, the people are pious, law abiding, industrious and loyal. The country is rich in undeveloped resources. A rising generation of young men is growing in intelligence and enterprise under the fostering care of the

State, and the Ruler of the land, who is revered with all the devotion which is accorded to an ancient and renowned Royal lineage, is striving diligently for progress and reform."

II. The Census.

Origin and utility of the Census.

3. Different circumstances appear to have contributed to the institution of the Census in different countries and the objects which it encompassed necessarily varied to a great extent. In Rome, where the term is said to have had its origin, it was mainly directed to fiscal objects. On the Continent of Europe, "the tendency to central organization for purposes of administration and police prepared the way for statistical enquiries into the numbers of the inhabitants of particular areas." In the United States of America, the necessity of providing a basis for representative government seems to have originated the Census. Till the opening of the nineteenth century, the population of Great Britain could only be guessed at like the populousness of China at the present day. In India, a Census was inaugurated in the reign of Chandragupta by his minister Chànakya, and its scope covered the entire administration of a country's interests. But whatever its origin and its initial objects, a periodical record of the people and their condition—domestic, social and economic—is the only sure basis of protective rule. Such a record may be generally taken to relate to the growth of population, the progress in the quality, quantity and number of agricultural products, manufactures and raw materials from the surface as well as from the entrails of the earth, the advance of knowledge, the development of the physical, intellectual and moral nature of the people, the expansion of commerce and the enhancement of the facilities of transport and communication. In view of these elements of general well-being, it has been the accepted duty of every Government that recognises its position as an integral part of the nation, liable to be affected by the slightest happenings to it, to keep up an accurate account of them all. With such statistics properly interpreted, development or deterioration can be conclusively judged and precisely measured in each of the manifold functionings that constitute and determine a people's life.

The Census in Travancore.

4. The institution of the Census in Travancore may be traced to the early years of the last century. It may be carried to even earlier periods, if attempts at estimating the strength of particular sections of the population are brought under the general term. In their Memoir of the survey of Travancore, Lieutenants Ward and Conner quote Bartolomeo who speaks of the counting of the Christian population in 1787. They also mention that "the Nāyars used to estimate their number by the amount they could muster for warlike purposes, one in each family being always at the command of the chief whose force was in fact thus formed." However, the attempt at ascertaining the strength of the entire population was first made in the years 1816—1820, in connection with the survey of the country referred to. The population was then estimated at 906,587. The next counting which followed after an interval of twenty years, gave 1,280,668 as the total number. Eighteen years later, in 1854, a third attempt was made; but this time, the population was found to have decreased to 1,262,647. The figures returned at these Censuses were only very rough computations and disclosed violent variations in the movement of the population, unwarranted by the conditions that prevailed in the country during the inter-censal periods. They were, therefore, considered unreliable. A regular enumeration on well-devised methods was undertaken for the first time in the

year 1875. This was succeeded by another in 1881 which was taken synchronously with that of British India. Since then, the Census has been a decennial institution.

The Census of 1911.

5. The Census of 1911 with which this Report deals was the fifth systematic enumeration and was taken, under command of His Highness the Maha Raja, on the morning of the 11th March. In British India, the final enumeration was made on the night of the 10th March; but here, in view of the configuration of the country and of the scattered houses most of which are within enclosures, a night Census of the resident population has been all along considered unsuitable. The final revision, therefore, was conducted by daylight on the succeeding morning and purported to record the facts as they stood on the previous night. The month and date were proposed by the Government of India and accepted by His Highness' Government as suitable to Travancore. The considerations which weigh in the selection generally refer to the age of the moon for securing enough light for the night enumerators to complete their records, the absence of fairs, religious anniversaries and important festivals, and of auspicious dates for marriages and for baths in sacred rivers, &c., which draw away large numbers of people from their homes.

Changes introduced.

6. (1) As compared with the previous Census, that of 1911 showed a substantial advance, in methods and machinery, calculated to bring the system into close correspondence with that of British India. They will be found described in the Volume on the Administration of the Census. There were also other features in the form of Special Censuses to which reference is made in para 10 *infra*.

(2) As the piecemeal system of taking up the arrangements on the approach of each stage and of issuing rules and instructions from time to time was found inconvenient, a Census Code embodying the entire instructions from start to finish was drawn up on the lines of the India Census Code, and issued in two parts, one dealing with Enumeration, and the other with Tabulation and Compilation.

Preliminary procedure.

7. (1) *The Village Register.*—Census work was started with the preparation of a register of residential villages (karas as they are called) in each taluk. Though these karas have not been surveyed and delimited, they are sufficiently well known and recognised. It, however, happens that the growth of a kara results in the absorption of its neighbours into itself or in its throwing out fresh villages locally known by distinct names. It is also not uncommon that altogether fresh villages come into existence and existing villages disappear. At each Census, therefore, the register of villages has to be revised with reference to inter-censal changes and brought upto date.

(2) *House List.*—When the village register was ready, a list of houses was made out for each village and a number assigned to each house. Buildings not ordinarily occupied as residences were also included in this list. The listing of houses was closed on the 16th October, 1910, when the numbering was taken up, and this was completed by the 15th December, in the last taluk.

(3) *Preliminary Enumeration.*—This consisted in the entry, in the schedules, of the required particulars regarding the persons resident in each house. To ensure an accurate record, the Census officers were carefully trained in their duties. Classes were held in which the instructions for filling up the columns were explained. The Enumerators and Supervisors were further required to prepare test

schedules which were examined by the Charge Superintendents, and the mistakes corrected and explained. The test schedules were then forwarded to the Census Commissioner's Office where they were again scrutinized and further errors, if any, detected and communicated to the Charge Superintendents, in view to see that they did not occur in the actual enumeration. The Enumerators, thus trained, took the preliminary enumeration with the aid of the house list. The entries were generally made first on plain paper and, after examination and approval by the Supervisor, copied on to the printed schedules. While the Enumerators were thus engaged, the Supervisors and the Charge Superintendents constantly tested their work. The testing was not confined to these officers. The Peishkars (Chief Revenue Officers) of Divisions who supervised the entire operations in their Districts, checked the enumeration as often as possible. I toured through the country during the preliminary stages and personally tested the work in all the taluks. The preparation of the preliminary record which was commenced on the 30th December, 1910, was over by the 18th February, 1911. The period remaining before the 10th March was utilised by the Tahsildars in making arrangements for the final Census, while special Supervisors, one for each taluk, deputed from the taluk office establishments, examined the schedule books, as they were being received after the preliminary enumeration. This examination by a special staff was an item in procedure new to the last Census. It resulted in the further elimination of errors in the schedule entries.

The Census.

8. (1) For the final Census, the services of all officers and servants of Government drawing a salary of Rs. 100 and below were made available. As this number was insufficient, the help of private individuals was also largely requisitioned. All the public offices, schools and cutcheries were closed for three days to enable the men to get trained in their Census duties and to duly carry them out. Excluding the men engaged under special arrangements, the final Census staff consisted of 20,642 Enumerators and 2,293 Supervisors. An Enumerator had, on an average, to visit 36 houses and a Supervisor was responsible for the work of 9 Enumerators.

(2) On the morning of the 11th March, the Enumerator went round his Block and brought the preliminary record up to date by striking out the entries for persons no longer present and entering the necessary particulars for fresh arrivals. In regard to the Census of the floating population, of boats in the landing ghāts, and the inmates of jails, &c., the enumeration was made on the previous night under special arrangements.

(3) After the Census was over, the Enumerators in each Circle met their Supervisor at a convenient place previously appointed and, under his guidance, prepared abstracts of occupied houses and of males and females, in their respective Blocks. The Supervisor checked the abstracts and compiled them into a summary for his Circle and forwarded the same to the Charge Superintendent who, on receipt of all the Circle summaries in his area, compiled the totals for his Charge and telegraphed the result to the Census Commissioner, Trivandrum.

First totals.

9. The Charge totals were then combined into totals for the entire State and the result was reported to Government and telegraphed to the Census Commissioner for India. The arrangements made for getting the Circle summaries and preparing the totals for the several Charges were so thorough that the State totals were ready on the 12th March, the second day after the Census. On the first day, the totals were received from seventeen taluks, and from the remaining, by the evening of the second. The taluk that came

in first was Kunnatnad, the last taluk being Ettumanur. In view of the nature of the country and the difficulties of communication, the extreme celerity with which the final result was made available is remarkable. It is also noteworthy that the provisional total of the entire population differed from the figure subsequently arrived at after compilation, by only 1,279 or ·03 per cent—a difference extremely small in a population of about 3½ millions.

Special Censuses.

10. In addition to the particulars usually recorded at the Census, certain additional information was collected by means of special enquiries. This formed a distinguishing feature of the 1911 Census.

(1) *The Industrial Census.*—The occupational statistics furnished by the general Census indicate merely the functional distribution of the people, distinguishing workers from dependents and showing also occupations combined with agriculture and occupation by caste. They do not give detailed and reliable information regarding industries and their development. To remedy this defect, an Industrial Census was ordered in British India, independent of the general Census, and a special schedule was prescribed to be filled in by the owners or managers of factories, mills, mines, &c., in which at least twenty persons were employed on the Census date. A similar Census for Travancore was sanctioned by His Highness' Government to be taken on special schedules, and a separate agency composed of Government officials was engaged under the responsible supervision of the District Magistrates. The schedules were distributed a few days before the 10th March and filled up on that date by the owners and managers, with reference to the persons then actually employed.

(2) *Census of certain Departments.*—In view to complete the information as regards the extent to which modern industrial developments have influenced the functional distribution of the population, it is considered necessary to know the number of persons employed on the Census date in certain Departments and undertakings of non-productive labour, such as, the Railway, the Post Office, the Telegraph and Irrigation Departments. The Government of India prescribed certain forms for the purpose and instructed the authorities concerned, to compile, in communication with the Census Commissioner, the returns for the first three Departments, and to forward the same to him soon after the final Census. For the Irrigation Department, the State Chief Engineer collected the required information. As, independent of the British Post, the State has all along had its own Department for the purpose, figures were collected for all Postal employés, Travancore as well as British.

(3) *Census of Home Industries.*—Here, as in several parts of India, the bulk of the industries are still pursued by the people in their homes. It was, therefore, proposed to collect, in separate forms, statistics for home industries as a necessary complement to the Census of factory industries. The work was entrusted to the village staff who attended to it along with the preliminary enumeration.

(4) *Census of Cattle.*—As agriculture is the support of the population, statistics which throw light on the conditions essential to its pros-

perity cannot fail to be of value and interest. A Census of live-stock was, therefore, taken in a separate form prescribed for the purpose. It was carried out by the village staff during the preparation of the house lists and was over when the house-numbering was completed.

Demeanour of the people.

11. Although a movement like that of the suffragettes in England who, as part of their political campaign, offered passive resistance to the recent Census, is still a remote contingency in Travancore, gentle ripples of a different kind have not been altogether wanting. In the town of Nagercoil in south Travancore, the Muhammadans of a particular locality quietly declined to give any Census particulars to the Enumerators, unless the house-tax that had been recently introduced was abolished. Moral suasion coupled with an alternative threat of prosecution smoothened matters and the schedules were duly written up. Barring this small incident, the attitude of the people was one of helpfulness to the Census agency.

Tabulation and Compilation. The slip system.

12. The slip system of working out the results of the enumeration, which was introduced at the Census of 1901, was continued at the last Census. Under this system, the entries in the schedules are copied on to slips of paper, one slip being used for every individual enumerated. To reduce the labour of copying slips, different colours are prescribed for the different religions, and the shapes of the slips are varied or symbols printed on them, to indicate sex and civil condition. In view to facilitate copying, abbreviations and signs are allowed in regard to the entries most generally met with. The copied slips are then compared with the schedules and errors, if any, corrected by a separate set of clerks. When the checking is finished, the slips are bundled by blocks, and guide-slips placed on each to show the total number of slips in the bundle with particulars of the village, taluk, &c., to which it belongs. These bundles are then transferred to the sorting office where they are taken up in turn and sorted into pigeon-holes, first by colour for religion and then, by symbol for sex. Each heap is then counted and the total checked with the entry on the guide-slip and also with the population statement already prepared and sent in by the Tahsildar. When the bundles for all the blocks in a village are thus sorted, the figures are totalled and entered in a register. When a taluk is over, the bundles so checked are made into boxes according to sex and religion and issued to the sorters. This distinction of religion and sex is preserved throughout the entire sorting operations. On receipt of a box, the sorter sorts the slips therein, in turn for the different Tables prescribed. When the sorting for a Table is finished, each sorted heap is counted and the total entered in a form called the sorter's ticket. While sorting is going on, the officers in charge check the sorting by examining the slips and counting the numbers in the different heaps. The officers spend almost their whole time in this check which is applied at every stage and for every table. When the check is over, the figures are verified and the tickets passed, The figures entered in these tickets are then posted into the compilation registers and totals struck and verified by the application of certain secondary tests. The last stage consists in compiling from these registers, the Provincial and Imperial Tables. The Tables are finally passed after being subjected to certain indirect tests of probabilities, absolute and relative. The entries in the slips are all made in the Malayalam language.

Copying of slips.

13. The copying of the slips was arranged to be done at each taluk headquarters. In regard to Devikulam in the High Ranges, the Tahsildar reported that sufficient hands were not forthcoming

The work of this taluk, therefore, was arranged to be done in the Census Commissioner's Office.

The taluk posting offices were organized as soon as possible after the final Census. In three taluks, the work was commenced on the 14th March, 1911, and by the 27th, the work was started in the rest. The entire posting and checking closed in all the offices by the 2nd June, 1911. The first taluk to send on the written-up slips was Tovala, and the last was Eraniel.

Sorting of slips and tabulation of figures.

14. The sorting of slips and the entry of the results in sorters' tickets was done in Trivandrum in a separate office opened for the purpose. It was commenced as soon as the slips of a whole taluk came in, the office being gradually enlarged with the expansion of work. 15 sections were formed, each under a Supervisor with a clerk to assist him. Inspectors were appointed and the several sections were distributed among them. An officer styled 'Head Assistant' was placed in immediate charge of the office. This work continued from the 15th May, 1911 to the 31st July. The detailed procedure which regulated the sorting and the tabulation will be explained in the Administrative Volume. It may be noted, however, that the most general Tables were taken up first, so that, after sorting for them was over, the arrangement of the slips facilitated the passage to more particular ones. In all, the slips were sorted for 15 Tables, of which 13 had been prescribed for the India Series.

Progress of work.

15. In the posting offices, the number of hands in the copying and comparing sections varied from month to month. The maximum strength reached was 357 posters and 121 checkers. The number of slips copied averaged 325 per day of 6 working hours, and the number compared, 922. Each sorter sorted on an average 3,894 slips per day, the number varying with the nature of the Table—from 2,582 slips for Occupation (Table XVA) to 8,837 for Birth-place (Table XI).

Cost of tabulation and compilation.

16. The cost of tabulation and compilation comes to Sircar Rupees 15,691–chs. 12–c. 6, or in British Indian currency, Rs. 15,416–As. 2–Ps. 5. The rate per thousand of the population works out to Rs. 4–As. 7–Ps. 11. When compared with the 1901 Census, the present expenditure is in excess by As. 10–Ps. 11. This is due, in the first place, to the higher rates of pay that had to be allowed, consistently with the general raising of salaries and wages of labour within the last decade. It is also due to the decentralization of the operations and the creation of 31 taluk head-quarters with a supervising agency for each in the place of the 6 sections that worked in the Central office in 1901. In this arrangement, the greater expedition with which the work was completed was the compensating circumstance.

Census expenditure.

17. The entire expenditure on the Census operations up to the 1st August, 1912 has amounted to Sircar Rupees 68,830–chs. 12–c. 5, or in British Indian currency, Rs. 67,622–As. 14–Ps. 3. A sum of Sircar Rupees 8,000 has been budgetted for to meet the further charges. The total thus amounts to Sircar Rupees 76,830–chs. 12–c. 5. This includes the cost of translating the Report into Malayalam, the language of the country, and does not take credit for the anticipated sale-proceeds of furniture, and very probably, the additional amount may not be fully expended. Calculated, however, on this amount per thousand of the population, the rate of cost works to Rs. 22–As. 0–Ps. 2. But, to institute a fair comparison with the 1901 figure,

items which are special to this Census must be kept out of the calculation. Unlike in 1901, my pay and allowance, as well as the cost of certain special appliances purchased by the Survey Department for executing maps and diagrams in photo-print, have now been debited to Census expenditure. If these items are separated, the expenditure would go down to Rs. 49,882–As. 10–Ps. 6, or Rs. 14–As. 8–Ps. 7 per one thousand of the population. This is Rs. 3–As. 13 –P. 1 less than the corresponding rate in 1901. The village Revenue staff was no doubt utilized for work which formerly was paid for, but an allowance was given to the employés, and this lessened what would otherwise have been a greater saving in expenditure.

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CHAPTER I.

DISTRIBUTION OF POPULATION.

(TABLES I, III, IV AND V).

General.

From the historical retrospect given in the Introduction, a general idea will have been gathered of the circumstances which led to the expansion and consolidation of the territories of Travancore, and of the chief administrative measures that have been carried out, from time to time, in furtherance of the people's well-being. In this and the next Chapter will be discussed the distribution of the population over the surface of the country and its development, especially during the last decade. As a preliminary to an appreciation of the statistics dealt with, the physical characteristics of the country, its soil, climate, productions and capabilities, which have a close bearing on the population in its statical and dynamical aspects, will now be briefly touched upon.

Physical and other features.

Almost triangular in shape, with geographical bounds indelibly marked on two sides, Travancore occupies the extreme south-western portion of the Peninsula and covers more than two degrees of North Latitude, from 8° 4′ to 10° 21′. It forms a fairly compact block of territory, except in the north-west, where the intertwining boundaries of the Cochin State break the continuity of its outline and impart to it the appearance of a tesselated pavement. The spread of the country is from south to north. With a total length of 174 miles, it covers, at the widest extremities, a breadth of 75 miles. The maritime boundary is almost straight and is 168 miles long. On the east, where the limits run over a length of 220 miles, the contour is rendered irregular by the confines of the mountainous bulwark that separates the State from the Madras Presidency. The irregularity of this outline raises the periphery of the country to as much as 560 miles—an extent out of proportion to its total area.

The Sate encloses two small tracts under the British Administration, namely, Anjengo, in the Chirayinkil taluk of the Trivandrum Division, with an area of 251 acres and a population of 3,779, and Tangasseri, in the Quilon taluk of the Quilon Division, with an area of 99·59 acres and a population of 1,793 souls. They go to form the Anjengo District, and the British Resident in Travancore is its Collector and Chief Magistrate.

In regard to physical features, Travancore seems to concentrate and emphasize those of Kērala in general. The littoral area with its backwaters, the inland plains, the meandering valleys widening gradually towards the hills, the waving slopes, the rivers and streams which bathe the hill-sides and flood the plains, the exuberance of the vegetation all over, the mountainous amphitheatre in the background, the wide range of rainfall and other

climatic variations—these are the characteristics that typify the features and determine the capabilities of the country. They will be examined below a little in detail.

Hills, rivers and lakes.—The hill and river systems claim the first attention. The tract known as the High Range continues the Western Ghāts and, at Anaimudi, rises to an elevation of 8,837 feet above the sea-level —a summit higher than any south of the Himālayas. The Cārdamom Hills come lower down with wide plateaus and hills running up to 5,000 feet; while further south, the mountains diminish to 4,000 feet in altitude. The Ghāts do not here form a continuous chain, but consist of a series of ridges. From the base of the Ghāts, a succession of hills of every size and shape runs westward and southward, and breaking up the evenness of the land, abut on the lakes and, in the south, approach closely to the sea. The total extent covered by the mountains, hills and forests is estimated at 2,500 square miles.

From this tangle of hills and mountains rise several rivers which, with their many affluents and distributaries, flow tortuously along varying distances, often between overhanging hills and high, precipitous banks. Though of unequal depths, the rivers are navigable for many miles during a great part of the year, and are immensely useful for purposes of communication and for the transport of timber which it would be otherwise difficult to bring down from its forest home. The volume of water carried down during the rains is so huge that, on leaving the elevated parts, the rivers overflow and inundate considerable areas of the adjoining tracts. This feature, mostly confined to North and Central Travancore, influences the agricultural industries a great deal. In the south, however, where the rivers are few and the rainfall deficient, the waters that flow have to be husbanded to the fullest extent and directed into channels for irrigation. Of the fourteen principal rivers running over an aggregate length of about 700 miles, the most remarkable, from the scenic as well as the economic standpoints, are the Periyār (142 miles), the Pamba (90), the Tāmbraparni (37) and the Kodayār (20). The water of the Periyār river has been, under an arrangement with the Travancore Government, diverted by means of a colossal dam and is now effusing fertility over the British Indian District of Madura. A similar dam on the Kodayār river in Travancore has recently been completed by the Sircar, and is calculated to relieve scarcity and expand cultivation in four at least of the southern taluks of the State, the total area to be thus helped being estimated at from 50,000 to 60,000 acres.

There are about a dozen lagoons along the coast, covering an area of 157 square miles. Connected together by canals, they provide an easy water-communication from Trivandrum northwards, uninterrupted throughout the length, except at the Varkkallai promontory where, however, two magnificent tunnels join them one on either side. A narrow strip of land, varying from half a mile to seven miles in width, separates these backwaters from the sea, and the bar intervening has to be cut open in places when the lakes are in high flood. The lands adjoining the lakes in the northern parts are flat and generally sandy, while, towards the south, they consist of low cliffs and table-lands.

Forests and vegetation.—The variations in altitude, the heavy rainfall and the climate account for the dense forests and rank vegetation peculiar

to the country. Teak * heads the list of valuable timbers of which there are about two dozen kinds—ebony, blackwood, *tembāvu*, *anjili*, *thambagom*, *venga*, *vaga*, *manimaruthu*, white cedar, red cedar, *irūl*, *maila*, *venteak*, *cheeni*, *ilavu*, *senchandanam*, &c. Most of the valuable timbers are exported. On the plains, in the valleys and on the lower sides of hills, the cocoanut and areka palms, the jack, the mango, the bamboo, &c., abound almost everywhere, while South Travancore appears to have a special monopoly of the palmyra palm. The minor species that grow on the hills are of every description, and of the fibrous plants and medicinal herbs, it is estimated that there are more than one thousand. The herbs are so largely utilised in the Indian methods of treating diseases that they have in no small measure contributed to making the Malayālam country the most favourable home of Āyurvedic science and practice, and lend justification to the cry for their systematic examination and furtherance on modern lines. There is a whole mountain in South Travancore called *Marutvamalai* clothed, it is believed, with herbs of such medicinal properties that the very breeze wafts health to those that breathe it. † At all events, a scientific exploration of the medicinal wealth of the country seems not without promise. It may also be noted that exotics appear to thrive well on the soil of Travancore, such as camphor, rubber, manilla plantain, mahogony, &c. The forests of the country are reserved by the Government, the total extent of the reserves being estimated at 2,325 square miles.

Soil, climate and rainfall.—The soil, though irregular and varied, may be classed under a few broad heads—sandy along the coast and the backwaters, clayey in the valleys, gravelly in the lower slopes of hills and laterish or stony in the upper regions. The sand rests on a layer of clay and vegetable matter and being saturated with sea-salt is admirably suited for the cocoanut palm. The clay of the valleys is brownish in some places and black in others and is frequently admixed with sand and vegetable earth. The soil of the slopes is red and gravelly and comparatively infertile, the laterite substratum breaking out in these parts into boulders of sizes. The higher lands are mostly stony and present different degrees of barrenness. On the whole, the soil cannot be considered rich and does not fully compensate the labour expended by the unambitious ryot. The fertility of the deltaic areas is, of course, due to alluvial depositions.

The climate along the littoral tracts, though damp and sultry, is regular; that of the higher lands ranges from fever-heat to pinching cold, while in moderate elevations it is equable. The hot season commences from the middle of March and continues till the burst of the south-west monsoon early in June. About the middle of October, the north-east monsoon begins; but its effect is only partial on this coast. With December, the wet or rainy period closes, giving way to the cold season. The mean temperature of the atmosphere is 78° and ranges on the plains from 70° to 90°. It goes up by 5° or 6° on either side at the base of the hills; while higher up in the mountains, it falls

* Tectona grandis, Diospyros Ebenum, Dalbergia latifolia, Terminalia tomentosa, Artocarpus hirsuta, Hopea parviflora, Pterocarpus marsupium, Albizzia procera, Lagerstrœmia flos-reginæ, Dysoxylum malabaricum, cedrela toona, Xylia dolabriformis, Vitex altissima, Lagerstrœmia lanceolata, Tetrameles nudiflora, Bombax malabaricum, Gluta Travancorica.

† This appears in palpable conformity with the tradition identifying it as a bit of the Oshadhi Parvatham dropped from the hands of Hanuman during its carriage to Lanka for the resuscitation of Sri Rama's devoted brother.

to 50° or 60° in the day and to the freezing point in winter nights, the variations depending on the altitude. The most prevalent diseases are malarial fevers, small-pox, cholera, elephantiasis and leprosy especially in the northern sea-board taluks, skin diseases and diseases of defective nutrition generally. The rainfall varies in different parts of the country. The littoral belt has an average annual rainfall of 68 inches, the sub-montane area 93 inches, and the mountainous 110 inches. During the south-west monsoon, the number of rainy days ranges from 32 at Padmanabhapuram to 85 at Peermade, and the total rainfall from 22 to 141 inches.

Productions and trade.—Rice is the staple product. The area under rice lands, as per the Settlement returns, amounts to 577,226 acres or 901·91 square miles. Next comes the produce of the cocoanut tree which, like the areka, is more at home on the Malabār Coast than anywhere else in India. Its products are so valuable and useful that they rank high in the scale of life's necessaries and form the chief commodities in trade and commerce. The total number of trees enumerated at the Settlement is 11,637,931. The areka numbers 7,451,902, the jack 1,345,900, the palmyra 2,215,802, the mango 133,823, the *punnai* 339,152 and the tamarind 84,180. Garden cultivation covers 1,367,051·25 acres or 2,136·02 square miles. The plantain grows in almost every garden and readily supplies the domestic requirements of the people. Tapioca, pepper and ginger are other principal productions. The hill-produce covers a large variety, of which coffee, tea, rubber, cardamoms, dammer, honey, wax, saffron, gums, aromatic grasses such as lemon, &c., are the most important. Of the total estimated area of 7,593·76 square miles, 6243·93 square miles have been actually surveyed. Of this, 4714·45 square miles represent the area brought under Settlement operations and consist of 1,083·09 square miles of culturable waste lands, 593·43 square miles of lands unculturable or unavailable for cultivation and 3,037·93 square miles, or 65 per cent. of wet or dry cultivation.

The annual total value of the external trade of the country averaged 354½ lakhs during the last decade—the exports amounting to 222 lakhs. Much over one-half of the exports comes from the yield of the cocoanut palm, the other articles being tea, pepper, arecanuts, dry ginger, jaggery and molasses, saltfish, &c. Of the imports, rice and paddy, cotton twist, piece-goods and tobacco form the chief items.

Administrative Divisions.

2. For purposes of administration, the State is divided into five Divisions and 33 taluks. In the year 1909, the fifth Division, Devikulam, was newly constituted out of the adjoining taluks of the Kottayam Division and the Cardamom Hills. As noted in para 4 of the 1901 Report, the latter was not even then a distinct Revenue unit, though regarded all along as a separate District for magisterial, planting and census purposes.

On previous occasions, taluks have been reckoned as the chief units, and it has not been the practice to give statistics for Divisions or consider them in any detail. In the year 1901, however, a departure was made in favour of what was termed Natural Divisions, formed on climatic considerations, and Tables were prepared for them and embodied in the Imperial series. It is now proposed to exhibit the statistics for the Revenue Divisions as well.

For an adequate appreciation of the statistics generally, an acquaintance with the physical and other features of these larger units of administration is a desirable preliminary. A brief resumē of these features is therefore sub-joined.

Padmanabhapuram Division.—This Division represents old Travancore and is full of early political associations so reverently cherished by all Travancore Sovereigns. It contains the ancient capitals, Sri Vāzhumkod or, in common parlance, Thiruvāmkod, in the Eraniel taluk—for the still further corruption of which into the word Travancore, the State is indebted to the Portuguese—and Padmanabhapuram, the present head-quarters of the Division with its historic palaces and forts. Embracing an area of 613 square miles, this Division occupies the extreme south. The tail of the Ghāts which here slopes into undulating table-lands and soon sinks to the level of the plains, confines it on the east and, after affording at Aramboly a frontier outlet to Travancore, loses itself in the southern waters within a short distance of the main headland. The mean rainfall of the Division is 38·4 inches and varies from a normal of 28·2 inches at Vilavankod to 50·5 at Kalkulam. The average fall is lower here than in the other Divisions, as also the mean number of rainy days during the monsoon periods. The climate is agreeably dry, especially towards the south which is frequented as a health resort. On an eminently culturable soil, a double wet crop is usually raised and dry cultivation is largely availed of. 44·6 per cent. of the entire area is covered by forests, hills, &c; of the remaining 339·4 square miles, as much as 98·2 per cent. is under cultivation. With the larger of the two rivers running useless along deep beds, the Division had been long suffering from frequent scarcity inseparable from a precarious and inadequately stored rainfall. Irrigation under a large reservoir has recently stepped in to relieve the distress and is helping to transform the entire area, given the other conditions of labour, manure, &c., into the first granary of Travancore. As if in formal recognition of the principle that, without industrial and other channels of food distribution within a country, mere food production must be aimless as the general policy of a people's protection, Nagercoil, the heart and centre of the granary of Nānchanād, was helped from early times to be the seat of industry and trade. Direct Royal initiative and patronage originated the settlement in Travancore of some of the weaving castes, and many streets in the town of Kottar of old Roman fame (only recently recognised for all official purposes as Nagercoil) are named after the royalties of the State. Some of the chief weaving centres which supply the characteristic wear of the ordinary population are situated in this Division. The once abundant production of cotton in areas now being gradually placed within access of the irrigation system and converted into rice lands, led the way to the development of the spinning and weaving industries, and although the former has mostly died out, weaving continues to be the home industry of several families, pursued of course under great difficulties and handicaps. As the chief seat of the palmyra palm, the Division exports large quantities of locally manufactured jaggery. The fishing industry is also largely carried on. In the Eraniel taluk of this Division is Kolachel which is the portal of foreign trade for South Travancore.

In its general aspect, the portion known as Nānchanād, comprising the taluks of Tovala and Agastisvaram, resembles more the immediate east coast of Madras than true Malabār, except that, as already remarked, a well-

adapted system of irrigation gives to a fertile soil in a zone of uncertain rainfall, a richness that contrasts sharply with the arid plains yonder. The population is preponderatingly Tamil, and in its appearance and mode of living, in its character and institutions, seems more an offshoot of the east thrown in by the frontier pass than a southward extension of Kērala.

Trivandrum Division.—The head-quarter Division of the State, Trivandrum intervenes between the northern and southern Divisions and partakes to some extent of the ethnic and physical characteristics of both. But with neither the abundant river system of the north nor the irrigation conveniences of the south, its possibilities of cultivation are entirely dependent on rainfall. The mean fall for the entire Division is 69·8 inches and ranges from 55·4 inches at Neyyattinkara to 86·9 at Nedumangad. But the falls are irregular and there are few tanks to store the monsoon showers. To compensate the disadvantage, as it were, springs which issue in several places from the acclivities of the hills keep the surrounding tract in a state of moisture and help very appreciably certain kinds of dry cultivation. The mountains, hills, &c., take up about a fourth of the total extent of 843·15 square miles. Of the remaining area, one-half is covered by garden lands; but wet cultivation stands limited to about one-eighth. The two together form 62·5 per cent. of the cultivable area and leave an ample field still for persevering industry. The soil is not barren and is as varied as that of South Travancore; while the climate covers a wide range, from the warm dampness of the coast to the bracing chillness of the Ponmudi hills. In the Nedumangad taluk of this Division, the working of the plumbago mineral is being carried on. The Neyyattinkara taluk was also a seat of this industry; but the mines have now been abandoned.

Quilon Division.—The genuine Malayālam country may be said to begin with this Division if, for the moment, the administrative appendage of Shencottah across the border is left out of consideration. It contains the most important ports of the country and the chief centres of industry, commerce and trade. The Tinnevelly-Quilon Railway crossing the Ghāts at the celebrated Aryankāvu Pass, runs through this Division linking up the sea-port town of Quilon and displaying along its onward track the kaleidoscopic variety and the sombre magnificence of Travancore's mountain scenery. Breaking up the solitude and silence of the regions around, the Railway is stimulating their exploration and development. On either side of the terminus lies the watery arm of the backwaters connecting Kottayam Division on the north and Trivandrum on the south. Along eastern border are high ranges of mountains, several of which are ov[illegible] with extensive forests of teak and other valuable timber. Lofty hills, most of them equally well-wooded, with cultivated ridges and grassy plains, follow in succession, till the undulating surface glides into one vast champaigne which gives to the Division its peculiar feature. The Division has a mean rainfall of 90·3 inches, and the normal, at recording stations, varies from 74·6 at Karunagapalli to 101·9 inches at Ambalapuzha. During the monsoon period, the floods carried by the net-work of rivers and streams that traverse the Division and the canals that branch off from them, submerge the whole of Kuttanād by which name this plain tract is known, and convert it into one watery expanse. Notwithstanding this serious drawback, agricultural operations which here consist mainly of draining and ridging, are pursued with

restless energy and perseverance, and prove eminently fruitful. The alluvial deposits caused by the overflow give to the soil a fertility in direct proportion to the degree of inundation to which it has been subject. In the upper reaches of the rivers that empty themselves into this cloaca, the cocoanut and the supari plantations overshadow the banks, and extend to the inside of valleys and to the slopes of hills, the cocoanut palm flourishing forest-like over the entire littoral area right up to the sea's edge. Out of a total extent of 2,564·31 miles, a little over two-fifths of this Division is covered by hill tracts and forests, &c. Wet and dry cultivation takes up 973·07 square miles or 70·8 per cent. of the remainder.

Shencottah, which lies at the foot of the Ghāts on the eastern side, reserved for separate notice, as its climate, productive activity and populatio[illegible] give it a striking dissimilarity to the country on the west. It seems to the visitor an outpost of Tamil Tinnevelly, but is really the relic and record of the transghātian territorialism of the State. It is a fertile plain interrupted only by detatched hills, and the coarse gravel and laterite of the west is seldom seen here. The permeable clay of the valleys imparts to the soil a fertility not easily exhausted. The taluk is intersected by several streams and rivulets and provided with numerous tanks and channels. Shencottah shares in both the monsoons, but the south-west which deluges the western side of the Ghāts drops here in gentle and refreshing showers and makes the climate during this period very agreeable and salubrious. The conditions are, however, quite different during the rest of the year which is at times extremely unhealthy. The normal rainfall in the taluk is 32·8 inches.

Kottayam Division.—This Division which is the northernmost in [illegible] whole State is, along its western march, but a continuation of water-logged Quilon. The great Vempanād estuary takes up the water communication near Alleppey and leads it on to the extremest border, raising up several islands on the way and almost cutting off a full taluk (Shertallay) from the mainland. The rainfall ranges from a normal of 57·2 inches at Kunnatnad to 139·2 inches at Minachil. The mean fall for the entire Division is 102·2 inches. The sandy margin of the backwaters, fertilised by the breath of the sea and the debris of superjacent growths, forms a regular cocoanut plateau. In the interior, the aspect of the country is rugged, and the hills are covered with thick forests presenting the wildest scenery. In the mountainous tracts further east, the teak and the bamboo flourish in abundance. The hills, forests, &c., that are not available for cultivation cover 35·3 per cent. out of a total extent of 2,318·75 square miles, and 85·8 per cent of the remainder is cultivated area. The northern boundary of the Kuttanād paddy flats extends over four taluks in this Division. In the absence of any irrigation system, cultivation generally is dependent on the periodical rains and on the rivers and rivulets that cross and re-cross. Here, areka, ginger and pepper thrive in luxuriance. Cherikkal or shifting cultivation is a noteworthy feature of this Division. The hill tracts covered with dense-grown jungle are cleared and burnt during the hot months, and with the first shower, paddy is sown. Between this and the reaping, there is happily no intermediate process and, after a bumper crop has been harvested, the land is allowed to lie in repose for from 6 to 12 years. The lower slopes of hills are largely utilised for the cultivation of dry grains. The recent introduction of rubber into Travancore has greatly changed the aspect of the lesser heights which afford a most suitable field for this promising industry.

Devikulam Division.—To the east of the Kottayam Division lies Devikulam, north to south, along the Ghāts. This Division, measuring 1,254·55 square miles or about one-sixth of the entire State, is made up of Peermade and the High Ranges, and constitute the chief forest wealth of His Highness the Maha Raja's territories. Though it is now largely the home of the wandering hill tribes and the natural haunt of the elephant and the tiger, evidences of an abundant population having once lived here as fair types of the civilization of the East, strike the observer on every side and call for expert research. This Division receives the heaviest downpour of the monsoon, with a fall of over 200 inches. Once the seat of the Cardamom monopoly, it has for some time been the chief centre of the European planting industry in Travancore. Falls have been harnessed, communications increased and the latest appliances of production and transport have been set up. Labour pours in from several parts, though its chief recruiting field is British India. A wilderness and a waste for a long time in the mediæval history of the State, the Division exemplifies to-day what foresight and enterprise can achieve under organized guidance and support.

Natural Divisions.

3. With such a disturbed homogeneity of physical peculiarities, as above outlined, the several Administrative Divisions do not help to conveniently bring out the broader aspects of Census statistics. For this purpose, Natural Divisions based on geographical and climatic features have to be formed. Such a scheme was worked out at the 1901 Census and, in view of the tried suitability of the Divisions then adopted, *viz.*, the Western and the Eastern, it is proposed to retain them at this Census. The areas comprised within each are enumerated on page 4 of the Imperial Tables and the general considerations which guided their constitution are indicated in the extract given below for ready reference.

> "In the absence of well-marked territorial differences in respect of language or race, Natural divisions have to be based mainly on the leading geographical and climatic features. Varied as these physical conditions are, they operate within such a small compass that they shade off into each other by imperceptible degrees even within the small territorial units into which the State is parcelled out for administrative purposes. Nevertheless certain broad distinctions are not wanting. Two divisions may thus be marked out, one, the littoral and deltaic and the other, the mountainous and sub-montane. In regard to rainfall, climatic conditions, nature and capacity of the soil, amount of water-supply and facilities for communication and transport, the belt of land that stretches along the coast presents clear points of advantage over the regions in the interior. From the statistics such as have been furnished by the Meteorological Department, it is seen that the littoral area has a mean annual rainfall of 73·57 inches as compared with 97·06 inches in the mountainous and sub-montane tracts. But the steep declivities on which the rain falls cannot evidently benefit the area of its incidence as much as the area of its convergence and ultimate spread. In regard to climate again, the littoral tract is the more favoured of the two Natural Divisions. There is not along the coast that sudden variability of temperature from scorching heat to biting cold, which is seen to characterise the more inland tracts. As for diseases, malaria in its protean manifestations and its varying degrees of severity is a severe handicap to settlers of the interior regions. The gravelly soil of the inland tracts is poor beyond measure and contrasts in an appreciable manner with the alluvial deposits of the littoral belt. Circumstances such as these inherent in the physical conditions of Travancore give a distinctiveness to the two Natural Divisions."

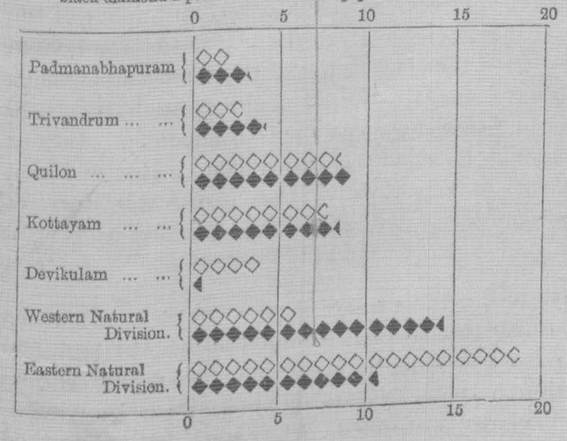
Area, Population and Density.

Statistics.

4. Imperial Table I gives the area and population of each Division, Administrative and Natural, and of the State as a whole. Similar information for taluks is contained in Provincial Table I printed at the end of the Imperial series of Tables and in Table I of the Provincial volume. The main statistics and the other items of information which go to elucidate them are embodied in three Subsidiary Tables appended to this chapter —Tables I A and I B giving density, water-supply and crops for the Divisions and taluks respectively, and Table II showing distribution of the population according to density. Three maps are annexed illustrating (1) the density of population by Administrative Divisions, (2) the proportion of the culturable and cultivated areas to the total area in each Division and (3) the densities of taluks as comprised in each Natural Division. A diagram will also be found comparing the density of the State with those of other Indian Provinces and States.

Relation of Area and Population.

Each white diamond represents 4 per cent. of the total area and each black diamond 4 per cent. of the total population of the State.



Area.

5. According to the final result of the survey recently brought to a close, the total area of the State is, as already noted, 7,593·76 square miles. The excess over the figure adopted for the 1901 Census, amounting to 502·73 square miles, is due to more accurate measurements, to the inclusion of the areas of some hill-tracts surveyed during the past decade and to differences in the estimate of extent of unsurveyed hills. In addition to the reasons just mentioned, inter-district transfers of jurisdiction and, on a small scale, reclamations and extensions of cultivation have contributed to the differences in area observable in the component administrative units.

Divisions and taluks.—The Eastern Natural Division is over thrice as large as the Western—5,766·10 against 1,827·66 square miles—and includes within it almost the entire mountainous and sub-montane area of the State.

Of the Administrative Divisions, Quilon is the biggest, being nearly twice the Cochin State. Next comes Kottayam, which is more than twice the size of the State of Pudukkōttai. The Devikulam Division, which stands midway between these two States, takes the third place. The average area of a Division is 1,518 square miles.

Owing to the large number of the taluks or tahsils of which the State is comprised, the average extent of a taluk works up to only 230 square miles. Nine of them, with Chengannur at the head of the list, stand above, and the remaining twenty-four, with Parur at the bottom, fall below, this average.

6. The population according to the Census of 1911 is 3,428,975. This is about three-fourths of the total population of the Madras or Bengal States put together, a little less than one-half of that of all the Bombay States and higher by over one-half than the number censused in the States of the Central Provinces. Covering but one per cent. of the entire territories of all the indigenous States and Agencies in India, Travancore has returned about five per cent. of their aggregate population. On an examination of some of the larger States separately, the high ratio of population to area in Travancore will be seen to be striking. Kashmir, with nearly eleven times the area of Travancore, has a population less by about three hundred thousands, while Mysore, which is four times as large, does not return even twice the population. Baroda, again, for about the same extent, possesses less than two-thirds the number returned for Travancore.

Population.

Divisions and taluks.—The population of the Western Natural Division is 1,976,154 and that of the Eastern 1,452,821. For less than one-fourth of the entire area, the Western or littoral Division contains 58 per cent. of the aggregate population. This congestion is a natural feature of the sea-board tracts. The average population of an Administrative Division is 685,795, which is about three-sevenths of the average for a Madras District. The Divisions of Quilon and Kottayam have each a population which is more than that of the Cochin State by over a third and a little less than a fourth respectively. The next two Divisions—Trivandrum and Padmanabhapuram—are more populous than Pudukkōttai (411,886) and leave far behind the British Province of Coorg with its 175,004 inhabitants. The marginal statement arranges the five Divisions of the State in the order in which they come among the Districts of the Madras Presidency. Chittoor, which is the eighteenth in the Madras list and has about the same population as the first District in Travancore, has been taken as the starting point for comparison. The statement is instructive as showing the high places which most of the Travancore Divisions occupy in the scale of Madras Districts.

District.	Population.
Chittoor District ...	... 1,238,742.
Quilon Division ...	... *1,233,360.*
S. Canara District ...	... 1,195,227.
Kottayam Division...	... *1,139,101.*
Bellary District ...	... 969,436.
Anantapur Do. ...	... 963,223.
Kurnool Do. ...	... 935,199.
Cuddapah Do. ...	... 893,998.
Trivandrum Division ...	*557,865.*
Madras District ...	... 518,660.
Padmanabhapuram Dn.	*430,057.*
Nilgiris District ...	... 118,618.
Devikulam Division ...	*68,562.*

Among the taluks, Neyyattinkara stands first with a population of 178,703. Tiruvalla (173,768), Quilon (163,798), Shertallay (156,580) and Trivandrum (155,138) come next in order. Quilon, which stood fifth at the 1901 Census now occupies the third place. Thirteen other taluks have returned each 100,000 inhabitants and above. Ten taluks have a population of between 50,000 and 100,000 and the remaining five taluks below 50,000—Peermade (45,104), Todupuzha (38,426), Shencottah (38,302), Tovala (34,503) and Devikulam (23,458). The population of a taluk averages 103,908.

7. *General remarks.*—It may be observed at the outset that the problem of density is a complicated one, a variety of factors contributing towards the pressure of population in particular areas. They are—configuration of surface, rainfall, irrigation, quality of the soil, climatic conditions, existence of forest reserves and other unculturable or inaccessible areas, nature of occupations pursued, political and historical

Density.

accidents, prevalence of characteristic diseases, facilities of communication, reach of markets and centres of trade, &c. The proportion of children in a population is considered as another important factor in determining density. Where the constituent elements are thus so multiform, there is no need to interpose the caution that the influence of a dominating factor may too often be disturbed by other agencies, which have also to be taken note of in the evaluation of the final result to the correct degree. It is generally assumed, for instance, that rainfall regulates the extent of populational distribution in rural tracts. But this correlation is not absolute. A high density may exist with a poor rainfall, where irrigation facilities are ensured. *Per contra*, the heaviest rainfall may support a very scanty population, as in the uplands where the soil does not admit of easy and profitable cultivation. The unhealthiness of certain regions again may have its discouraging influence. The existence of large forest areas may reduce the proportion of land available for cultivation, besides operating as a physical check to the people's expansion. Industrial occupations constitute an appreciable factor in determining congestion in specified areas. And here, as in other cases, the advantages of cheap communication and ready accessibility to markets also supervene. The influence of historical causes may also be referred to as of some significance in Travancore, which once bristled with principalities and which, in its present dimensions, is comparatively modern. When the relation between births and deaths at any period is such that the ratio of children ten years old and under to one hundred persons above that age is barely sufficient to compensate for the loss by deaths, the density of population is affected thereby, due allowance being, of course, made for the presence of artificial disturbing causes. Finally 'when the population of a place reaches a certain size, it is further increased by the establishment of offices, temples, churches, schools, police stations, law courts, custom houses, post offices, railway stations, &c. Density of population cannot be explained simply by the relation which exists between human beings and the soil. The relations of man with man must also be taken into account.'

Provincial density.—The population returned at the Census, when viewed in relation to the total area of the State, gives 452 persons to every square mile of surface. The pressure of population appears very great, when compared with that of other Provinces and States in India. The diagram which illustrates this comparison points out the high position occupied by Travancore, and shows that Cochin and Bengal alone have a greater density. The United Provinces of Agra and Oudh follow Travancore closely, while the densities in the remaining twelve Provinces and States range from 75 per cent. in Eastern Bengal and Assam to 9 per cent. in the State of Kashmir.

If the mountains, forests and lakes, which occupy a third of the entire extent, be excluded from the reckoning, the density would rise to an average of 686 persons. The marginal statement compares the denstiy figures calculated in both ways for each of the enumerations since 1875. With reference to the actual territory available for the spread of the population, the pressure at each Census has really stood at a degree much higher than is apparently warranted by broad calculations based upon aggregate areas. This aspect, it must be noted, lends a special interest to the problem of density in Travancore which, in addition to being a small State, is greatly cut up by hills and largely covered by forests and lakes.

Census year.	Density on area: with forests	Density on area: without forests
1911	452	686
1901	389	590
1891	337	511
1881	316	480
1875	304	462

These are elements, it need hardly be said, that must operate to set back the population, and delimit and define its eventual distribution.

These circumstances notwithstanding, the density of the State as a whole carries with it but a comparative value. To gain an adequate idea of the press of population in different parts of the country, their respective detailed figures must be taken note of and correlated with the conditions which bear on them, and local variations recognised and explained in the light of such correlation. This investigation is best made on the principle of Natural Divisions; but before doing so, the District or Divisionwar densities may be glanced at.

Administrative Divisions.—The figures show that the gross density is not evenly apportioned among them. They reveal the interesting feature of a sliding scale from one end of the State to the other. The congestion of population, which is at the maximum in the southernmost Division, diminishes as the distribution is followed up to the northernmost. Deflected eastwards from thence, it falls, quite too abruptly, in the newly constituted Division of Devikulam. To give the actual figures, the Padmanabhapuram Division with 702 persons to a square mile is subject to the greatest pressure of population. The head-quarter Division of Trivandrum comes next with a density of 662, the figure going down to 593, when the population of the Capital of the State is left out. The adjoining District of Quilon and its northern neighbour, Kottayam, are even less thickly populated, the former returning an average of 481 persons which, in the latter, rises by only a slight addition of ten souls on every square mile. To the north-east of Kottayam, lies Devikulam which closes the list of Divisions. It is the most sparsely populated tract, every 55 persons therein being free to occupy as much as one square mile. This decending gradation in density appears strangely enough connected with a feature that should ordinarily influence towards an ascending order. The sphere of scanty rainfall is seen to be the region of the densest population, and the pressure appears to diminish from Division to Division *pro tanto* with the increasing fall of rain. This want of accord between density and rainfall is explained by the factor of irrigation in the Padmanabhapuram Division; while hills and forests conspire with an unyielding soil to break the harmony in the High Range tract.

The order of the several Divisions in point of density is further referrible to the characteristics described in para 2 *supra*. The particulars of cultivated and irrigated area which are reduced to proportions and given in the margin are instructive, as summarising and comparing statistically the conditions of individual Divisions in that respect.

Division.	Percentage of area net cultivated.	cultivable.	gross irrigated.	Double cropped to cultivable.
1. Padmanabhapuram.	54·4	55·4	24·5	21·8
2. Trivandrum ...	46·0	73·5	18·6	12·0
3. Quilon ...	38·0	53·7	18·6	10·4
4. Kottayam ...	55·5	64·7	18·5	1·2
5. Devikulam ...	23·2	71·9	1·3	...

Natural Divisions.—The Western Natural Division has a density of 1,081 persons per square mile, and the Eastern Division 252 or less than a fourth. If the uninhabitable and unculturable tracts which take up about a half of the Eastern Division be deducted, its average rises to almost two-fold. A disparity would still remain between the two Divisions and must be attributed to the great unlikeness in their physical features. The Eastern Division is mountainous and sub-montane; the Western is littoral and

deltaic. The former receives the heaviest showers of the monsoons; the latter enjoys the greatest benefit from them. On their individual total areas, the uncultivable extent takes up 45·5 per cent. in the one as against a percentage of 20·5 in the other; while the net extent cultivated stands in the proportion of 35·4 to every one hundred square miles in the first compared with 72·7 to a like one hundred in the second. As between the cultivable and cultivated tracts, the disproportion is even more remarkable—35·1 per cent. in the Eastern against 8·6 in the Western Division. The nature and acreage of the crops are not without their bearing on population-density. On an analysis of the cultivations reared, rice is seen to take up 26·8 per cent. and palms and other taxable trees another 4·5 per cent. in the Eastern Division as compared with 32·7 and 12·5 per cent. respectively in the Western. In regard to the irrigated area, the ratio on the gross cultivated extent is, in the deltaic regions of the west, about thrice that in the interior tracts. The effect of greater facilities of irrigation in the Western Division is evident from its double-cropped area being twice the proportional extent in the Eastern. To sum up, 'this glutting of the population in the former is due to the greater means of procuring subsistence. The innumerable little rivers that gush from the acclivities of the Ghāts intersect the country in various directions and, spreading themselves far and wide, give to agricultural operations in the midland and sea-board taluks an impetus of a kind unknown to the hilly regions in the interior. The soil of this tract is naturally soft and fertile from alluvial deposits and not hard and unsuited for cultivation as in the upland area. Again, the easy means of communication and transport along the Western littoral which the admirable system of roads south of Trivandrum and the interesting chain of backwaters and canals extending from it to the north afford, stand in striking contrast to the woods and forests that stretch themselves along the base of the Ghāts where, assisted by savage beasts and savager malaria, natural conditions seem to interpose at every step a barrier to easy occupation. With the exception of a small area in the taluks of Vilavankod and Neyyattinkara which extend from the sea to the hills, almost every portion of the Western Division is cultivable. Whatever industries the country has developed are mainly confined to the littoral and sub-littoral tracts. The several ports small or great, are being more and more utilized for purposes of trade and commerce. Centres of civilization are increasing and six * out of the nine towns in the State, including the capital, are in this division. Professionals and non-professionals find here a ready field for employment. It was on this Western sea-board that the capitals of the ancient principalities of Āttingal, Desinganād and Champakaśēri—all of them now absorbed in Travancore—once grew up. It is natural, therefore, that, in this region of high cultivation and old civilization, the population should be in a highly congested state.' †

Taluks.—As already suggested, the mean density whether of the State as a whole or of its broad Divisions, Administrative or Natural, is but the converging reflex of varied internal conditions. An examination of density statistics must, therefore, fail, if the differing features in smaller areas are not taken in and compared. The deeper does the analysis descend, the clearer will be the influences that build up the culminating average, and the smallest unit that offers itself for such treatment is the pakuthi or revenue village. But, as its recognition for administrative purposes is of very recent date and does not yet

* Now 7 out of the 11 towns are in the Western Natural Division. † Travancore Census Report, 1901.

obtain throughout the country, its development has to be watched and recorded for a long period before it can furnish basis for profitable study. Further, particulars of physical and other circumstances bearing on the growth of population within the limits of a pakuthi are neither fully at hand nor are they easily compiled. These drawbacks while, on the one hand, they impede the endeavour to start discussion from the pakuthi area, must, on the other hand, detract from the value of the conclusions that may be deduced from the general figures of area and population. The next higher unit for which statistics are more or less available is the taluk, the immediate division of a District, which may be taken up for consideration. Subsidiary Table I B gives for each taluk the pressure of its total population on its total area. As fourteen taluks contain the eleven towns taken up for the Census, separate density figures for their populations, excluding the urban areas, have also been made out and entered within brackets.

The taluks with the highest densities are Parur—1,494, Kartikapalli—1,502, Karunagapalli—1,544, and Trivandrum—1,595, while the least crowded ones are Pattanapuram—133, Peermade—72, Todupuzha—68, and Devikulam—38. These variations cover such a wide range that the taluks would fitly assort themselves into eight groups, as epitomised in the margin. If the urban population is excluded, the density must naturally diminish in the taluk concerned; but in the case of eight taluks, the grouping referred to does not alter. Though in regard to the six remaining ones, the deduction of the urban figures pushes them a group or two lower, the pressure in relation to the other taluks is still heavy. Thus, the urban taluks occupy the four highest groups from 600—750 onwards, whether the density is taken to refer to the total population or to the rural merely. In a country with industrial and other developments yet in a feeble condition, the urban element must play a small part in the making of the population pressure and should not be accorded any exaggerated value. The following remarks recorded in connection with a British Indian Province would fully explain this circumstance and apply with perhaps greater force to Travancore.

No. of persons per square mile.	No. of taluks in each group. including urban population.	excluding urban population.
Under 150	5	5
150— 300	3	3
300— 450	3	3
450— 600	3	5
600— 750	3	1
750— 900	4	6
900—1,050	3	4
1050 & over	9	6

"The distinction between rural and urban population must always be a somewhat arbitrary one, especially in Provinces, like the Punjab and the North-West Frontier, which contain no manufacturing centres and export little but agricultural produce. All the towns are more or less dependent for their existence on the agricultural communities around them. Indeed it may be said that the smaller towns are merely large villages with markets for the interchange of local products and, in the main, of local manufactures. It is difficult to realize the extent to which the entire population of these provinces depends on agriculture. The riches of England are mainly derived from foreign trade and are not seriously diminished by agricultural depression, whereas, in these Provinces, the land is practically the sole source of wealth, and their population whether classed as urban or rural is indirectly or directly dependent on the produce of the soil. It is, therefore, somewhat misleading to set aside the urban, and discuss the pressure of only the rural, population on the land."*

A consideration of the incidence of population may therefore well take in the whole taluk, urban as well as rural. Of the several determining

* Punjab Census Report, 1901.

influences, the most important are those connected with the soil, water-supply and crops. In Subsidiary Table I A which embodies the necessary particulars for all the taluks in the State, figures are given showing the pressure of the total population on the culturable and cultivated areas. The marginal statement exhibits by taluks the gradation in respect of these three densities. From the order taken by the taluks may be gauged, to some extent, the relative bearing of forest tracts, culturable wastes, &c., due allowance being of course made for distinctive factors that may operate as between any two taluks. Chengannur, for instance, with as much as 84 per cent. of forests, returns but a population of 137 to a square mile, while Muvattupuzha with half that percentage has more than twice its density. To take an instance of the influence of other elements, deltaic Tiruvalla having a percentage of forests five times that of Minachil supports 1,009 souls on a square mile as against 565 in the latter. The well-irrigated Tovala taluk with 69 per cent. of forest and other wastes and with a meagre rainfall has a density of 300 persons, while Todupuzha with the same ratio of forests and with four times the rainfall can boast of only about a fifth of that density. The taluks of Kalkulam and Kunnatnad afford a parallel illustration. A comparison of the several taluks in respect of the densities on the total, cultivable and cultivated areas, shows that a higher proportion of forest tracts and wastes, as between one taluk and another, appears to have the general effect of reducing the density. It has to be borne in mind, however, that in interpreting the depressing influence of such areas, the existence of wastes awaiting population and cultivation has to be discounted.

Order of Density. Total Area.		*Cultivable*	*Cultivated*
1050 and over.			
1. Trivandrum	...	4	1
2. Karunagapalli	...	1	2
3. Kartikapalli	...	3	4
4. Parur	...	2	3
5. Shertallay	...	5	5
6. Eraniel	...	7	9
7. Mavelikara	...	12	12
8. Agastisvaram	...	6	7
9. Quilon	...	8	6
900—1050.			
10. Tiruvalla	...	9	10
11. Ambalapuzha	...	11	14
12. Chirayinkil	...	16	8
750—900.			
13. Vaikam	...	13	15
14. Ettumanur	...	19	23
15. Alangad	...	17	24
16. Neyyattinkara	...	15	16
600—750.			
17. Changanachery	...	23	28
18. Vilavankod	...	10	11
19. Kottayam	...	22	26
450—600.			
20. Minachil	...	26	29
21. Kunnattur	...	24	22
22. Kalkulam	...	14	17
300—450.			
23. Kottarakara	...	27	20
24. Kunnatnad	...	25	27
25. Tovala	...	18	19
150—300.			
26. Shencottah	...	20	25
27. Muvattupuzha	...	28	30
28. Nedumangad	...	29	18
Under 150.			
29. Chengannur	...	21	18
30. Pattanapuram	...	31	21
31. Peermade	...	32	33
32. Todupuzha	...	30	34
33. Devikulam	...	33	31

If the distribution of the taluks among the several groups is viewed with reference to the Natural Divisions in which they are respectively situated, it is found that all the fourteen taluks in the four lowest groups lie within the Eastern Natural Division and take up 90 per cent. of its area and 72 per cent. of its population. The Western Division monopolises all the twelve taluks in the two highest groups which cover 72 and 80 per cent. respectively of its aggregate area and population. Of the remaining seven taluks in the intermediate groups, 600—750 and 750—900, one in the former and two in the latter are in the Western Division; so that every one of the fifteen taluks here supports a population of over 600 to the square mile, as against only four such in the other Natural Division.

As among the Administrative Divisions, Devikulam contains none but taluks of the very lowest group; the majority of the taluks in the Padmanabhapuram Division belong to the three middle groups from 300—450 to 600—750, and three out of the four taluks in the Trivandrum Division

go into the three highest groups from 750—900 onwards. In the Quilon Division are to be seen the extremes of density. Six out of its eleven taluks fall within the two highest groups. Here is 27 per cent. of its total extent with 67 per cent. of the aggregate population. On the other hand, the lowest group takes up 14 per cent. of the population scattered over one-half of its area. The Division that shows a comparatively even distribution of its inhabitants is Kottayam, where the constituent tahsils are spread over all the groups except the second.

Towns and Villages.

Introductory.

8. The statistics regarding towns will be found in Imperial Table IV which classifies towns in the order of population, and in Table V which arranges them by Divisions and distributes the population by religion. Imperial Table III groups towns and villages according to size. The figures contained in these Tables are reduced to proportions and given in the following Subsidiary Tables printed at the end of the chapter.

Subsidiary Table III.—Showing distribution of the population between towns and villages.

Subsidiary Table IV.—Giving the number per thousand of the total population and of each main religion, who live in towns.

Subsidiary Table V.—Classifying the towns under five population groups and noting the variations from previous Censuses.

In the Report on the 1901 Census, the treatment of towns in the first Chapter was confined to the general statistics of population, and the other features, such as variation in population, the proportion of the sexes, the composition of the several religionists, were dealt with in the chapters to which they logically belonged. But as these features are not so distinctive of towns as to deserve separate notice under each Chapter, it is proposed, as an arrangement of convenience, to deal with them where towns are first taken up for consideration as discrete territorial units.

Definition of town.

9. As at the preceding Census, a town has been defined to include—

(1) every municipality or local area declared to be a town by or under the Towns Conservancy and Improvement Regulation, and

(2) every other continuous collection of houses inhabited by not less than 5,000 persons, or any other local area, declared by the Government to be a town for Census purposes.

In settling the places to be classed as towns under the second head, the circumstances suggested for consideration are the character of the population, the nature and strength of the social bond, the relative density of the dwellings, the importance of the place as a centre of trade, and its historic associations. Over-grown villages which have no urban characteristics are not to be treated as towns.

Here, it may be parenthetically observed that no sharp difference appears to have existed between town and village under the old constitution

of population centres. Each residential centre was a fairly complete social organism in space, with its ryots supplying the primary want of man and with the various industrial and professional classes ministering to the secondary wants whereby food gets distributed and re-distributed. The town was generally an over-grown village except when, containing within it the civil and military head-quarters of a kingship, it was a co-ordinate entity making up with the village the larger organism of the State. But under the conditions of modern industrialism, the social bond of inter-dependence usually associated with village life has naturally loosened and the status of village is confined generally to places where the parts are still in vital coherence one with the other.

Number and population of towns.

10. Under the definition as given above, the eleven places specified in the margin have been treated as towns, against nine in 1901, the two additions being Tiruvalla and Alwaye. Of the total number, seven have been brought under the operation of the Towns Conservancy and Improvement Regulation, as compared with five at the preceding Census. The Padmanabhapuram and Trivandrum Divisions have one town each—the first and the second respectively on the list, Quilon contains the next five and Kottayam the remaining four. As elsewhere stated, there is no town in Devikulam, the Division of large estates, where every plantation is a population centre in itself.

Town.	Population.
1. Nagercoil	29,883
2. Trivandrum ...	63,561
3. Quilon	18,839
4. Shencottah ...	10,309
5. Kayankulam ...	5,880
6. Tiruvalla	7,969
7. Alleppey	25,665
8. Changanachery ...	17,242
9. Kottayam	15,141
10. Alwaye	3,869
11. Parur	13,782

The average population of a town is 19,281. If the two towns newly added at this Census are excluded, the average is 22,250—1,824 or 8·9 per cent. more than in 1901. The percentage would rise even higher, if the averages for the towns common to both the Censuses be calculated on the populations returned within identical areas.

In the Western Natural Division which comprises seven towns, the mean urban population is over twice that in the Eastern—23,647 against 11,640.

The averages in the several Administrative Divisions do not admit of any logical comparison as, in two of them, with one town each, the total population must stand for the Divisional mean.

Distribution of population between town and country.

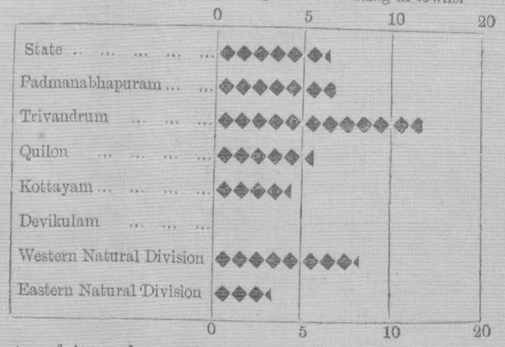
11. Out of the total population of the State, 212,090 have been enumerated in urban and 3,216,885 in rural areas. Thus, out of every one thousand, 62 are found to live in towns and 938 in villages. In the Western Natural Division, the proportion of the urban to the rural element is 84 to 916 in 1,000, as compared with 32 to 968 in the Eastern.

Of the Administrative Divisions, Kottayam is the most rural, only 44 per mille of its inhabitants being found within urban limits. The town ratio increases to 55 in the Quilon Divi sion and to 69 in Padmanabhapuram. The concentration in the urban area is most noticeable in the Trivandrum Division, with Trivandrum as its only town, where, in a total of one thousand

of its population, as many as 114 reside in the Capital, the rest being distributed over the outlying tracts.

Proportion of urban to total population.

Each diamond represents 10 per mille residing in towns.



The distribution among four groups of one thousand of the urban population in each Division shows that large towns predominate. This feature is clearly brought out in the Natural Divisions, with the difference that, in the littoral and deltaic area, nearly three-fourths or 72 per cent. of its urban population live in towns of over 20,000 inhabitants; while there are none such in the interior tracts, where the town residents are distributed in the second and fourth groups in the proportion of 917 and 83 respectively.

Distribution of urban population by religion.

12. A classification by main religions of the population living in towns shows that, without regard to Natural or Administrative Divisions, the Hindus predominate throughout, forming 67·5 per cent. of the total; the Christians come next with 21·2 per cent. and then the Muhammadans—11·3 per cent. Since the last Census, the Hindus appear to have lost ground, as also the Muhammadans; while the Christians have covered the space yielded by the other two.

Division.	No. per mille of urban population.		
	Hindus	Musalmans	Christians
Padmanabhapuram.	752	98	150
Trivandrum	808	73	119
Quilon	592	177	231
Kottayam	573	84	343
Western Natural Division	700	120	180
Eastern Natural Divisio	585	88	327

This will be seen from the marginal figures which, for purposes of comparison, take into account only the nine towns common to this and the preceding Census. The differing tendency on the part of the several religionists to congregate in towns and its relations to the nature of the occupation, urban or rural, in which the bulk of each class is respectively engaged, may be illustrated by taking the total population in each main religion and distributing it between town and country. Thus viewed, the town appears to attract the trading Muhammadans most and the cultivating Christians least—the urban percentages on their respective populations being 106 and 50 against 63 for the Hindus. Though, in the Administrative Divisions, the urban Muhammadans have been seen to be in a minority relatively to the other religionists, among themselves, they constitute a higher ratio in the urban population of the Padmanabhapuram and Quilon Divisions than in the other two. In regard to the Christians and the Hindus, the former are most urban in Trivandrum and Quilon where, unlike in Kottayam, they do not form, more or less, the chief peasantry; and the latter, in Padmanabhapuram and Trivandrum where the lucrative professions of urban life have been able to draw away the Hindus from their old rural habitats.

	Ratio in urban population of		
	Hindus.	Musalmans.	Christians.
1911 ...	63·2	11·5	20·3
1901 ...	68·9	12·1	19·0

Variation in urban population.

13. The total urban population has risen from 183,835 in 1901 to 212,090 at this Census, or by 15·3 per cent., an increase which has followed closely the variation in the entire population of the State. The increase, however, has not affected the ratio of the urban to the total population at the two Censuses, *viz.*, 6·2 per cent. In view of the fact that the number of places treated as towns at this Census differ from that in 1901 and that some of these have been altered in their boundaries during the last decade, the growth of the urban element cannot be correctly judged from a mere comparison of the recorded figures. When the nine towns common to the two Censuses are alone taken into account and compared with reference to identical limits, their population works out to 201,538, or 17,703 in excess of the 1901 figure and shows an increase amounting to 9·6 per cent.

In a discussion of the variations in individual towns, it has to be particularly remembered that, as remarked a-while ago, the frequent change of boundaries, which makes portions of a town urban at one Census and rural at the next, hampers a study of its populational capacity. Of the five most important municipalities from which has to be gauged the real urban growth, the limits of Nagercoil, Trivandrum, Quilon and Kottayam were altered during the period 1891—1901. The alteration was not perceptible in its effect in the case of the first, but influenced the returns in regard to the other towns very considerably. During the last decade again, two of these latter, *viz.*, Quilon and Kottayam, underwent another change, while the area of Alleppey, the fifth in the list, also happened to be re-adjusted. With these alterations, it becomes extremely difficult to estimate correctly the extent to which particular causes have contributed to variations within the limits under consideration. Births and deaths have been registered throughout the last decade for the five towns named above, and the statistics, such as they are, cannot fail to indicate the course of variation due to natural causes. But even this rush-light is, to a greater or less extent, obscured when it fails to be adjusted to the alterations in limits. All that is possible, therefore, is simply to take in and apply the figures as they are recorded.

Subject to these reservations, the growth or decline, as the case may be, of the several towns in the past decennium will be examined.

Nagercoil.—The population recorded for this town is 29,883, against 25,782 in 1901—an increase at this Census of 4,101 persons giving a percentage of 15·9. The taluk in which the town is situated has gone up by only 12·2 per cent., while the rural portion has increased by 10·7 per cent. The growth of the town has thus been rather rapid in the last decennium. The public health of the urban area during the decade that has closed does not, on the face of it, appear to have been encouraging. Cholera has been a regular visitor. In one year it lasted throughout, while, in another, it gave way to small-pox after three months. The disease, however, was generally mild and sporadic and has not pushed up the mortality so as to over-top the births. The recorded statistics show an excess of 1,808 births over deaths with a natural increase of 7 per cent. on the population of 1901. The town is a trading and manufacturing centre and one of the head-quarters of missionary enterprise in the State; and it is the portions of the town where these lie that have contributed greatly to the increase. It may be added that the relation of the urban to the taluk variation that was found to exist at the 1901 Census has been preserved in

1911. Ten years ago, the town population showed, as between 1891 and 1901, an increase of 130·5 per cent., while the percentage for the taluk as a whole was only 7·2. But an examination of the figures made it plain that the extraordinary increase was only apparent; and an adjustment yielded a ratio of 9·6 per cent. as the real variation in 1901. In view of the parallelism between the urban and taluk proportions at the two Censuses, it may not be wide of the mark to say that the development throughout has been steady and uniform.

Trivandrum.—The Capital has advanced in population from 57,882 in 1901 to 63,561 or by 9·8 per cent., the actual excess being 5,679. This is less than the variation in the Trivandrum taluk as a whole which is 15·6 per cent. and in the rural portion which shows a percentage of 20. Unlike Nagercoil, the general health of the town appears to have been satisfactory in seven years during the past decade; but in the remaining three, cholera prevailed throughout, during one year, and small-pox during the other two years. In the decade taken as a whole, the virulence of these epidemics appears to have tilted the balance on the wrong side between births and deaths. But the returns of the earlier years are regarded as less correct than those of the later ones. If the last seven years during which registration appears to have been better attended to are taken into consideration, it is seen, from the information supplied by the Health Officer, that the excess of births over deaths suffices to give an increase of 4·4 per cent. to the population returned at the 1901 Census. Nevertheless, this does not negative the fact that death has been very busy in the few years in which the epidemics continued; not only so, the Census figures indirectly confirm it. Though in 1911, the proportion of children under ten years of age to one hundred persons over that age was greater than in 1901—30·4 against 29—it has by no means been sufficient to re-coup the waste by deaths.

Viewed apart from the statistics of births and deaths, the Census figures ought to furnish a basis for comparing the increase of population as between the last two decades with the growth that has taken place between the two decades previous to the last. But this is rendered impossible in the case of Trivandrum. The town boundaries were altered during the decade 1891—1901 and the population in 1901 for the 1891 limits had to be calculated from fresh data collected for the purpose. The returns for 1911 stands however, confirmed by other evidence. In the Malabar year 1083 (1907—'08), an enumeration of the resident population and of houses was conducted under the responsibility of the Health Officer, as preparatory to the levy of house-tax; and the inhabitants then numbered 64,260. It has to be remembered here that, during each of the three succeeding years, the number of deaths was far in excess of that of any previous year in the decennium, and that the mortality in the last year was the highest in all the preceding ten years. If allowance is made for this disturbing factor and for immigration, the municipal figure may be taken to have fairly anticipated the Census return. In regard to houses, again, there were 10,485 occupied and 1,162 unoccupied houses or a total of 11,647 according to the Census. The list prepared by the municipality contained 12,416 houses; but it included all bazaars, cart-stands, &c., which are excluded from the Census definition of house. Subject to deductions for these extraneous items, the municipal and the Census figures are seen to exhibit a remarkable talliance.

Quilon.—Within the limits as defined in 1901, there were 15,691

townsmen, and 18,839 within the 1911 boundaries, the apparent increase being 3,148 persons or a percentage of 20. The limits of 1901 being taken for both the Censuses, there is seen an addition of 15·2 per cent., the actual population in 1911 as per those limits being 18,082. The health of the town was not seriously disturbed except in two years. The register of births and deaths gives a net increase of 1,145, which works out an addition of 7 per cent. to the population at the preceding Census. The decennial variation in the taluk as a whole has been 26·3 per cent. on the side of increase. The Iron Horse is stirring up the taluk and the town as well. As this and other facilities provided by Government get correctly used in an increasing measure, the town, which is a distribution centre for and between North and South Travancore, is bound to advance in population and importance and be once more one of the foremost places of business on the coast of Malabar.

Alleppey.—Here, as in Quilon, with altered areas, no useful purpose is served by comparing the actual figures of now and before. There was returned a population of 24,918 in 1901 and of 25,665, ten years later, the increase being nominal—3 per cent. Within identical limits, the addition is negligible—·08 per cent. The Ambalapuzha taluk in which the major portion of the town lies does not show any large increase during the decade, it being only 6·6 per cent. The small development of the town, however, may be ascribed to the vicissitudes it has undergone in the matter of public health, one-half of the past decennium having been a great strain on the inhabitants, with a deficiency of births to deaths amounting to as much as 1,997. Again as, for some years, the pier had fallen into disrepair, the numerous vessels that touch this important port had to miss the advantage of a safe anchorage and the commercial activity of the town became relaxed. Thirdly, the location of a District Court at Kottayam to which a portion of the territorial jurisdiction of the old Court at Alleppey was transferred has not been without its effect on the populousness of this seaport town. But with a restored pier and its increasing mills and factories, the future of the town is not at all bereft of high hopes and great aspirations.

Kottayam.—This town shows a decrease in population from 17,552 to 15,141 at this Census, the figures referring, however, to different boundaries. But even if the same limits are taken, the increase is small—358 or 2 per cent. This is remarkable, as the taluk has gone up by 20·7 per cent. While the public health of the town has been unsatisfactory for five years, it has been generally good for the remaining five; and there has been an increase of 1,629 births over deaths. The explanation, therefore, for the small urban variation has to be sought in other directions. In the adjustments of boundaries during the last two decades, the town was progressively narrowed, and it is not unlikely that the town is expanding outside its regulation-limits and hence unable to reveal that growth through the means of town statistics. Further, as the medium of communication with Peermade, Periyar and also the High Ranges, the town appears to be the supply depôt for the plantations in those localities which, judging from the migration returns, attract large numbers from the taluk and town. The head-quarters of the Division and taluk, with a District Court recently established and with educational facilities of a high order, the town is, nevertheless, bound to grow even within the limits assigned to it.

Kayankulam.—After a long hiatus, this small town, once the seat

of a principality, is emerging into notice. Even twenty years ago, its admission into the category of towns was refused on the ground that its then population of 4,737 was below the prescribed minimum of 5,000. In a decade, however, it succeeded in qualifying itself for elevation by adding 1,008 inhabitants to its strength; and in 1901, it came to be classed as an urban area. But the advance since has been tardy. The population has gone up to only 5,830, not even full fifteen persons having been added to every one thousand counted at the beginning of the decennium. Kayankulam lies enclosed by the borders of three rich taluks with villages all round enjoying robust constitutions; and if it is not to slip by and be lost among them, its chances lie in the brisk and prompt fostering of its trade activities, such as they are. A decade, however, is too short a period for gathering up, and it remains to be seen what account it has to give when the enumerator goes to it the next time.

Changanachery.—Like Kayankulam, this town was also the sometime capital of an old State (Thekkumkūr) and sank into oblivion with its absorption into Travancore. Christian influence has, however, long sustained it and has made it a centre of its own. For a town such as this, which is an important exchange centre, in addition, for the produce of North and Central Travancore, recognition was long in coming. It was only at the Census of 1901 that it was numbered as a town with a population of 14,264. Since then, 2,978 persons (20·8 per cent.) have been added. With the facilities it possesses in the matter of trade, there is reason to hope that the town will gradually develop to a still higher degree.

Parur.—This too has its story of departed greatness to tell, a Raja having once held sway over it. But it was only in 1901 that the place was taken in as a town. It then contained 12,962 inhabitants. The number has now risen to 13,782 or by 6·3 per cent., while the population of the taluk has increased by as much as fourteen per hundred. It is the seat of a District and Sessions Court, and for long divided with Alleppey the Division of Kottayam, for purposes of district judicial administration. Enclosed within Cochin territory and surrounded by a rural population marching two and a half times as rapidly as its townsfolk, Parur has to stimulate itself if it would show a greater advance in population. The ancient Jew is there, but he is comparatively small in strength and does not show any marked sign of his historic enterprise.

Shencottah.—Though not included among the Municipalities, this place took its rank as a town along with them, thirty years ago. Its development has since then been steady, though slow. Between 1881 and 1891, it showed an increase of 10·7 per cent. in its population. But in 1901, the Railway under construction drew about its works large numbers from far and near, and the urban growth was lowered to 3·6 per cent. The works having been completed and the Railway now passing through, the town has more than regained its men. The total has risen from 9,039 at the preceding Census to 10,309 now, the percentage of addition being as much as fourteen. As the frontier station on the eastern face of the Ghāts and as the customs chowkey of the State, the town is steadily rising in importance.

14. The eleven towns arrange themselves under the five population groups marginally noted. The highest group, which contains only the town of Trivandrum, takes up 30 per cent. of the total urban population, and

with the next grade, as much as 56·2 per cent.; while the lowest group consisting of Alwaye furnishes only 1·8 per cent. The richest is the middle group, which covers nearly one-half of the total number of towns and 35·5 per cent. of the entire population. At the 1901 Census, the proportion for the two classes of larger towns together was 59·1 per cent, and for the medium sized ones 32·9 per cent. The higher ratio at this Census of the latter group may be taken to indicate that the peopling of the comparatively smaller towns has been a little more rapid than that of the bigger ones.

Growth of towns classified by size.

Group.	Towns.
Under 5,000	Alwaye.
5,000—10,000	Tiruvalla Kayankulam
10,000—20,000	Quilon Changanchery Kottayam Parur Shencottah
20,000—50,000	Nagercoil Alleppey
50,000 and over	Trivandrum

Since 1901, the population of towns in group 10,000—20,000 has gone up by 10·8 per cent. and that in the next higher group by 8·1 per cent. The variation has been the same, 9 per cent., in the groups on either side *i. e.*, in 5,000—10,000 and 50,000—100,000. It is not possible to trace the urban development during the previous decades, as the number and limits of towns had considerably differed and as the great variations in population would necessitate elaborate adjustments before any safe comparisons could be made.

15. The number of females to 1,000 males in each of the eleven towns of the State is given in the margin and, except in regard to the two towns enumerated for the first time in 1911, compared with the respective figures for the preceding Census. In five out of these nine towns, the proportion has increased; while in two others, the ratio, though less, still stands above 1,000. The general aspect of sex-ratios will be fully gone into in the chapter on Sex. Here it will suffice to remark that the Hindus have contributed more to the unequal proportion in the towns of Trivandrum, Quilon, Alleppey and Kottayam, and along with the Christians, in the towns of Parur and Tiruvalla; while the Christians are solely responsible for the deficiency in the town of Alwaye and share the responsibility with the Muhammadans in Changanachery.

Sex proportions in towns.

Towns.	No. of females to 1,000 males in	
	1,911	1,901
1. Kayankulam ...	1,103	970
2. Shencottah ...	1,102	1,115
3. Nagercoil ...	1,053	1,059
4. Trivandram ...	963	930
5. Changanachery ...	954	991
6. Quilon ...	952	938
7. Parur ...	950	914
8. Kottayam ...	926	919
9. Alleppey ...	920	955
10. Tiruvalla ...	867	...
11. Alwaye ...	840	...

The urban population taken as a whole gives 942 females per 1,000 males. The highest ratio of females (989) is found in towns with a population of 20,000—50,000 and the lowest (840) in towns with inhabitants under 5,000.

16. The marginal figures give the density of population and houses in regard to the six towns for which statistics of area are available. Five of the towns are the principal municipalities of the State and the statistics in regard to them throw whatever light there is on the question of over-crowding in urban areas. In the State as a whole, the

Density in towns.

number of persons per town-house, taking only the areas common to the last two Censuses has risen from 5·4 to 5·5. The number of persons per acre has also increased since 1901. The densities may appear low; but if the different parts of a town are considered, the question wears another aspect. The density figure for Nagercoil, for instance, is misleading as the town covers a number of straggling villages with large spaces between. Paddy flats stretch themselves just in front of the fort-gates in the Capital, and such open spaces are also numerous in the other parts. In these cases, the densities within the urban area are of varying degrees which, while keeping down the mean average, rise to high levels in the most crowded portions. To take Trivandrum again, a dense population is naturally crowded within the fort enclosing the Palaces and the chief Pagoda. With an area of 170 acres and 82 cents and a population of 9,861, it gives a density of 58 persons per acre or 37,120 per square mile. In interpreting these figures, the narrowness of many of the lanes and streets and the nature of the houses which never run to more than two stories have also to be taken into account. In such circumstances, the problem of over-crowding must find its solution in the increase of building accommodation and in the progress that may be achieved in the maintenance of public health. Much has, of course, been done and it may be said that, in point of municipal efficiency, Trivandrum takes a high place among the towns of the Madras Presidency. Many directions of useful and even necessary activity, however, still remain and are receiving consideration.

Towns.	No. of Persons		
	per acre in		per house in
	1911	1901	1911
Nagercoil ...	14	13	4·8
Trivandrum ...	10	9	6·0
Quilon ...	7	6	6·0
Shencottah ...	5	4	4·1
Alleppey ...	11	11	4·9
Kottayam ...	4	4	5·7

17. There are two kinds of villages in Travancore—the kara and the pakuthi. The former is the population village and a unit of ancient date whose boundaries, though not surveyed, are locally well known. The latter, which is the present unit, is an arbitrary area treated as a village for purposes of land revenue collection and its limits are laid down at the Survey. Notwithstanding its seeming definiteness, the pakuthi lacks the essence of a residential village, as it is really an accidental agglomeration of adjacent karas.

Definition of village.

The kara has, therefore, been taken, as in 1901, as the ultimate sub-division for the tabulation and treatment of Census statistics. But figures are recorded for the pakuthi as well, in view of their administrative value, and are exhibited in proportional forms in Subsidiary Table VII, for easy reference. Till recently, the proverti with an average area of 30·87 square miles and an average population of 12,000 was the Revenue village. At the Survey and Settlement, the proverti was abandoned and the smaller pakuthi unit adopted.

18. As per the register of villages prepared by the Tahsildars, the total number of karas returned is 3,955 or 70 more than at the 1901 Census. This increase is made up of an addition of 81 villages in the Eastern Natural Division and a deficiency of 11 in the Western, the actual figures at this Census being 1,862 and 2,093 respectively. Among the Administrative Divisions, the number of villages has declined in Kottayam by 34, in Padmanabhapuram by 29, and in Quilon by 9. In the two remaining Divisions, there has been, since 1901, an increase in the

Number of villages.

total tale—18 in the Trivandrum Division and 124 in Devikulam. These differences are due to inter-divisional transfers consequent on the re-adjustment of taluk jurisdictions, to the formation of a new Revenue Division, and to better classification in the case of a few taluks. In the interior, the variations are explained to some extent by the shifting nature of the hillmen's huts.

19. The average area of a village is 1·91 square miles, against 1·95 in 1901. As between the Natural Divisions, the villages lie closely packed in the Western, while, in the Eastern, forests and hills intervene to give them a larger extent of space, though to little purpose to the villager. As compared with the last Census, these as well as the Administrative Divisions show hardly any variation. In Devikulam, however, the increase in the number of villages has reduced the mean area from 28·5 to 9·5 square miles.

Average area and population per village.

The population per village averages 813, or 101 more than at the preceding Census. This mean is exceeded by 52 in the Western Natural Division, but is more than that of the Eastern Division by 53. The District figures run over a very wide range. The average is lowest in the Padmanabhapuram Division—357, it rises to 519 in Devikulam and to 910 in Quilon. In the Trivandrum and Kottayam Divisions, the inhabitants per village number 1,077 and 1,131 respectively.

20. Of the total rural population, 123 in a thousand reside in villages containing inhabitants under 500, and 556 in those with a population of between 500 and 2,000. The next group, 2,000—5,000, takes in 282 persons, while those who live in villages of the highest grade with a population of 5,000 and over, represent the remaining. A comparison with the proportions at the preceding Census shows that the smaller ones have lost as heavily as the larger have gained. In 1901 there were, in the lowest group, 36 persons more than now. During the decade, these quitted that grade and passed to the one above it. Doubling the number there and taking seven more, they moved on and strengthened the villages in the two highest groups by 59 and 20 respectively. Both the Natural Divisions share this feature in regard to the size of villages; but it is more marked in the Western Division than in the Eastern. Then, as now, the lowest groups in the latter Division take a comparatively larger percentage of those found outside its towns than the corresponding groups in the other, the position being reversed in regard to villages belonging to the other two groups.

Villages classified by size.

The Administrative Divisions show striking variations in the distribution of their respective rural populations among the several grades. At either end, the villages of the Quilon Division stand widest apart in the proportions of their populations, as there are, out of a total of one thousand, only nine persons in the group 5,000 and over as against 111 in that under 500; while, in the Kottayam Division, the numbers approach most closely, being respectively 79 and 73. The distribution is fairly uniform in the Devikulam Division. As compared one with another, Padmanabhapuram with 345 per mille takes the first place in the lowest group; Quilon with 664 persons heads the list in the next higher one, 500—2,000, but gives way to Trivandrum (379) followed by Kottayam (378) in the grade above it. Devikulam has the highest number of inhabitants, 148, in the biggest group—5,000 and over.

21. The growth of villages during the decade may be gauged by comparing the number in each population group with that in the corresponding group in 1901. Though the comparison is affected to some extent by the variation in the total number of villages at this Census, it is seen, after full allowance is made for the difference, that, with the advance in population, villages that came under the lowest groups ten years ago have largely moved into the higher ones. The marginal statement which summarises the figures for the State as a whole shows that the better class of villages has greatly increased during the past decennium, that villages of between 2,000 and 5,000 inhabitants have advanced by one and a half times, those in the next higher grade, 5,000—10,000 have increased by two and a half times, and that there is, at this Census, one village with over 10,000 inhabitants against none in 1901.

Growth of villages.

Villages with a Population of	No. in each group.	
	1911	*1901*
Under 500	1,867	2,006
500— 1,000	951	952
1,000— 2,000	789	694
2,000— 5,000	327	225
5,000—10,000	20	8
10,000 and over.	1	...

22. Proximity is the correlative of areality, and gives the mean distance between village and village on the supposition of a uniform distribution over the entire country*. This has slightly decreased from 1·50 miles in 1901 to 1·49 at this Census. Both the Natural Divisions share the decrease, the proximity in the Western Division being one mile and in the Eastern 1·89 against 1·99 and 1·94 miles respectively at the preceding Census. The Administrative Divisions show variations from Census to Census, except in Kottayam where the distance between one village and another has continued at 1·67 miles. In Trivandrum, it has decreased from 1·47 to 1·45 miles, while in Quilon it has gone up from 1·51 miles to 1·52 and in Padmanabhapuram from 0·78 of a mile to 0·79. The greatest variation is found in the Devikulam Division where, for reasons already explained, the distance between village and village has declined to 3·31 miles.

Proximity of Villages.

23. There are in all 427 pakuthis with an average area of 17·78 square miles and an average population of 8,030 souls. In 193 pakuthis, the number of inhabitants varies from 5,000 to 10,000, and in 119, it is over 10,000. These together form 73 per cent. of the total number and take in as much as 90 per cent. of the entire population of the State. The group, 2,000—5,000, contains 89 pakuthis and 9 per cent. of the total number of inhabitants. Pakuthis of the lowest grade, *i. e.*, with a population under 500, are only six in number—one in the Quilon Division and the remaining in Devikulam.

Pakuthi Statistics.

Houses and House-Room.

24. Dwelling houses in Travancore are usually situated within fenced or mud-walled enclosures, and lie generally covered in the dankery of the plantain. In Shencottah and in

Definition of house.

* If d is taken to represent the distance between village and village and n the number of villages in 100 square miles, the formula for determining the value of d is $d^2=\frac{200}{n\sqrt{3}}$.

South Travancore, with their collected villages, however, the houses are arranged in rows, each being separated from its neighbour on either side by a common wall. This difference in the disposition of houses notwithstanding, no difficulty is experienced in distinguishing a house, which is easily understood as the residence of a joint commensal family. A definition may, therefore, even seem superfluous. But to provide a correct return that would serve as a reliable basis and guide in the enumeration of the resident population, the house was defined, the definition being the same as that at the Census of 1901.

"A house is the dwelling place of one or more families with their resident servants, having a separate principal entrance from the common way.

i. The common way is not necessarily a public way. Thus servants' go-downs in the compounds of large houses, and separate houses situated in one compound which have generally no separate entrances from the public way, but have separate entrances from a common way or yard, should be treated as distinct houses.

ii. If two or more separate families who do not take their meals together, live in different rooms of the same house, these different rooms will not be taken as separate houses, but only as one house.

iii. Two or more distinct but contiguous buildings belonging to the same owner but let to different families will be taken as different houses.

iv. Jails, hospitals, dispensaries and similar institutions which comprise several detached buildings should be entered only as one house."

The proportionate nature of the increase in the number of houses in reference to the growth of population, the agreement between the figures for the last two Censuses and the general uniformity in the number of persons per house in the several Divisions, testify to the ease and accuracy with which the definition has been understood and applied.

25. Apart from facilitating the Census operations, a return of houses has not that statistical value which is associated with it in the West. There, it is utilised to gauge the extent of over-crowding, a sanitary problem of daily-increasing complexity, and the definition of house almost varies from country to country. 'In England and America, the structure or the building is the criterion, in Scotland the manner of its occupation and in France its site.' Here, a house, whatever its structure and however situated or occupied, is more a social unit, and the question of over-crowding in the sense of co-occupation by members extraneous to the family does not generally arise. The joint family either expands over the additional space that may be provided, or breaks up with the result that the dissociated units take to new accommodation and become the centres of new families.

Value of the return.

Among the Marumakkatāyom Hindus, the family is matriarchal, *i. e.*, traces its descent from a common ancestress. The tarwad, as the family is called, consists of brothers and sisters and the descendants of the latter along the female line. The eldest male member, called the karanavan, manages the tarwad. In such a system, the wives and children of the male members have no place. It may happen, however, that a karanavan may be allowed to bring in his wife and children to live in the tarwad; but this is not necessary, nor have these any legal status in the family. The male

members who are married usually visit their wives in the houses of the latter. When, however, under modern conditions, they feel able and inclined to support themselves, living apart from the tarwad, they settle with their wives in houses of their own. In this way, the putting up of separate homesteads receives a stimulus. But the tarwad, as such, is split up only when a partition takes place with the consent of all the members. Among the Makkatāyom Hindus, the joint family does not generally continue single after the life-time of the parent, more especially the male parent. On the death of the father, the sons divide and go to live in separate houses with their wives and children, the mother residing with one of the sons in the original household. The unmarried sons, if any, usually live with the mother. In regard to the Nampūtiri Brahmans, however, the eldest son alone marries, the other sons living with him in the family. The Syrian Christians who form the bulk of the Christian population resemble generally the Makkatāyom Hindus in the matter of separate housing.

If occupied houses, therefore, vary from decade to decade, it may, in the circumstances above mentioned, be taken to indicate in some degree the extent to which new families go into separate homesteads. This may be due, as just stated, to break-up in the original family or to the ability and inclination of its members to set up new houses. But the statistics, by themselves, do not help in measuring exactly the extent of either factor.

Number of occupied houses.

26. The total number of houses occupied at the Census was 663,153—the Western Natural Division returning 379,591 houses or 57·2 per cent. and the Eastern 283,562 or 42·8 per cent., the ratio being almost the same as at the 1901 Census.

Of the Administrative Divisions, Quilon contains the largest number —236,399 houses or 35·6 per cent. of the total. The Kottayam Division is less by only 12,399 houses—a difference which with an addition of 1,111 gives the total accommodation in the smallest-housed Division of Devikulam.

As at the last Census, Shertallay with 35,531 houses stands first in the list. Tiruvalla which comes next, with 32,131 houses, has exchanged place with Neyyattinkara which stood second at the 1901 enumeration. The smallest number of houses is found in the taluks of Tovala (7,774), Todupuzha (7,635) and Devikulam (4,764). In two taluks more, the number is below 10,000; and in ten others, it is between 10,000—20,000. Of the 18 taluks which contain above 20,000 houses, only three return numbers exceeding 30,000. On an average, there are 20,095 houses per taluk.

Variation in houses since 1901.

27. As compared with the number of houses at the 1901 Census, the total now returned shows an excess of 82,254 or 14·2 per cent. While during the last twenty years the increase in accommodation has closely followed the growth in population, the difference between the two variations which stood at 3 per cent. at the close of the first decennium has narrowed to 2 per cent. at the end of the second—the ratios at the Censuses of 1901 and 1911 being respectively 12·4 and 14·2 per cent. in regard to houses and 15·4 and 16·2 per cent. in respect of population. The increase in the housing accommodation has thus gone ahead of the population increase.

In the Administrative Divisions, the percentages of increase vary from 67·7 in Devikulam at the one end to 11 in Padmanabhapuram at the

other. In these and in the Kottayam Division, the ratios correspond with their respective population growths, while a divergence is observed in regard to the other two Divisions. But when compared with the ratios at the 1901 enumeration, the Divisions re-arrange themselves, so that while Quilon and Trivandrum maintain almost the same relation from Census to Census, Padmanabhapuram and Kottayam have made up the difference between the rates of increase in houses and in population that obtained at the preceding Census.

This feature will be seen to be well brought out if the figures are examined by Natural Divisions. Though they divide among themselves, almost equally, the total addition of 82,254 houses, the proportional variation since 1901 is, in the Western Division, only three fourths of that in the other.

		Variation. 1911	1901
Western Natural Division	Population	15·9	12·7
	Houses	12·3	10·1
Eastern Natural Division	Population	16·5	17·9
	Houses	16·6	15·0

While the former has kept up the relation found a decade ago between the ratios of increase in houses as well as in inhabitants, the Eastern Division has bridged over all difference and gone even further. It may be observed here that the intensity of land culture and the general non-availability of waste areas in the taluks of the littoral belt diminish the facilities for extending accommodation, whenever and wherever required. Moreover, the situation of houses within gardens enables the population concerned to find all the accommodation required within their enclosures. In the interior tracts, however, where the development is not complete, the factors that tend to the growth of houses have scope for unfettered play. This aspect will be clear if the figures for the component taluks are taken up and compared. While, in the comparatively un-opened tracts of the taluks in the interior, houses have risen everywhere along with the population increase, in the sea-board taluks on the other hand, accommodation has been expanding within narrow confines. To take six typical taluks from each Division, Kunnatnad, Minachil, Kottayam, Changanachery, Kunnattur and Pattanapuram show an advance in the number of houses *pari passu* with population; but in the taluks of Trivandrum, Chirayinkil, Karunagapalli, Kartikapalli, Shertallay and Mavelikara within the littoral area, the increase in houses does not appear to have kept pace.

House-room.

28. There are on an average five persons to a house—the same as at the 1901 Census. The Division figures, however, show some variations. The lowest average (4·9) is in the Padmanabhapuram Division and probably bespeaks a readiness there on the part of married couples to set up independent establishments. The highest average of 5·4 in Trivandrum is traceable to the large increase in population and the greater share of children in the family composition, the proportion of children under ten to its total population being 27·9 and higher than in any other Division. The high averages in the Quilon and Kottayam Divisions—5·2 and 5·1—may be attributed to the greater living together of the grown-up members within the family, which *per se* is, generally speaking, more affluent and old-worldly than in other Divisions and is not so readily liable to fissions and detachments, so far as they may be traced to the peacelessness of want and to the separatist tendencies of the modern day. An examination of the figures for married females in relation to the number of houses throw some light on this point. The number of houses per one hundred of married females aged 15 and over varies from 96 and 93 in the Quilon and Kottayam Divisions to 99 in Trivandrum and to 101 in Padmanabhapuram. These figures, however,

have only an approximate value and should not be regarded as exhaustively explaining the variations in house-room.

House density.

29. On an average, there are 87 houses on every square mile of surface. The variations in the Natural and Administrative Divisions generally follow those of population density, decreasing from west to east in the case of the former, and from south to north in regard to the latter. Since the 1901 Census, eleven houses have been added to a square mile and give a percentage increase of 14. This increase is shared by all the Administrative Divisions ; but the ratios vary from 11 per cent. in Padmanabhapuram to 67 per cent. in Devikulam. Dwellings are most crowded in the former Division, being 142 to the square mile, and least in the latter—11.

The density of houses in the Western Natural Division is over four times as great as in the Eastern—208 against 49. Though the actual addition since the preceding enumeration has been great in the littoral area, being 23 against 7, the percentage of increase has been less—12 against 17 in the sub-montane tracts.

Proximity of houses.

30. The distance from house to house is 202 yards for the State as a whole, and has decreased by 14 yards since 1901. The mean distance in the Eastern Division is over twice as great as in the Western—269 against 131 yards. Houses are most closely situated in the Padmanabhapuram Division where the proximity is 158 yards, while they are widest apart in Devikulam with 578 yards.

SUBSIDIARY TABLE I.—A. *Density, Water Supply and Crops.*

DIVISIONS.	MEAN DENSITY PER SQUARE MILE.	PERCENTAGE OF TOTAL AREA.		PERCENTAGE TO CULTIVABLE AREA OF	
		Cultivable.	Net-cultivated.	Net-cultivated.	Double Cropped.
1	2	3	4	5	6
STATE. ...	***452***	***61·23***	***45·43***	***74·19***	***7·44***
I. PADMANABHAPURAM ...	702	55·37	54·42	98·28	21·81
II. TRIVANDRUM ...	662	73·54	46·03	62·59	12·03
III. QUILON ...	481	53·67	38·01	70·82	10·44
IV. KOTTAYAM ...	491	64·70	55·52	85·80	1·18
V. DEVIKULAM ...	55	71·86	23·23	32·32	...
A. Western Natural Division ...	***1,081***	***79·58***	***72·77***	***91·45***	***11·67***
B. Eastern Natural Division ...	***252***	***54·50***	***35·41***	***64·96***	***5·18***

SUBSIDIARY TABLE I.—A. *Density, Water Supply and Crops.*

DIVISIONS.	PERCENTAGE OF GROSS-CULTIVATED AREA WHICH IS IRRIGATED.	NORMAL RAINFALL.	PERCENTAGE OF CULTIVATED AREA UNDER			
			Rice.	Palms.	Other trees.	Miscellaneous.
1	7	8	9	10	11	12
STATE. ...	***17·90***	***84·82***	***29·39***	***6·64***	***1·93***	***62·04***
I. PADMANABHAPURAM ...	24·49	36·26	22·80	5·75	6·19	65·26
II. TRIVANDRUM ...	18·65	68·09	21·29	7·06	1·69	69·96
III. QUILON ...	18·62	84·92	34·24	8·20	1·51	56·05
IV. KOTTAYAM ...	18·46	102·22	31·88	5·94	1·36	60·82
V. DEVIKULAM ...	1·31	201·98	5·63	...	·02	94·35
A. Western Natural Division ...	***33·08***	***72·77***	***32·72***	***10·19***	***2·39***	***54·70***
B. Eastern Natural Division ...	***12·34***	***95·45***	***26·88***	***2·98***	***1·58***	***68·56***

NOTE.—1. The percentages embodied in this Table under the several columns except 2 & 8 are calculated upon particulars recorded in the next Table I—B.

2. The heading (Miscellaneous) in column 12 includes the dry grains grown in the country and all the other garden products not included in columns 10 and 11.

3. By gross area in column 7 is meant the net area plus the area which is double cropped.

Subsidiary Table I.—B *Density,*

TALUK.	Area in square miles.			Density on			Wet Area.		
	Total.	Cultivable.	Cultivated.	Column 2.	Column 3.	Column 4.	Total.	Single cropped.	Double cropped.
1	2	3	4	5	6	7	8	9	10
1. Tovala ...	115·00	36·2	36·2	300	953	953	17·0	·3	16·7
2. Agastisvaram ...	94·00	68·0	68·0	1,116	1,543	1,543	20·8	1·5	19·3
3. Eraniel ...	98·00	87·3	87·2	*827* 1,263	1,418	1,420	14·2	...	14·2
4. Kalkulam ...	169·00	75·9	74·4	451	1,004	1,024	14·4	·01	14·4
5. Vilavankod ...	137·00	72·0	67·8	662	1,259	1,337	9·7	·3	9·4
6. Neyyattinkara ...	233·35	178·6	165·4	766	1,001	1,080	23·1	2·2	20·9
7. Trivandrum ...	97·26	89·8	63·6	1,595	1,728	2,439	17·1	2·4	14·7
8. Nedumangad ...	365·97	213·4	69·4	*1,048* 241	413	1,270	20·9	...	20·9
9. Chirayinkil ...	146·57	138·3	89·7	927	982	1,515	21·5	3·3	18·2
10. Kottarakara ...	202·03	177·0	96·0	447	510	941	24·0	1·1	22·9
11. Pattanapuram ...	425·67	279·6	60·8	133	203	934	18·1	·5	17·6
12. Shencottah ...	129·14	46·9	44·3	297	817	865	13·2	·9	12·3
13. Quilon ...	147·41	119·9	100·7	*222* 1,111	1,366	1,627	22·4	7·4	15·0
14. Kunnattur ...	171·49	133·6	98·4	*1,012* 533	684	929	24·2	7·5	16·7
15. Karunagapalli ...	88·99	74·5	74·2	1,544	1,845	1,852	32·8	7·2	25·6
16. Kartikapalli ...	74·26	59·4	59·2	*1,507* 1,502	1,747	1,752	37·7	19·4	18·3
17. Mavelikara ...	111·43	105·0	101·0	*1,478* 1,173	1,245	1,294	34·1	20·9	13·2
18. Chengannur ...	925·97	155·3	125·6	*1,169* 137	814	1,007	23·3	21·9	1·4
19. Tiruvalla ...	172·18	127·8	123·1	1,009	1,360	1,412	33·1	32·6	·5
20. Ambalapuzha ...	115·74	89·9	89·7	*963* 975	1,255	1,258	70·2	70·2	...
21. Shertallay ...	118·03	93·1	93·1	*811* 1,327	1,682	1,682	32·7	32·7	...
22. Vaikam ...	139·55	102·2	99·8	*1,297* 859	1,172	1,200	45·7	45·7	·01
23. Ettumanur ...	105·89	100·9	100·2	856	898	904	29·1	29·1	...
24. Kottayam ...	172·84	138·3	138·1	649	811	812	38·6	38·6	...
25. Changanachery ...	134·29	129·1	127·0	*580* 717	745	758	40·4	39·9	·5
26. Minachil ...	139·69	135·5	120·9	*588* 565	582	652	5·7	3·5	2·2
27. Muvattupuzha ...	472·34	274·9	212·2	293	503	652	59·3	53·1	6·2
28. Todupuzha ...	561·01	175·5	88·4	68	219	435	14·2	14·2	...
29. Kunnatnad ...	293·88	190·0	154·8	404	625	767	70·9	62·3	8·6
30. Alangad ...	127·34	110·4	105·2	855	959	899	53·7	53·7	...
31. Parur ...	53·89	44·7	43·9	*824* 1,494	1,801	1,834	18·9	18·9	...
32. Devikulam ...	625·32	89·8	7·0	*1,238* 38	43	547	5·6	5·6	...
33. Peermade ...	629·23	245·9	101·5	72	167	259	·5	·5	...

Note—1. The statistics of cultivation given in this Table are compiled from information supplied by the Revenue Settlement Department.

2. The cocoanut, the areka and the jack throughout the country take up a large portion of the garden lands. The palmyra, tamarind, punnai and mango, are largely cultivated in South Travancore. As all these trees are taxed under the Settlement, figures are available and are given in the Table.

3. For a fair comparison of taluk densities, the urban element should be discounted wherever it comes in. This has been done in regard to the fourteen taluks in which the eleven towns of the State lie and the rural densities are given in italics in Column 5.

4. Of the 427 pakuthis in the State, statistics of cultivation are not available for 14 pakuthis—1 in Kartikapalli, 6 in Peermade, 2 in Alangad and 5 in Devikulam. In calculating the densities of these taluks, the area and population of these pakuthis are omitted from their respective totals.

Water-supply and Crops.

Normal rainfall.	Extent of dry area.	Number of Trees.							Number.
		Cocoanut.	Areka.	Jack.	Palmyra.	Tamarind.	Punnai.	Mango.	
11	12	13	14	15	16	17	18	19	
33·65	19·2	8,469	2,096	888	101,675	2,357	1,287	756	1
32·95	47·2	107,848	110	1,483	462,416	4,814	100,852	9,709	2
30·97	73·0	234,314	4,047	24,098	717,182	52,617	177,676	71,480	3
50·51	60·0	144,878	99,586	34,385	356,119	20,717	25,330	49,953	4
28·21	58·1	282,143	144,731	48,050	485,198	...	34,007	...	5
55·47	142·3	724,274	355,720	104,762	76,287	...	...	...	6
64·41	46·5	426,061	140,276	40,472	...	...	...	...	7
86·96	48·5	115,394	140,896	27,333	...	...	...	...	8
65·54	68·2	378,582	113,542	37,026	...	...	...	...	9
89·76	72·0	200,970	169,074	51,265	...	...	...	...	10
96·79	42·7	63,388	159,333	43,526	...	...	...	...	11
32·81	31·1	32,862	4,132	1,623	46,385	3,675	...	1,925	12
89·60	78·3	634,279	213,888	35,188	...	...	...	...	13
84·03	74·2	280,712	263,416	51,102	...	...	...	...	14
74·68	41·4	1,017,203	448,531	31,201	...	...	...	...	15
80·90	21·5	532,991	274,091	19,519	...	...	...	...	16
100·73	66·9	642,346	527,394	57,003	...	...	...	...	17
95·53	102·3	293,026	536,210	77,403	...	...	...	...	18
87·42	90·0	423,972	571,265	88,066	...	...	...	...	19
101·91	19·5	611,464	122,360	9,272	...	...	...	...	20
78·02	60·4	1,470,469	154,759	13,836	...	...	...	...	21
84·91	54·1	835,501	141,251	32,221	...	...	...	...	22
108·41	71·1	170,626	166,201	69,603	...	...	...	...	23
113·80	99·5	395,323	326,240	52,491	...	...	...	...	24
109·48	86·6	311,481	251,621	45,950	...	...	...	...	25
139·20	115·2	395,286	634,621	77,482	...	...	...	...	26
118·34	152·9	139,306	631,880	109,936	...	...	...	...	27
135·96	74·2	68,556	287,253	30,842	...	...	...	...	28
57·21	83·9	31,182	177,748	56,248	...	...	...	...	29
63·19	51·5	96,674	268,201	53,236	...	...	...	...	30
115·89	25·0	568,337	171,228	19,791	...	...	...	...	31
...	1·4	9	201	599	...	...	...	...	32
201·98	101·0	...	...	...	...	...	...	...	33

SUBSIDIARY TABLE II.—*Distribution of the Population*

DIVISIONS AND TALUKS.	TALUKS WITH A POPULATION					
	UNDER 150.		150—300.		300—450.	
	Area.	Population.	Area.	Population.	Area.	Population.
1	2	3	4	5	6	7
STATE ...	***3,167·20***	***290,196***	***967·45***	***264,841***	***610·91***	***243,505***
	41·71	*8·46*	*12·74*	*7·72*	*8·05*	*7·10*
I. PADMANABHAPURAM ...	...	...	...	...	**115·00**	**34,503**
					18·76	*8·02*
1. Tovala					115·00	34,503
2. Agastisvaram ...	...	...	...	...	...	...
3. Eraniel ...	...	...	...	...	...	...
4. Kalkulam ...	...	...	...	...	...	...
5. Vilavankod ...	...	...	...	...	...	...
II. TRIVANDRUM ...	...	...	**365·97**	**88,147**	...	...
			43·41	*15·80*		
6. Neyyattinkara						
7. Trivandrum ...	...	...	...	...	...	...
8. Nedumangad ...	...	...	...	...	...	...
9. Chirayinkil ...	...	...	365·97	88,147	...	...
	...	...	...	...	...	...
III. QUILON ...	**1,351·84**	**183,208**	**129·14**	**38,302**	**202·03**	**90,309**
	52·71	*14·85*	*5·03*	*3·11*	*7·88*	*7·32*
10. Kottarakara					202·03	90,309
11. Pattanapuram ...	...	...	...	...	...	...
12. Shencottah ...	425·67	56,769	...	...	...	...
13. Quilon ...	...	...	129·14	38,302	...	...
14. Kunnattur ...	...	...	...	...	...	...
15. Karunagapalli ...	...	...	...	...	...	...
16. Kartikapalli ...	...	...	...	...	...	...
17. Mavelikara ...	...	...	...	...	...	...
18. Chengannur ...	...	...	...	...	...	...
19. Tiruvalla ...	925·07	126,439	...	...	...	...
20. Ambalapuzha ...	...	...	...	...	...	...
	...	...	...	...	...	...
IV. KOTTAYAM ...	**581·01**	**38,423**	**472·34**	**138,392**	**293·88**	**118,693**
	24·20	*3·37*	*20·37*	*12·15*	*12·67*	*10·42*
21. Shertallay					...	...
22. Vaikam ...	...	...	...	...	...	...
23. Ettumanur ...	...	...	...	...	...	...
24. Kottayam ...	...	...	...	...	...	...
25. Changanachery ...	...	...	...	...	...	...
26. Minachil ...	...	...	...	...	...	...
27. Muvattupuzha ...	...	...	...	...	...	...
28. Todupuzha ...	...	...	472·34	138,392	293·88	118,693
29. Kunnatnad ...	561·01	38,426	...	...	...	...
30. Alangad ...	...	...	...	...	...	...
31. Parur ...	...	...	...	...	...	...
	...	...	...	...	...	...
DEVIKULAM ...	**1,254·55**	**68,562**	...	...	...	...
	100·00	*100·00*				
32. Devikulam	625·32	23,458	...	...	...	...
33. Peermade ...	629·23	45,104	...	...	...	...
A.—Western Natural Division ...	...	...	...	...	...	...
B.—Eastern Natural Division ...	***3,167·20***	***290,196***	***967·45***	***264,841***	***610·91***	***243,505***
	54·92	*19·97*	*16·78*	*18·23*	*10·59*	*16·76*

NOTE.—The figures in Roman italics under State and Divisions indicate the proportions which the area and population

classified according to Density.

PER SQUARE MILE OF										
450—600.		600—750.		750—900.		900—1050.		1050 and over.		
Area.	Population.	Area.	Population.	Area.	Population.	Area.	Population.	Area.	Population.	
8	9	10	11	12	13	14	15	16	17	
480·18	***246,472***	***444·13***	***299,060***	***606·13***	***497,954***	***434·49***	***422,512***	***883·27***	***1,164,435***	
6·32	*7·19*	*5·85*	*8·73*	*7·98*	*14·52*	*5·72*	*12·32*	*11·63*	*33·96*	
...	...	...	...	...	...	...	...	**192·00**	**223,693**	
								31·32	*53·18*	
169·00	**76,211**	**137·00**	**90,680**	...	...	...	...	...	...	
27·57	*17·72*	*22·35*	*21·08*					94·00	104,910	
...	...	...	...	...	...	...	...	98·00	123,783	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
169·00	76,211	137·00	90,680	...	...	...	...			
...	...	...	...	**233·35**	**178,703**	**146·57**	**135,877**	**97·26**	**155,138**	
...	...	...	...	*27·67*	*32·03*	*17·38*	*24·36*	*11·54*	*27·81*	
				233·35	178,703	...	...	...	...	
...	...	...	...	...	...	...	...	97·26	155,138	
...	...	...	...	...	...	146·57	135,877	...	...	
...	...	...	...	...	...	...	...			
...	...	...	...	...	...	**287·92**	**280,635**	**422·09**	**543,516**	
...	...	...	...	...	...	*11·23*	*23·24*	*16·46*	*44·07*	
171·49	**91,390**	...	...	...	...	...	...	...	...	
6·69	*7·41*							...	...	
...	...	...	...	...	...	...	...	147·41	163,798	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	88·99	137,420	
...	...	...	...	...	...	...	...	74·26	111,570	
171·49	91,390	...	...	...	...	...	...	111·43	130,728	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	172·18	173,768	...	...	
...	...	...	...	...	...	115·74	112,867	...	...	
...	...	...	...	...	...					
...	...	...	...	...	...			**171·92**	**237,088**	
139·69	**78,871**	**307·13**	**208,380**	**372·78**	**319,251**	...	...	*7·41*	*20·81*	
6·02	*6·93*	*13·25*	*18·29*	*16·08*	*28·03*			118·03	156,580	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	133·55	119,824	...	...	...	...	
...	...	...	...	105·89	90,591	...	...	...	...	
...	...	172·84	112,133	...	...	...	...	...	...	
...	...	134·29	96,241	...	...	...	...	...	...	
139·69	78,871	...	...	...	...	...	...	...	...	
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	127·34	108,836	...	...	53·89	80,508	
...	...	...	...	...	...					
...	...	...	...	...	...	...	...	...	...	
...	...	...	...	...	...					
...	...	...	...	...	...	...	...	...	...

SUBSIDIARY TABLE III.—*Distribution of the Population between Towns and Villages.*

DIVISIONS.	AVERAGE POPULATION PER		NUMBER PER MILLE RESIDING IN		NUMBER PER MILLE OF URBAN POPULATION RESIDING IN TOWNS WITH A POPULATION OF				NUMBER PER MILLE OF RURAL POPULATION RESIDING IN VILLAGES WITH A POPULATION OF			
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000	5,000 to 10,000	Under 5,000	5,000 and over.	2,000 to 5,000	500 to 2,000	Under 500
1	2	3	4	5	6	7	8	9	10	11	12	13
STATE ...	*19,281*	*813*	*62*	*938*	*562*	*353*	*65*	*18*	*39*	*282*	*556*	*123*
I. Padmanabhapuram ...	29,883	357	69	931	1,000	...	...	...	13	103	539	345
II. Trivandrum ...	63,561	1,077	114	886	1,000	...	...	...	33	379	528	60
III. Quilon ...	13,722	910	55	945	374	425	201	...	9	216	664	111
IV. Kottayam ...	12,508	1,131	44	956	...	923	...	77	79	378	470	73
V. Devikulam ...	...	519	...	1,000	...	...	...	...	148	212	381	259
A. Western Natural Division ...	*23,647*	*865*	*84*	*916*	*720*	*197*	*83*	...	*51*	*309*	*538*	*102*
B. Eastern Natural Division ...	*11,640*	*755*	*32*	*968*	...	*917*	...	*83*	*24*	*247*	*580*	*149*

SUBSIDIARY TABLE IV.—*Number per mille of the total population and of each main religion who live in towns.*

DIVISIONS.	NUMBER PER MILLE WHO LIVE IN TOWNS.					
	Total Population.	Hindu.	Musalman.	Christian.	Jew.	Jain.
1	2	3	4	5	6	7
STATE ...	*62*	*63*	*106*	*50*	...	...
I. Padmanabhapuram ...	69	76	197	38	...	...
II. Trivandrum ...	114	121	91	98	...	...
III. Quilon ...	55	46	134	60	...	...
IV. Kottayam ...	44	45	64	40	...	...
V. Devikulam ...	...	...	...	...	...	...
A. Western Natural Division ...	*84*	*82*	*147*	*71*	...	...
B. Eastern Natural Division ...	*32*	*31*	*45*	*31*	...	...

NOTE.—In regard to Jews and Jains proportional figures would amount to very small fractions and are hence not given.

SUBSIDIARY TABLE V.—*Towns Classified by Population.*

CLASS OF TOWN.	NUMBER OF TOWNS OF EACH CLASS IN 1911.	PROPORTION TO TOTAL URBAN POPULATION.	NUMBER OF FEMALES PER 1,000 MALES.	INCRESE PER CENT IN THE POPULATION OF TOWNS AS CLASSIFIED AT PREVIOUS CENSUS.			INCREASE PER CENT IN URBAN POPULATION OF EACH CLASS FROM 1881 TO 1911.	
				1901 to 1911.	1891 to 1901.	1881 to 1891.	(*a*) in towns as classed in 1881.	(*b*) in the total of each class in 1911 as compared with the corresponding total in 1881.
1	2	3	4	5	6	7	8	9
TOTAL.	*11*	*100*	*942*	+ *8·9* *9·6*	+ *62·2*	— *20·0*	*40·6* *41·7*	*40·6* *41·7*
I.—100,000 and over ...	...	...	...	+ **9·8**	...	...	...	...
II.—50,000—100,000 ...	1	**30·0**	968	+ **9·6** *8·1*	+ 63·5	— 24·3	+ 33·3 + *32·2*	— 17·0 — *18·1*
III.—20,000— 50,000 ...	2	**26·2**	989	+ **7·5** *10·8*	+ 56·1	— 18·7	+ 54·2 + *59·1*	+ 6·9 + *11·8*
IV.—10,000— 20,000 ...	5	**35·5**	966	+ **9·2**	+ 68·1	+ 10·7	+ 30·8	...
V.— 5,000— 10,000 ...	2	**6·5**	960	...	...	...	...	...
VI.—Under 5,000 ...	1	**1·8**	840					

NOTE.—Figures in Roman italics indicate the variation for the 1901 area.

SUBSIDIARY TABLE VI.—*Persons per house and houses per square mile.*

DIVISIONS.	AVERAGE NUMBER OF PERSONS PER HOUSE.				AVERAGE NUMBER OF HOUSES PER SQUARE MILE.			
	1911	1901	1891	1881	**1911**	1901	1891	1881
1	2	3	4	5	6	7	8	9
STATE ...	*5·17*	*5·08*	*4·95*	*4·87*	*87*	*76*	*68*	*65*
I. Padmanabhapuram ...	**4·93**	4·89	4·69	4·58	**142**	128	123	125
II. Trivandrum ...	**5·46**	5·21	5·01	4·96	**121**	104	89	84
III. Quilon ...	**5·21**	5·08	4·97	4·87	**92**	82	75	69
IV. Kottayam ...	**5·08**	5·08	4·99	4·93	**97**	85	73	71
V. Devikulam ...	**5·07**	5·16	5·49	5·80	**11**	6	4	3
A. Western Natural Division ...	*5·20*	*5·04*	*4·88*	*4·78*	*208*	*185*	*168*	*162*
B. Eastern Natural Division ...	*5·12*	*5·13*	*5·04*	*5·00*	*49*	*42*	*36*	*34*

NOTE.—The figures for the three preceding Censuses are calculated with reference to present areas and will, therefore, differ from those recorded in previous reports.

SUBSIDIARY TABLE VII.—*Statistics of Karas and Pakuthis.*

DIVISIONS AND TALUKS.	KARAS.					PAKUTHIS.		
	NUMBER.		VARIATION INCREASE (+) DECREASE (−)	AVERAGE.		NUMBER.	AVERAGE	
	1911	1901		Area in square miles.	Population.		Area in square miles.	Population.
1	2	3	4	5	6	7	8	9
STATE ...	***3,955***	***3,885***	***+ 70***	***1·91***	***813***	***427***	***17·78***	***8,030***
I. PADMANABHAPURAM ...	**1,121**	**1,148**	**− 27**	**·54**	**357**	**63**	**9·73**	**5,826**
1. Tovala ...	150	154	− 4	·76	230	11	10·5	3,137
2. Agastisvaram ...	341	304	+ 37	·26	220	15	6·3	6,994
3. Eraniel ...	340	410	− 70	·28	364	13	7·5	9,522
4. Kalkulam ...	169	160	+ 9	1·00	450	11	15·3	6,928
5. Vilavankod ...	121	120	+ 1	1·13	749	13	10·5	6,975
II. TRIVANDRUM ...	**459**	**443**	**+ 16**	**1·81**	**1,077**	**86**	**9·80**	**6,487**
6. Neyyattinkara ...	226	210	+ 16	1·03	790	18	12·9	9,928
7. Trivandrum ...	73	73	...	1·19	1,254	25	3·9	6,206
8. Nedumangad ...	70	70	...	5·22	1,259	12	30·5	7,346
9. Chirayinkil ...	90	90	...	1·62	1,509	31	4·7	4,383
III. QUILON ...	**1,284**	**1,293**	**− 9**	**1·98**	**910**	**138**	**18·58**	**8,937**
10. Kottarakara ...	154	158	− 4	1·31	586	10	20·2	9,031
11. Pattanapuram ...	83	83	...	5·12	683	8	53·2	7,096
12. Shencottah ...	49	47	+ 2	2·57	571	10	12·9	3,830
13. Quilon ...	147	151	− 4	·97	986	13	11·3	12,600
14. Kunnattur ...	128	129	− 1	1·33	714	9	19·1	10,154
15. Karunagapalli ...	121	121	...	·73	1,108	12	7·4	11,452
16. Kartikapalli ...	89	84	+ 5	·83	1,220	18	4·1	6,193
17. Mavelikara ...	121	121	...	·92	1,077	15	7·4	8,715
18. Chengannur ...	152	154	− 2	6·09	831	15	61·7	8,429
19. Tiruvalla ...	169	174	− 5	1·01	981	18	9·6	9,654
20. Ambalapuzha ...	71	71	...	1·59	1,289	10	11·6	11,287
IV. KOTTAYAM ...	**959**	**957**	**+ 2**	**2·41**	**1,131**	**119**	**19·4**	**9,572**
21. Shertallay ...	45	47	− 2	2·61	3,382	14	8·4	11,184
22. Vaikam ...	75	75	...	1·86	1,597	16	8·7	7,489
23. Ettumanur ...	60	60	...	1·76	1,509	9	11·8	10,066
24. Kottayam ...	86	81	+ 5	1·94	1,127	10	17·3	11,214
25. Changanachery ...	51	51	...	2·63	1,549	14	19·6	6,874
26. Minachil ...	63	64	+ 4	2·05	1,159	6	23·3	13,145
27. Muvattupuzha ...	165	168	− 3	2·86	838	14	33·7	9,885
28. Todupuzha ...	87	90	− 3	6·44	441	5	112·2	7,685
29. Kunnatnad ...	146	145	+ 1	2·01	812	14	21·0	8,478
30. Alangad ...	112	113	− 1	1·13	937	10	12·7	10,884
31. Parur ...	64	63	+ 1	·84	1,042	7	7·1	11,501
V. DEVIKULAM ...	**132**	**44**	**+ 88**	**9·50**	**519**	**21**	**59·74**	**3,265**
32. Devikulam ...	80	8	+ 72	7·81	293	11	56·8	2,133
33. Peermade ...	52	36	+ 16	12·10	867	10	62·9	4,510

SUBSIDIARY TABLE VII.—*Statistics of Karas and Pakuthis.*

PAKUTHIS.

CLASSIFICATION INTO POPULATION GROUPS.

Under 500.		500—2,000.		2,000—5,000.		5,000—10,000.		10,000 and over.		Number.
Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	
10	11	12	13	14	15	16	17	18	19	
6	***·03***	***20***	***·74***	***89***	***9·38***	***193***	***41·51***	***119***	***48·34***	
...	**...**	**6**	**1·87**	**16**	**13·82**	**30**	**51·03**	**11**	**33·28**	
...	...	...	...	5	48·8	2	37·1	...	...	1
...	...	4	14·1	5	18·0	3	18·4	5	60·6	2
...	...	2	3·0	1	3·4	8	50·6	4	46·0	3
...	...	...	...	3	15·7	6	54·5	2	29·8	4
...	...	...	...	2	8·3	11	91·7	...	...	5
...	...	...	...							
...	**...**	**1**	**·24**	**39**	**24·04**	**33**	**41·96**	**13**	**33·76**	
...	...	...	...	1	2·5	9	39·7	8	57·8	6
...	...	...	...	16	35·0	6	26·9	3	38·1	7
...	...	...	...	1	3·1	10	82·1	1	14·8	8
...	...	...	...	21	53·4	8	36·1	1	9·5	9
...	...	1	1·0							
1	**...**	**2**	**·20**	**17**	**5·42**	**72**	**42·13**	**46**	**52·25**	
...	...	...	...	...	7·6	7	55·4	3	44·6	10
...	...	...	...	1	48·0	6	74·4	1	18·0	11
...	...	...	...	5	3·0	1	14·0	1	31·7	12
1	·1	2	6·2	1	...	6	28·3	6	68·7	13
...	...	...	...	...	...	3	22·6	6	77·4	14
...	...	...	...	...	...	4	24·4	8	75·6	15
...	...	...	...	6	19·0	11	67 7	1	13·3	16
...	...	...	...	1	3·6	9	48·4	5	48·0	17
...	...	...	...	1	3·7	9	47·4	5	48·9	18
...	...	...	...	1	2·8	11	48·7	6	48·5	19
...	...	...	...	1	3·5	5	33·4	4	63·1	20
...	...	...	...							
...	**...**	**2**	**·28**	**15**	**4 83**	**55**	**37·39**	**47**	**57·50**	
...	...	...	...	...	...	8	43·8	6	56·2	21
...	...	...	...	...	...	9	59·2	3	27·7	22
...	...	...	...	4	13·1	2	20·6	4	69·4	23
...	...	...	...	2	8·3	4	23·6	5	73·0	24
...	...	1	1·7	1	3·4	4	33·0	3	41·4	45
...	...	...	...	7	25·6	4	22·5	4	77·5	26
...	...	...	...	...	...	2	26·9	8	72·0	27
...	...	...	...	...	...	5	71·2	1	28·8	28
...	...	1	1·1	...	...	4	69·5	3	30·5	29
...	...	...	...	...	...	11	26·7	6	73·3	30
...	...	...	...	...	...	4	19·6	4	76·2	31
...	...	...	...	...	...	2				
...	...	...	...	1	4·2					
...	...	...	...							
5	**1·62**	**9**	**15·09**	**2**	**8·85**	**3**	**35·30**	**2**	**39·14**	
...	...	...	...	...	...	...	...	1	71·0	32
4	3·2	6	25·8	...	...	...	53·7	1	22·6	33
1	·8	3	9·5	2	13·4	3				

SUBSIDIARY TABLE VIII.—*Variation in Houses since 1881.*

DIVISIONS AND TALUKS.	1911		OCCUPIED HOUSES.			PERCENTAGE OF VARIATION OF OCCUPIED HOUSES.			
	Unoccupied.	Occupied.	1901	1891	1881	1901 to 1911.	1891 to 1901.	1881 to 1891.	1881 to 1911.
1	2	3	4	5	6	7	8	9	10
STATE ...	***52,567***	***663,153***	***580,899***	***516,536***	***492,976***	***+ 14·2***	***+12·4***	***+ 4·7***	***+ 34·5***
I. PADMANABHAPURAM ...	**5,934**	**87,201**	**78,494**	**74,310**	**76,534**	**+ 11·0**	**+ 5·6**	**- 1·5**	**+ 13·9**
1. Tovala ...	846	7,774	7,395	7,084	7,956	+ 5·1	+ 4·3	- 10·9	- 2·2
2. Agastisvaram ...	2,038	22,567	20,235	19,647	18,681	+ 11·5	+ 2·9	+ 5·1	+ 20·8
3. Eraniel ...	1,309	25,019	22,030	22,208	23,149	+ 13·5	- ·8	- 4·0	+ 8·0
4. Kalkulam ...	872	15,864	14,287	12,561	13,000	+ 11·0	+ 13·7	- 3·3	+ 22·0
5. Vilavankod ...	869	15,977	14,547	12,810	13,748	+ 9·8	+ 13·5	- 6·8	+ 16·2
II. TRIVANDRUM ...	**9,735**	**102,043**	**87,431**	**75,299**	**71,225**	**+ 16·7**	**+ 16·1**	**+ 5·7**	**+ 43·2**
6. Neyyattinkara ...	2,378	31,933	26,584	22,492	22,929	+ 20·2	+ 18·1	- 1·9	+ 39·2
7. Trivandrum ...	3,005	27,367	24,892	21,562	19,954	+ 9·9	+ 15·4	+ 8·0	+ 37·1
8. Nedumangad ...	1,900	17,522	14,062	11,633	10,703	+ 24·6	+ 20·8	+ 8·6	+ 63·7
9. Chirayinkil ...	2,452	25,221	21,893	19,612	17,639	+ 10·6	+ 11·6	+ 11·1	+ 42·9
III. QUILON ...	**19,647**	**236,399**	**210,478**	**191,716**	**177,912**	**+ 12·3**	**+ 9·7**	**+ 7·7**	**+ 32·8**
10. Kottarakara ...	1,305	17,290	14,979	13,684	11,388	+ 15·4	+ 9·4	+ 20·1	+ 51·8
11. Pattanapuram ...	1,156	11,154	9,912	7,915	7,820	+ 12·5	+ 25·2	+ 1·2	+ 42·6
12. Shencottah ...	1,729	8,916	8,560	7,693	7,301	+ 4·1	+ 11·2	+ 5·3	+ 22·1
13. Quilon ...	1,951	29,263	25,041	22,816	21,179	+ 16·8	+ 9·7	+ 7·7	+ 38·1
14. Kunnattur ...	1,540	17,828	16,169	14,741	12,606	+ 10·2	+ 9·6	+ 16·9	+ 41·4
15. Karunagapalli ...	2,534	27,666	26,055	23,223	22,186	+ 6·1	+ 12·1	+ 4·6	+ 24·7
16. Kartikapalli ...	1,843	20,781	19,251	18,306	16,895	+ 7·9	+ 5·1	+ 8·3	+ 23·0
17. Mavelikara ...	2,401	25,832	23,846	21,766	23,810	+ 8·3	+ 9·5	- 8·5	+ 8·4
18. Chengannur ...	1,674	24,557	21,152	18,605	16,290	+ 16·0	+ 13·6	+ 14·2	+ 50·7
19. Tiruvalla ...	1,976	32,131	26,411	24,247	20,469	+ 21·6	+ 8·9	+ 18·4	+ 56·9
20. Ambalapuzha ...	1,538	20,981	19,102	18,720	17,968	+ 9·8	+ 2·0	+ 4·1	+ 16·7
IV. KOTTAYAM ...	**15,396**	**224,000**	**196,442**	**169,600**	**163,501**	**+ 14·0**	**+ 15·8**	**+ 3·7**	**+ 37·0**
21. Shertallay ...	2,802	35,531	32,580	28,571	27,119	+ 9·0	+ 14·0	+ 5·3	+ 31·0
22. Vaikam ...	2,171	24,756	22,588	20,123	19,068	+ 9·5	+ 12·2	+ 5·5	+ 29·8
23. Ettumanur ...	1,087	16,821	15,319	13,269	13,384	+ 9·8	+ 15·4	- ·8	+ 25·6
24. Kottayam ...	1,417	21,535	17,903	14,772	12,221	+ 20·2	+ 21·1	+ 20·8	+ 76·2
25. Changanachery ...	1,180	17,944	14,870	12,169	11,809	+ 20·6	+ 22·1	+ 3·0	+ 51·0
26. Minachil ...	1,686	15,149	12,559	10,670	10,122	+ 20·6	+ 17·7	+ 5·4	+ 49·6
27. Muvattupuzha ...	1,572	27,321	24,030	20,387	18,817	+ 16·1	+ 17·8	+ 8·3	+ 45·1
28. Todupuzha ...	435	7,635	6,572	5,025	4,866	+ 16·1	+ 30·7	+ 3·2	+ 56·9
29. Kunnatnad ...	867	22,311	19,238	16,866	17,705	+ 15·9	+ 14·0	- 4·7	+ 26·0
30. Alangad ...	1,052	20,431	17,971	17,019	16,907	+ 13·6	+ 5·5	+ ·6	+ 20·8
31. Parur ...	1,127	14,566	12,812	10,729	11,463	+ 13·6	+ 19·4	- 6·5	+ 26·8
V. DEVIKULAM ...	**1,855**	**13,510**	**8,054**	**5,611**	**3,804**	**+ 67·7**	**+ 43·5**	**+ 47·5**	**+ 255·4**
32. Devikulam ...	836	4,764	2,316	1,330	380	+ 105·6	+ 74·1	+ 250·0	+ 1153·6
33. Peermade ...	1,019	8,746	5,738	4,281	3,424	+ 52·4	+ 34·0	+ 25·0	+ 155·4
A.—Western Natural Division ...	***30,394***	***379,591***	***337,867***	***306,832***	***296,277***	***+ 12·3***	***+10·1***	***+ 3·5***	***+ 20·8***
B.—Eastern Natural Division ...	***22,173***	***283,562***	***243,032***	***209,704***	***196,699***	***+ 16·6***	***+15·9***	***+ 6·6***	***+ 44·1***

[NOTE.—The figures in columns 4, 5 and 6 represent the adjustments made for transfer of areas.

SUBSIDIARY TABLE IX.—*Areality and proximity of Villages and Houses.*

DIVISIONS.	VILLAGES.				HOUSES.			
	AREALITY IN SQUARE MILES.		PROXIMITY IN MILES.		AREALITY IN ACRES.		PROXIMITY IN YARDS.	
	1911	1901	1911	1901	1911	1901	1911	1901
1	2	3	4	5	6	7	8	9
STATE. ...	***1·91***	***1·95***	***1·49***	***1·50***	***7·33***	***8·37***	***202·42***	***216·38***
I. Padmanabhapuram ...	0·54	0·53	0·79	0·78	4·50	5·00	158·60	166·97
II. Trivandrum	1·81	1·88	1·45	1·47	5·29	6·17	171·94	185·82
III Quilon	1·98	1·97	1·52	1·51	6·94	7·80	197·08	209·86
IV. Kottayam	2·41	2·42	1·67	1·67	6·63	7·55	192·43	205·50
V. Devikulam	9·50	28·51	3·31	9·94	59·43	99·69	578·19	747·61
A. Western Natural Division ...	0·84	0·85	1·00	0·99	3·08	3·46	131·27	139·13
B. Eastern Natural Division ...	3·10	3·25	1·89	1·94	13·01	15·18	269·91	291·61

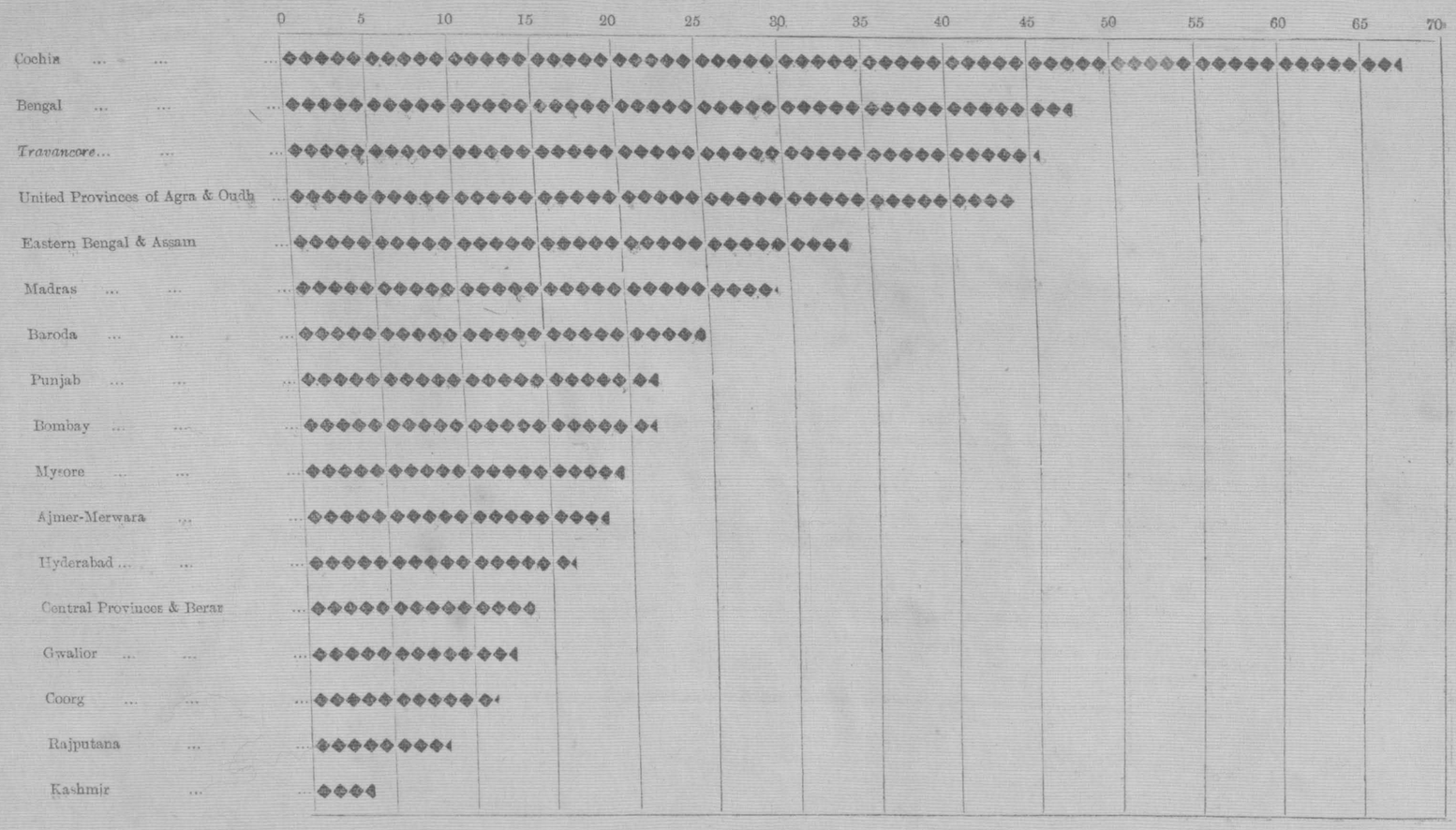
Note.—The figures for 1901 represent adjustments made for change of area.

SUBSIDIARY TABLE X.— *Return of births and deaths in certain Municipalities for period 1900—'01 to 1909—'10.*

MUNICIPALITIES.	POPULATION.	TOTAL NUMBER OF		NUMBER PER CENT. OF POPULATION OF 1901 OF		EXCESS (+) OR DEFICIENCY (-) OF BIRTHS OVER DEATHS.
		Births.	Deaths.	Births.	Deaths.	
1	2	3	4	5	6	7
1. NAGERCOIL	25,782	8,153	6,345	31·6	24·6	+ 1,808
2. TRIVANDRUM	57,882	14,623	14,819	25·3	25·5	- 196
3. QUILON	15,691	4,675	3,530	29·8	22 5	+ 1,145
4. ALLEPPEY	24,918	4,681	6,678	18·8	26·8	- 1,997
5. KOTTAYAM	17,552	5,599	3,970	31·9	22·6	+ 1,629

Diagram showing the density of population in Travancore and other States and Provinces (1911).

Each diamond represents 10 persons.



CHAPTER II.

MOVEMENT OF POPULATION.

(TABLE II).

Preliminary Discussion.

Scope of the chapter.

31. Viewed as the test of a people's vitality, this chapter entitled 'Movement of Population' is the most important. The one just closed and covered, therefore, only its static aspect. Here will be considered the population in motion as it were, *i. e.*, in its relation to what it was ten years ago and the circumstances which have brought about the change.

Reference to statistics.

32. The actual population returned at each of the last five Censuses, together with the inter-censal variations for the State as a whole and for the component Administrative and Natural Divisions, is given in Imperial Table II. Provincial Table II contains similar information for taluks. The statistics are reduced to proportions and shown in the following Subsidiary Tables.

Subsidiary Table I.—Showing variation in relation to density since 1875.

Subsidiary Table II.—Showing variation in natural population.

Subsidiary Table III.—Comparing variation in the natural and actual population with that indicated by the vital statistics returns.

Subsidiary Table IV.—Showing actual and proportional variation by taluks classified according to density.

Six additional Tables are also annexed, embodying the information utilised in discussing the subject-matter of the chapter, and these will be referred to as they are dealt with.

A diagram is appended which compares the population of each Division as actually returned at the five Censuses of 1875, 1881, 1891, 1901 and 1911. A map is also annexed showing the variation, during the last decade, in the taluks comprised in the two Natural Divisions.

Early population of Travancore.

33. It has already been remarked that, in its present dimensions, the State is comparatively modern. In regard to the extent to which it was inhabited in former times, no authentic statement can be made. But to one familiar with the country in all its parts, the impression can hardly fail to be strong that, while civil stations or the towns of to-day have had a large accession of strength, the rural parts including the jungle tracts were once peopled in much greater measure than now. The long continued political disquiet, from which the first steady gleam

of light was ushered in by the nineteenth century, added to industrial and agricultural depression, are suggested as the possible causes of populational retrogression wherever it did take place. In respect of temples and churches standing in sparsely populated localities, tradition about their having belonged to large and rich congregations seems supported by their wealth and sanctity. In South Travancore, there are instances of villages having been almost deserted within living memory where, the original population first declining, what remained shifted to the nearest prosperous town or village. Cases have also occurred of the conversion of such villages into gardens and, under irrigational facilities, into wet lands, thus obliterating all traces of past history. In the mountainous tracts in the interior, comprised within the taluks of Pattanapuram, Chengannur, Changanacherry, Minachil, Todupuzha, &c., the fact that several ruined temples with large estates abound and that almost every peak and every grove has a name and sometimes a local religious fame, does not permit the belief that these tracts have remained unwedded to the hand of man since the beginning of time. Reference has been made to this point in the last chapter in connection with the north-eastern Division of Devikulam. The evidences which the local officers have been able to collect are summarised in a Note appended to this Chapter. Without going into the subject at any length, which, it must be confessed, the materials to hand do not allow, it may safely be stated that there have been large changes in the populational distribution which once obtained. Under altered conditions, however, the natural tendency of all populations to increase has been allowed to develop unchecked, although their physical efficiency and 'staying power', it would seem, have undergone retrogression with the course of time.

Movement prior to 1875.

34. In the second decade of the last century was undertaken a pioneer counting of the population, which gave a total of about nine-hundred thousand. The subsequent attempts at enumeration yielded varying results which have been recorded in para 4 of the Introduction. To refer to the rates of growth as deduced from the figures as they are returned, it is seen that, in twenty years, the population increased by 41·2 per cent. while, in the next eighteen years, it went down by 1·4 per cent. But in another twenty-one years, the total number increased by 83·1 per cent. so that by 1875, the year of the first regular Census, the population advanced more than two and a half times from what it was about sixty years previously. As pointed out in the Introduction, the figures on which these ratios are based must not be taken too seriously.

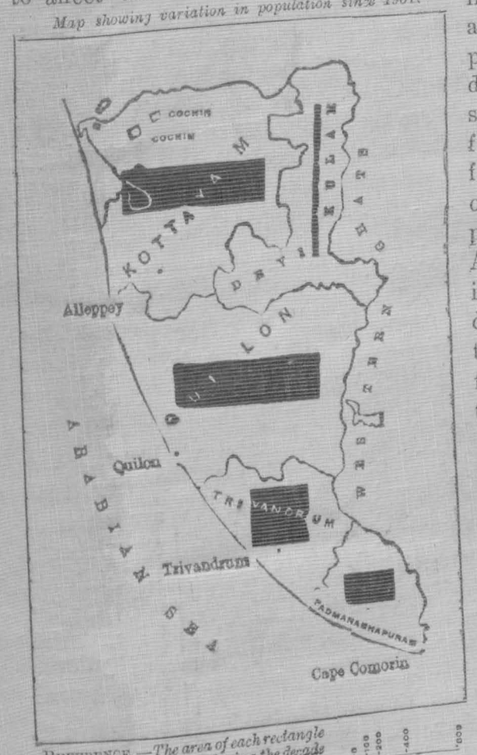
Movement since 1875.

35. The results of the past five enumerations and the rates of increase brought about by them are indicated in the margin. There has been an advance in numbers from Census to Census, the incremental ratios being 3·9, 6·5, 15·4 and 16·2 respectively. No doubt, with every Census, a higher standard of accuracy was being reached. But the increase in 1901 was unprecedented and while it threw the hypothesis of over-enumeration wholly out of court, it made it at the time a laborious and difficult task to ascertain the real growth of population. In view to eliminate all artificial errors that might have led to a fictitious swell enquiry was directed to the conditions of public health during the two periods, 1881—1891 and 1891—1901 and to the other factors which generally tend

Census of	Population.	Variation per cent. since previous Census.
1875 ...	2,311,379	
1881 ...	2,401,158	+ 3·9
1891 ...	2,557,736	+ 6·5
1901 ...	2,952,157	+ 15·4
1911 ...	3,428,975	+ 16·2

to affect the movement of population. An examination of the Census statistics in the light of the results thus arrived at, pointed to the inference that the actual proportional growth in the first of the decades was really larger, and that in the succeeding one smaller, than appeared from the figures. An adjustment made for the several Censuses gave the real rate of progress between 1891 and 1901 as 11·8 per cent. against 15·4 as per the returns. As the subject was then fully gone into, it need not be again dealt with here. The discussion in the present chapter may, therefore, be mainly confined to the fluctuation that has taken place during the decennium just passed.

Map showing variation in population since 1901.



REFERENCE.—*The area of each rectangle shows the actual increase during the decade 1901—'11.* ■ 5,000.
The base of each rectangle indicates the 1901 population of the Division. (,000s omitted).—
The height shows the percentage of increase during the decade 1901—'11. 20-P.C. / 10- ,, / 5 - ,, / 0 P.C.

As will be gathered from the marginal abstract, the population of the State has, since the Census of ten years ago, been added to by as many as 476,818 persons, the proportional increment being 16·2 per cent. The map reproduced in the margin describes the movement of population in the Administrative Divisions since 1901. The growth of population revealed is remarkable and no justification is needed for an enquiry into the causes that have contributed to it.

Factors regulating variation.

36. Three factors go to produce a variation in population between one Census and another—

(*a*) exclusion or inclusion of areas,

(*b*) greater accuracy at one enumeration than at another, and

(*c*) a real movement in the population.

The first element may be left out of account, as no area has been added to or taken away from the State during the decade under review, except 11·64 acres of land in Gothuruthu, Parur taluk, ceded to Cochin under an inter-statal arrangement. In regard to the second factor, it is noted in the first place that the people of Travancore did not at any time show a distrust of their enumeration. While their increasing helpfulness facilitated the taking of the Census, the degree of accuracy depended, of course, primarily upon the efficiency of the agency employed and the effectiveness of the supervision exercised. In the face of record results shown at two successive enumerations, it is superfluous to enter upon a detailed statement on this point. To assume that the present rate of increase which is as high as, if not slightly higher than, the one disclosed at the previous Census, is not all real and should be discounted to the degree to which the gain at that Census was shown to deserve, would only be to push the question of the fluctuation involved over a decade further back. In other words, such an assumption only widens the gulf between the 1891 and 1901 counts still further, and takes away even the modicum of improvement that may be taken to generally accompany each fresh enumeration in the earlier stages of the institution. The arrangements made and the precautions

taken in 1901 were so elaborate and subjected to such close personal supervision, that what the 1911 Census need be considered to have done, was to have kept up to the standard of efficiency then attained. It deserves to be recorded here that the reduction of the village area at the recent re-organization of the Revenue Department, and the entrusting of the Revenue staff with the entire conduct of the preliminary operations, made it possible to achieve that end with ease and effect. Increased accuracy of enumeration has, in these circumstances, ceased to be a factor of any striking importance.

There remains to be considered the third of the factors mentioned above, namely, a real movement in the population. The causes which bring this about are broadly classed under three heads—historical, biological and social. War and other political disturbances are taken to illustrate the influence of historical considerations on the growth or decline of the people. Whatever their value when Travancore, as a political entity, was in the formative mould about a century and a half ago, they may now be summarily dismissed from consideration. Under the second factor are ranged physical and mental vitality and the circumstances that bear on it. To the third are appropriated on the one hand "the practices of the people, amongst which may be enumerated the age at, and the universality of, marriage, the extent to which widowers and widows remarry, the prevalence of abortion and infanticide, and the degree of care and intelligence with which children are ushered into life, and brought up, especially during the critical first few months after birth; and on the other, the physical, material or external factors which affect their longevity and fecundity, such as famine, changes in their general material condition, disease and migration." The biological and social factors, it may be said, touch one another at various points and their operation may be dealt with together. In regard to some of the practices mentioned in the quotation just cited, it may be remarked at once that abortion is seldom heard of as prevalent in Travancore and infanticide never. The pivot of the tarwad and the channel of the hereditary descent of property, the woman is prized beyond measure and the barbarous methods of keeping down the family by doing away with the source of its existence and expansion are absolutely repugnant to the instincts, customs and traditions of the population. If in regard to safe delivery and the healthy up-bringing of children, any adverse element operates, it is the lack of knowledge or rather the ways and means more than staid neglect. With the country generously provided with maternity hospitals and trained midwives, however, facilities for safe births and the proper care of infantile life are being widened. The number of midwives stationed by the Government in different parts of the country was 14 in 1891–'92. It was doubled in ten years; and now the strength stands at 45. On an average, 445 women were able to avail themselves of trained medical aid in each year during the period 1891—1901, while in the last decade the number increased five fold. Although it must be said that considerable scope for expansion still exists, the effect of what has been done is bound to tell in its own measure.

Marriage customs.

37. To begin, then, with the fundament of the social factors which it is proposed to examine, it may be stated that the married condition is almost universal in Travancore, as elsewhere in India. Whether enjoined by religion, encouraged by society or necessitated by domestic requirements, the Hindu, the Christian and the Muhammadan differ from one another but little in the observance of this obligation. The composition of the population as determined by this practice is clearly reflected in the statistics of civil condition. All ages taken together, there are, in a thousand

of the female population, 445 unmarried, 414 married and 141 widowed. In England, which may be taken as typical of Western civilization, the spinsters count up to as many as 586, while the wedded number 340 and the bereaved only 74. This comparison, however, takes in the total population with a varying proportion of children and obviously does not rest on a suitable basis for examining statistics of marriage. To eliminate this defect, the ages above twenty are taken, and it is found that the unmarried, married and widowed stand in the proportion of 298, 576 and 126 in England* as against 44, 684 and 272 in this country. This froward tendency towards the marital tie is further evidenced in the fact that, of the total unmarried females, only 14 per cent. are of the ages, 15 and above. If, in view of the general practice among the majority of the population of marrying after the girls are fully grown up, the higher age of 20 is taken, the ratio dwindles down to 5 per cent. Again, of the females of all civil conditions between 15 and 40 years of age, 77 per cent. are married while, in the age group 20—40, as many as 83 in a hundred are included in the conjugal nexus. The ratio of women returned as widows is, as seen already, 14 per cent. of the total female population. This gives 32 widows to every 10 widowers, a higher ratio than in England where it is as 22 to 10. Between the ages 15—40, the widows number 28 to 10 widowers, and the ratio does not vary if the ages below 15 are also included. The absolute prohibition of widow marriage among some communities and the disfavour with which it is viewed by others who are generally described as "social aspirants", suggest themselves as explanations. These have their effect, no doubt; but in Travancore where divorce when it occurs is free and a second mate is not contraband, a lower proportion would be justified. But, on examining the age constitution of the widowed population, it is seen that in either sex, 50 per cent. of the widowed are fifty years old and above; and probably with age in the way, these do not go in for fresh mates and, once their partners had crossed the bar, are content to concentrate their care and love on the young ones growing up by their side. Of this, however, in another chapter. To confine attention to the point under immediate consideration, there is, it will be conceded from what has been mentioned, little exaggeration in the statement that in India, sex differentiation generally achieves its natural fulfilment in marriage. The result is a great increase in the number of births. "It is the universality of marriage," says Mr. J. A. Baines, "not the early age at which it is contracted, that is here in question. The latter has sometimes been erroneously put forward as one of the causes of an increase in the child population, whereas its chief and direct effect in India seems to be only to shorten the mean life-time of a generation, and not to increase the number of births per marriage".† With regard to early marriage and increased child births, it may be said that, apart from its indirect effect through the better ensuring of universality, it has a direct influence by lengthening the reproductive period of wedded life. But, in the present state of physique of Indian womanhood and of the environing conditions, the consequence stated by the writer is not at all improbable.

However, the large increase in the number of births which the practices of the people regarding marriage lead to, is not allowed to go on unchecked. Adverse elements operate to lower the birth-rate or to push up mortality. Attention may, therefore, be directed to the factors such as, public health, material condition of the people and migration which will now be reviewed with special reference to the last decade.

* As per Census of England and Wales, 1901—*Vide* pages 67—68 of the General Report.

† General Report on the Census of India, 1901—page 69.

38. The following particulars taken from the annual Administration Reports summarise the condition of the past ten years in regard to season, rainfall and disease. Subsidiary Table VI gives for taluks the amount of rainfall in each year of the decade.

Public health.

1901—'02. The season was generally good, but less favourable for agriculture than in 1900—'01. The total rainfall of the year was in excess of the normal. The month preceding the south-west monsoon was exceptionally dry; but in the month following, there was excessive rain in all parts of the State, excepting the Trivandrum and Padmanabhapuram Divisions. The rainfall ranged from 23 inches at Variyūr to 173 inches at Peermade. The average fall was 87 inches. The prices of food-grains showed no appreciable variation. The wages of labour remained almost stationary. Cholera which prevailed in 1900—'01 showed a marked decline. There was an abnormal rise in small-pox which prevailed during the year in an epidemic form throughout the State.

1902—'03. The season was generally favourable for agriculture. Throughout the State, the rainfall was heavy, particularly during the first four months of the year. The total rainfall was in excess of the normal. It varied from 41 inches at Tamarakulam to 203 inches at Kunnatnad, the average being 106 inches. There was no noticeable variation in the prices of food grains. The wages of labour remained unchanged. Cases of small-pox showed a marked decline.

1903—'04. The season was generally favourable, but the rains of the south-west monsoon were more than ordinarily heavy. The total fall was in excess of the normal. It varied from 29 inches at Tamarakulam to 249 inches at Peermade, the average being 111 inches. There was no appreciable variation in the prices of food grains or the wages of labour. There was a marked decline in the number of attacks from cholera and small-pox and an increase under fever.

1904—'05. The season was generally unfavourable for agriculture in the Padmanabhapuram, Trivandrum and Quilon Divisions where there was a rise in the prices of food grains. In the Kottayam Division, the season was better and there was no appreciable variation in prices. The total rainfall was below the normal. It varied from 17 inches at Agastisvaram to 182 inches at Peermade, the average being 74 inches. The wages of labour remained almost stationary. There was a slight increase under small-pox, owing to a mild outbreak of the disease in the Northern Districts of the State.

1905—'06. The season was generally unfavourable for agriculture in the Padmanabhapuram, Trivandrum and Kottayam Divisions, and there was a rise in the prices of food grains. The total rainfall was below the normal. It varied from 20 inches at Agastisvaram to 178 inches at Peermade, the average being 74 inches. There was no marked variation in the wages of labour. There was an epidemic of small-pox at Peermade and in the Parur taluk.

1906—'07. The season was generally favourable for agriculture. The total rainfall during the year was heavy and in excess of the normal. It varied from 32 inches at Agastisvaram to 255 inches at Peermade, the average being nearly 100 inches. There was a slight rise in the prices of food grains. The wages of labour remained stationary. Cholera prevailed in an epidemic form throughout the State.

1907—'08. The season was generally favourable. The total rainfall was in excess of the normal. It varied from 23 inches at Agastisvaram to 227 inches at Peermade, the average being 87 inches. The prices of food grains continued to rise. The wages of labour remained more or less stationary. Small-pox prevailed in an epidemic form in North Travancore.

1908—'09. The season was normal from an agricultural point of view. The total rainfall was above the normal. It varied from 24 inches at Variyūr to 223 inches at Peermade, the average being 88 inches. The prices of food grains remained more or less stationary. There was no perceptible variation in the wages of labour. Small-pox prevailed in an epidemic form in the Quilon and Kottayam Divisions, particularly in the towns of Alleppey and Kottayam.

1909—'10. The season was on the whole a favourable one. The rainfall was normal. It ranged from 20 inches at Variyūr to 188 inches at Peermade, the average being 79 inches. The prices of food grains slightly fell. There was no perceptible variation in the wages of labour. Small-pox prevailed during the year.

1910—'11. The season was not favourable for agriculture. The prices of food grains slightly rose. There was no striking variation in the wages of labour. The average rainfall was 98 inches and varied from 18 inches at Variyūr to 248 inches at Peermade. Small-pox continued to prevail till about the middle of the year.

The abstract given above shows that public health in general was satisfactory and that check to population in the shape of virulent epidemic diseases was wanting during the last decade. Cholera was prevalent in three years, but in only one year did it become a severe epidemic while, during the period 1891—1901, it covered, in some form or other, as many as eight years, and during 1881—1891, as many as six. In regard to small-pox, the last ten years do not suffer much by comparison with the preceding two decennia. It may be mentioned here that fevers, dysentery and diarrhœa usually contribute to the annual mortality in greater degree than cholera and small-pox, but there is nothing to show that they have been in special evidence during the last decade as compared with the previous periods. Apart from these general conclusions deducible from reports, it would be well to measure by means of figures the extent and relative spread of these diseases. Though the registration of deaths and of the causes thereof cannot be said to have been quite accurate or complete, the figures may, in spite of all deficiencies, be taken to indicate, more or less roughly, the direction of the death wave; and as inaccuracy need not be presumed to have affected one particular cause of death more than another, their relative proportions may be taken to hold good as between them severally. With this qualification, the marginal statement, which gives the mean annual number of deaths under the different heads, may be taken as a portraiture, in outline, of the period concerned. A diagram is also appended which illustrates the comparative incidence of the several diseases. The total number of deaths registered during the decade amounted to 436,476, the minimum for a year being 31,740 and the maximum, 49,948. In a hundred deaths from all causes, fevers take up 26, dysentery and diarrhœa, 13. To cholera are attributed 7 deaths, while to small-pox the ratio allotted is 6. Of the remaining, two have been put down to fatal injuries, the balance falling under the unclassified list.

ANALYSIS OF MORTUARY RETURNS FOR PERIOD 1901—'10.

Cause of death.	Mean for decade.	Maximum number.
Cholera ...	3,221	10,508
Small-pox ...	2,989	12,880
Fevers ...	11,247	15,585
Dysentery and diarrhœa ...	5,667	10,059
Injuries ...	691	948
Other causes ...	19,833	23,529

The attention paid to sanitation and conservancy throughout the State, the precautionary measures taken against the out-break of epidemics, the special arrangements made for supervising fairs and festivals and the progress of vaccination operations generally are features in the attempt to prevent abnormal conditions, which merit notice with reference to the decade. Nor does activity in the interests of public health stand hereto confined. If the leaf of another Department is turned over, the endeavour of the State to relieve bodily ailments in normal times and enable the people to prolong the duration of their lives appear in a marked degree. The provision made for obstetric and gynecological aid has already been mentioned. In regard to general medical institutions, the hospitals, asylums and dispensaries maintained by the Government numbered 34 two decades ago, and now they are 58. In view to supplement the aid thus afforded, a system of grants was brought into regular operation about fifteen years ago. The encouragement which this measure has given in the matter of diffusing medical help among the people, is seen in the fact that the institutions dispensing European medicine and Vydiasalas administering indigenous treatment, which totalled 60 at the beginning of the last decennium, rose to 80 at its close. Thus, there are now 138 medical relief institutions under the responsible control of the Government, *i. e.*, an average of more than four to a taluk. To refer to the work done, it is seen that 682,720 patients were attended to when the decade opened against 794,696 in the year of the Census, the difference being an increase of 16·4 per cent. But the proportion of those who had to seek help to the total population showed no perceptible increase. On the number enumerated in 1901, the total treated was 231 in a thousand, while the corresponding ratio in 1911 was 232. A decline is noticeable in the ratio of deaths among the in-patients in the Government institutions from 6·4 per cent. in 1901–'02 to 4 per cent. in 1910–'11. Throughout the last decade, the rate of mortality among the in-patients has been less than in the corresponding years of the previous decennium, the average being 4·3 per cent. against 5·5 per cent.

Material condition.

39. The state of the country from the material standpoint has, it need hardly be remarked, a most intimate bearing on populational development. Though the subject is vast and covers many an important detail, it is of limited application to the country at present; and even as it is, time and materials are alike against any thing but a sketchy treatment. Two or three main heads need alone be taken up and briefly dealt with. To consider agriculture first, the abstract given in the preceding paragraph says that, in seven out of the last ten years, the seasons were favourable, as against six and five respectively in the two preceding decennia. Only in two years was the rainfall below the normal. The prices of food grains showed no perceptible variations except in the beginning of the second quinquennium, when there was a small rise, succeeded however by a fall towards the end of the decade. The extent of land taken up for rice culture and that on which the different kinds of garden produce are raised have already been given in detail in the preceding chapter. It will be seen therefrom that 29·4 per cent. of the cultivated area is returned as devoted to rice, 8·6 per cent. to palms and other trees and the balance to miscellaneous products. To what extent there has been variation in these areas during the last one or two decades, it is not possible to say, as the areas themselves are the first result of a regular Revenue Survey and Settlement only recently closed. Nor can it be said that they represent the state of things at a given time or period, as the Settlement operations extended over a quarter of a century and the final return depicts the condition of the several taluks at different periods. It may be observed, however, that in regard to rice culture, there does not appear to have been any great extension. It is common experience that, for one

reason or another, lands on which paddy used to be grown are being utilised for raising other crops or for purposes other than agricultural. The conversion of such lands into cocoanut gardens has not been infrequent, especially in Central and North Travancore. But to this tendency to restrict rice, the four southernmost taluks, under the impetus furnished by the completion of the Kodayār Project, must be an exception. This, however, is of the future. Whatever the extent of rice-lands and the amount of their out-turn, for which by the way no information is available, there is no doubt that local production is insufficient to meet the year's demand. The import of rice and paddy from Madras and far off Burma has, it will be seen presently, been increasing by leaps and bounds. To purchase this necessary of life and furnish some of the others, the produce of the garden provides the only means. Though here, again, exact figures as to the change that has taken place during the last decade are not to hand, it may be safely said that the cultivation is extending everywhere. The western tracts are already full of it; and it is spreading steadily in the interior.

It is to the exporting of these garden products, mostly raw and to a small extent manufactured, and to the import of the absolute necessaries of living, that the trade of the country is chiefly confined. An idea of the main articles raised and the volume of the trade in each will be gathered from the statements entered in the margin. By way of further information in respect of trade generally, one or two other items have been added. Figures are also given for a few of the important sources of State Revenue. The first of the abstracts shows the actual mean for the last ten years, and the second the variations in the quinquennial and decennial averages during the last twenty years as compared with the average of the decade preceding them. The statements speak for themselves. Of the exports, the multiform produce of the cocoanut palm occupies the first place. There has been a large increase under each item, but it has been greatest in respect of cocoanut oil and coir including fibre. Pepper takes the next rank and it is hoped that Travancore may ever retain its claim as an integral part of the 'land of pepper.' The areka seems to grow more in sympathy with seasonal rainfall and its see-saw fluctuations probably evidence the degree of its susceptibility during the period under review. Dry ginger, tamarind and turmeric are other commodities in the expanding trade in agricultural produce. The variation in the export of jaggery, a purely South Travancore industry, is noticeable. It appears to have kept its level in the preceding decade but completely fell through in the last, a circumstance that would deserve enquiry. Molasses, however, is holding its head on and promises to thrive. The seat of its manufacture is towards North Travancore. Coffee has considerably dwindled in importance as an article of growth and of export, though its fluctuations have been less marked now than ten years ago.

Annual average of main items of Exports, Imports, and Revenue for the period 1901-'02 to 1910-'11.

Exports (,000s omitted).		Rs.
Total.		24,209
Copra	...	5,051
Cocoanut oil	...	1,735
Cocoanuts	...	405
Total	...	7,192
Coir and coir fibre	...	4,214
Arekanut	...	485
Dry Ginger	...	642
Pepper	...	2,045
Tamarind	...	191
Turmeric	...	93
Jaggery	...	364
Molasses	...	133
Lemon grass oil	...	195
Coffee	...	132
Tea	...	2,787
Fish	...	376
Hides	...	208
Others	...	5,152

Imports (,000s omitted).		Rs.
Total.		14,169
Rice and paddy	...	5,222
Cotton and thread	...	1,357
Piece goods	...	1,178
Tobacco	...	2,340
Others	...	4,092

Revenue (,000s omitted).		Rs.
Total.		10,653
Land	...	2,838
Salt	...	1,426
Tobacco	...	1,207
Stamps and Registration	...	1,339
Others	...	3,813

Tea, on the other hand, has had a prosperous career. The lemon grass oil the distillation and manufacture of which received a set-back in the previous decade, seems to have regained lost ground. The industry is well suited to the country and should admit of being greatly developed, if the necessary capital and enterprise be forthcoming. Among the imports, rice and paddy loom the largest. Its average value has, in two decades, risen by about two and a half times. The increase in piece-goods is slow but sure, and may have been more rapid but for the large incoming of cotton and twist in the closing years of the decade, suggestive perhaps of an attempt at meeting by home supply a certain portion of the local demand. Tobacco, which in Travancore ranks next to life's necessaries, shows a decrease, partly attributable to lesser import on account of a temporary enhancement of duty. Its consumption, likewise, shows a diminution though slight. In the case of salt, the consumption has increased greatly during the last ten years.

Variation per cent. from average for decade 1881—'82 to 1890—'91 of some main items of Trade and Revenue.

ITEMS.	Variation for period 1891—'92 to 1900—'01.			Variation for period 1901—'02 to 1910—'11.		
	First five years.	Second five years.	Ten years.	First five years.	Second five years.	Ten years.
Exports (Total)	+ *44·4*	+ *59·1*	+ *51·7*	+ *100·0*	+ *179·9*	+ *139·9*
Copra	+ 44·5	+ 42·7	+ 43·6	+ 23·1	+ 129·1	+ 76·2
Cocoanut oil	+ 44·6	+ 52·5	+ 48·6	+ 297·6	+ 717·8	+ 507·7
Cocoanuts	+ 13·0	+ 19·4	+ 16·2	+ 6·2	+ 82·2	+ 44·3
Total	+ 41·9	+ 41·6	+ 41·8	+ 44·6	+ 174·2	+ 109·4
Coir and coir fibre	+ 35·1	+ 60·4	+ 47·8	+ 89·0	+ 142·6	+ 115·8
Arekanuts	+ 53·5	+ 5·8	+ 29·6	− 10·2	+ 25·1	+ 7·4
Dry ginger	+ 39·3	+ 35·0	+ 37·1	+ 61·9	+ 42·0	+ 51·9
Pepper	+ 82·3	+ 141·6	+ 111·9	+ 182·7	+ 236·0	+ 209·4
Tamarind	− 12·2	+ 16·4	+ 2·1	+ 18·8	+ 28·9	+ 23·8
Turmeric	+ 65·0	+ 41·0	+ 53·0	+ 44·8	+ 60·0	+ 52·0
Jaggery	+ 14·5	− 14·1	+ 0·2	− 19·8	− 29·9	− 24·9
Molasses	+ 37·0	+ 37·3	+ 37·1	+ 40·6	+ 114·3	+ 77·3
Lemon grass oil	− 4·8	− 11·5	− 8·1	− 43·1	+ 517·0	+ 237·0
Coffee	− 68·7	− 70·5	− 69·6	− 61·5	− 38·7	− 50·1
Tea	...	...	...	+ 19·5	+ 248·2	+ 133·9
Fish	+ 14·5	+ 31·3	+ 22·8	+ 18·8	+ 101·1	+ 59·9
Hides	+ 28·9	+ 46·4	+ 37·7	+ 78·0	+ 92·6	+ 85·3
Imports (Total)	+ *19·9*	+ *42·6*	+ *31·2*	+ *60·9*	+ *148·4*	+ *104·7*
Rice and paddy	+ 50·3	+ 76·1	+ 63·2	+ 71·8	+ 411·1	+ 241·4
Cotton and thread	− 19·0	+ 18·4	− 0·4	+ 3·0	+ 236·2	+ 119·6
Piece goods	+ 7·2	+ 24·5	+ 15·8	+ 31·0	+ 30·3	+ 30·6
Tobacco	+ 20·4	+ 33·3	+ 26·8	+ 24·5	− 22·9	+ 0·8
Revenue (Total)	+ *25·2*	+ *35·3*	+ *30·2*	+ *42·6*	+ *66·1*	+ *54·4*
Land	+ 10·2	+ 26·5	+ 18·4	+ 28·9	+ 86·6	+ 57·8
Salt	+ 25·6	+ 33·5	+ 29·5	+ 18·7	− 29·8	− 5·5
Tobacco	+ 19·1	+ 19·7	+ 19·4	+ 34·5	+ 49·0	+ 41·6
Stamps & registration	+ 72·6	+ 92·7	+ 82·7	+ 200 0	+ 466·3	+ 333·2
Consumption						
Salt	+ 3·1	+ 10·5	+ 6·8	+ 10·5	+ 26·4	+ 18·5
Tobacco	+ 6·5	− 2·7	+ 1·9	− 5·5	+ 4·5	− 0 5

NOTE.—In regard to turmeric, molasses and lemon grass oil, the averages for the last decade are based on the figures for the first three years in each quinquennium, which alone are available. Columns 2, 3 and 4 have not been filled for tea as no figures are to hand for the decade previous to 1891—'92. The variation for the last decade is, therefore, with reference to the one preceding. The consumption of salt per head is calculated on the total population and that of tobacco on two-thirds, the remaining one-third being taken to represent children and non-chewers.

In regard to factories, mills, &c., worked during the decade, it is seen that they have more than doubled. The growth in oil mill and rubber industry has been a feature of the past decennium. Though the mines and minerals worked are few, Travancore appears to be one of the few places in India from which plumbago is exported on a large scale. Lately a mineral, monazite, has been discovered in the sands on the sea-shore about Cape Comorin; and the value of the mineral exported last year is stated to have been about one and a half lakhs of rupees.

Improved means of communication is another point which has its own bearing on the material condition. Since the last Census, the length of roads has been largely increased and the total of all kinds, metalled, unmetalled, &c., now measures 4,393 miles. If the mountains and hills which occupy a third of the total extent is left out of account, there is one mile of road to every mile of area.

There is also along the coast north of Trivandrum and thence inland, a permanent water communication of over 160 miles duly maintained.

There are several other directions in which an enquiry may profitably be made, in view to see how far they reflect the condition of the country, such as private trade, the post and the telegraph, the extent of the reserves, if any, of the people, &c. But the absence of a public bureau fitted and commissioned to work at statistics in all their varied and vital aspects puts such a task entirely out of the question.

From the foregoing, it will be evident that industrialism as pursued in factories has only just begun to grow in Travancore. In regard to the old industrial channels of food-flow, they seem silted up in varying degrees and no efforts are forthcoming to re-habilitate them on any scale. The material position of the people, as at present conditioned, therefore, revolves round the pursuit of the tilling art in its varied forms and of whatever industries closely bear upon it. In other words, a movement in the population depends almost wholly upon the development that is attained in agriculture. This development lies, broadly speaking, in the direction of augmenting the total output of food-supply, either by increasing the amount of yield from the existing area or by enlarging the field of agricultural operations. In regard to the former or intensive cultivation, it may be, as the Director of Agriculture observes in a recent report, that "there is a general awakening throughout the State regarding agricultural improvement. The ryots who have been all along believing that their methods of cultivation are the best, have begun to realise the possibility of improvement in them." But, he continues, "the progress made so far in agricultural improvement is not as much as is to be desired. The chief obstacle that impedes progress is probably the poverty of the ryots." In respect of a people so placed, the question of capability for increasing the productiveness of the soil to any considerable extent can be said to have hardly emerged for consideration; and the widening of the limits of cultivation is, therefore, the only course open. This raises the problem of lateral dispersion of the population. Such dispersion is rendered possible so long as there are fresh lands fit for occupation. The returns of the Revenue Settlement Department show that, of the total arable area, 25·9 per cent. still remains to be brought under the plough, of which, the major portion lies in the interior. In the littoral and deltaic areas only 8·6 per cent. has yet to be taken up while, in the sub-montane and mountainous tracts, suitable only for what is called hill-cultivation, the extent yet untouched is over four times, or 35·1 per cent. This region has doubtless its drawbacks, but it has to be noted that the cultivation usually raised here is not easily influenced by small deviations in the quantity or seasonableness of rainfall. At all events, under the tendency to disperse by change of locality, the population in a taluk may either flow towards the uncultivated parts of that taluk or to similar tracts in adjoining ones. In the former case, the degree of dispersion as between one decade and another is not measurable by the Census statistics, as they do not record the changes of habitat within the same taluk area. An idea can, however, be obtained if the areas taken up between the two periods could be compared. But the Settlement returns not being a recurring one for each decade furnish only one of the figures for such comparison. In regard to the outward flux from a taluk, its extent may be ascertained from the birth-places returned at the Census; and this leads on to the third and last of the factors in connection with variation in population, namely, migration.

40. The subject will receive special consideration in the next Chapter.

Migration.

Here, the figures will be utilised, in so far as they may with advantage, to see how far they explain the increase or decrease in the population enumerated. Generally speaking, the movement to and fro is too complex to admit of exact measurement with the available information. Certain general considerations bear on this complexity. As between one enumeration and another, the variation in population is affected by the migration that takes place during the interval. But, as the stream of migration runs continuous, it is difficult to allocate the exact number to each decade. Even in this case, the volume of migration is not to be measured by the mere difference between the returns of two successive Censuses such as they are, as allowance has to be made for deaths in the migrant population. Again, if the immigration be greater at the beginning of a decennium than at its close, it will affect the strength of the population proportionately to the extent of the children born to them. In these circumstances, the gain or loss which results to each Division and taluk from internal migration can only be roughly measured from the Census figures. This will be done when the variations are discussed later on. In connection with this subject, another aspect has also to be noticed, namely, migration to and from the State viewed as a single unit. In respect of the former, the Census gives the necessary particulars. But in regard to emigrants to outside Travancore, complete information is not yet to hand in time from all the other Provinces and States. It is not, therefore, possible to contrast precisely immigration with emigration for the State as a whole. With the returns till now received, however, a balance will be struck between the immigrants and emigrants, and with reference to the corresponding figure of the previous Census, the present gain or loss, as the case may be, to the total population, will be duly noted. Without anticipating the results of the analysis of the figures for the whole State or for its component areas, it may be observed that the tendency to migrate, whether within the State or outside it, is at present only a tendency and a weak one too.

41. The conditions that influence the growth of population have thus been

Resumé of conditions.

dealt with. To focus them through the medium of a brief recapitulation, they are—the universality of marriage and the high proportion of children that are ushered into existence, the non-prevalence of artificial methods of keeping down population, the facilities afforded for the care of maternal and infantile life and for the relief of suffering generally in ordinary times, the precautions adopted to minimise the virulence of epidemic attacks, the perceptible effect which these have in protecting life and lengthening its duration, the comparatively greater favourableness of the seasons for agricultural operations, the general predominance of garden cultivation and the augmentation of its produce —which represents the purchasing power of the country, the marked advance in the quantities of rice and paddy imported, the prospect in some parts of an increase of the area under tillage, due to additional irrigation and, in other parts, of an expansion of the population in the direction of lands lying unworked and finally, the satisfactory nature of the public health during the period under review. The majority of the factors enumerated above have been in full force during the last decennium and, in addition to the effect which is all their own, they have accentuated the operation of others which are constant and not special to any period. Viewed from the dynamic point, there have been at work a few more factors of value. They have not had time to produce their effect, but mark in the fact of their inception the character of the decade. Altogether, conditions seem to have favoured an advance in the population commensurate with their range and development.

42. If accurate data were procurable in regard to births and deaths, their

Vital Statistics.

sex proportions, the ages at death and the causes of mortality, they would afford the best means of describing, *i. e.*, by means of figures, the circumstances that have furthered life and fecundity and would render it quite feasible to build the conclusion summed up by the Census. But the information available is, firstly, too incomplete to be utilised even for general reference and, in the second place, extremely inaccurate even for the extent it covers. In view, however, of the fact that the subject is of more than passing interest to the Census statistician, a Note on the system of registration is annexed revising, in the light of subsequent changes, the information recorded in the 1901 Census Report. The results, such as they are, are embodied in Subsidiary Table III and will also be commented on.

Though the mortuary returns for the State as a whole thus fail as a guide, the situation is not all forlorn hope. The reconstitution of the conservancy establishments under the Sanitary Commissioner effected some years ago appears to have been taken advantage of by that Officer, and arrangements made through his subordinates for the independent registration of vital statistics in each of the areas conserved under his responsibility. Their boundaries were defined and a Census of their respective populations was taken. This was done in 1906; and from that year separate birth and death returns are being prepared for them. In view to see what light these returns throw on the birth and death rates generally, they have been collated for three years since their preparation was commenced, and shown in Subsidiary Table V. The population under registration was 111,483; and if the figures recorded could be taken as the average for the decade, the rates would seem to work up to 36·7 per thousand per annum in regard to births and 26·9 in the case of deaths, or an excess of the former over the latter of 9·8 per mille per year. This difference appears below the mark and does not correctly measure the extent of populational growth throughout the State so as to harmonise with the Census returns. But it should be remembered that the areas observed are quasi-urban and that the period of observation extends only over a short three years towards the close of the decade, which was comparatively less favourable. The figures, however, indicate the trend of advance, and will be referred to later on. In passing, it deserves to be noted that the result attained so far has justified the experiment and derives a special value from the fact that its scope covers places widely distributed throughout the State—eight in the Padmanabhapuram Division, six in Trivandrum, eight in Quilon, and five in Kottayam. But to admit of the statistics so collected being utilized to the full extent, information regarding such important details as age at death, cause of death, &c., should also be recorded.

43. In the absence of the help legitimately due from an accurate register

Age constitution of the population.

of births and deaths, the discussion of variation figures has to be limited to an examination of the Census returns within themselves, and the distribution of the population by age may be taken to summarise the final results in the operation of the many overt elements that have been at play during the previous decade. The population of the country grows, it need not be re-iterated, by what, in the language of Professor F. H. Giddings, may be termed, 'genetic aggregation' or reproduction, as distinguished from 'congregation' or the incoming of fresh individuals from outside. The former predicates first the existence of the requisite number of married women at the child-bearing ages. Where these are comparatively numerous, an enhanced increase in births may, *cæteris paribus*, be generally expected.

Secondly, the growth to be progressive, or even to sustain itself, requires an adequate excess of births over deaths, and deaths may occur at all ages, though usually at the ends of life. Where, therefore, the correlation of the two factors, *i. e.*, the ratios at the reproductive ages between two periods and those of births, is not reflected in the increase of population, the explanation for the variation has to be sought in the degree to which mortality has been in operation. A low death-rate at each age-period and a high birth-rate are the obvious concomitants of a healthy and prosperous condition of things. At the end of the decade, a large number of persons would remain at the two extremities of life and a comparatively small ratio at the reproductive ages. During the succeeding decennium, the birth-rate calculated on the total population would stand depressed, but would be high with reference to the number at the child-bearing ages; while the death-rate would rise, owing to the mortality among persons who have survived the preceding decade. This 'backward swing of the pendulum' would be lessened or accentuated according as the years that follow are equally fat or comparatively lean. These observations depict in outline the standpoints from which the dynamics of population have to be viewed. To illustrate them, three Subsidiary Tables (VII, VIII and IX) are appended and the figures embodied therein are very instructive as explanatory of the immediate causes of variation. They will not be reproduced here, but the features they indicate will be generally noted.

Discussion of Variation.

General remarks.

44. Under each Division, the subject of variation will be considered first by itself and then in relation to density. Finally, the component taluks will be briefly dealt with under both the aspects. In this discussion, it is not possible to exhaust all the points of view; nor is it necessary to go over the whole ground covered by the statistics collected. The several Subsidiary Tables that bear upon or illustrate the treatment may, therefore, be referred to in further study of the question. For a correct appreciation of the com arative growth of the people, whether in the State as a whole or in any of its parts, the physical and other characteristics described in paras 1—3 of the first Chapter, as well as the observations made in the preceding paras have to be borne in mind and duly correlated with the Census records. As the population depends almost entirely upon agriculture, reference has also been made to the statistics of cultivation as per the latest returns of the Revenue Survey and Settlement Department. The broad figures have been embodied in Tables I A and I B appended to the last Chapter. Further detailed information regarding cultivation, holdings and assessment, is given in Table X.

The movement in the population of the Divisions taken as a whole has been described in the State map printed at page 59. In view of considerable divergences within the taluk areas, a small map for each Division is given below, showing the changes which have occurred in these smaller units during the last decennium. Comparisons of variation and density statistics do not take note of the newly-formed and hilly Division of Devikulam.

A. Administrative Divisions.

Padmanabhapuram Division.

45. The fluctuations in the population of the Padmanabhapuram Division have been irregular in the early periods of the Census. Between 1875 and 1881, the addition to the total number of inhabitants was only ·6 per cent. In ten years, even this

excess disappeared and the Division showed a decline amounting to ·5 per cent. Since 1891, however, there has been a rapid growth. The Census of 1901 recorded a population of 384,575 and an increase of 10·2 per cent., while, in 1911, the number enumerated rose to 430,087, giving even a higher rate of advance, *viz.*, 11·8 per cent. Migration has been on the positive side in this Division, but the gain on that account does not explain even a full one per cent. of the total increase. The movement has, therefore, been one of natural growth, the ratio of 11·8 per cent. being the result of an increase of 29·8 per cent. in persons under ten years of age outweighing a decrease of 18 per cent. in those aged ten and above. While the increase in females has been almost the same at the last two Censuses, the married among them at the child-bearing ages have exceeded the ratio observed in 1901 by 4·2 per cent. Again, a greater number of children has been enumerated now than ten years ago, the absolute and relative increase in the last decade having been much smaller than in the previous decennium. The ratio of children to married women at the ages 15-40 shows, however, no perceptible variation since 1901. In regard to persons at the higher ages, and especially 60 and above, there has occurred a considerable rise, actual and proportional. These and similar features in the constitution of the population suggest the inference that the diminished rate at which children have advanced at this Census is traceable with equal justification to less births and greater mortality, that the actual excess of births over deaths has, however, sufficed to yield the increment disclosed by the previous enumeration, and that the excess increment has to be credited mainly to the comparatively greater longevity of the people at the higher ages.

Population.	1911.		1901.	
	Males.	Females.	Males.	Females.
Actual population ...	215,313	214,774	191,737	194,178
Immigrants	5,332	6,448	5,462	5,033
Emigrants	3,143	2,655	3,343	2,827
Natural population ...	213,124	210,931	189,618	191,967

It was stated, in para 42 *supra*, that special registration of births and deaths was conducted in eight localities in this Division. The net annual increase calculated from these returns comes to 8·4 per mille of the population concerned, and is lower than the Census increment. For the reasons mentioned in that para, the birth and death rates lend but a rough idea. Further, in the present case, in four out of the eight localities, the period of observation was one of heavy mortality and cannot be taken as quite representative of the decade. When allowance is made for this exceptional feature, the rate of increase will stand revised and run parallel with the variation recorded by the Census.

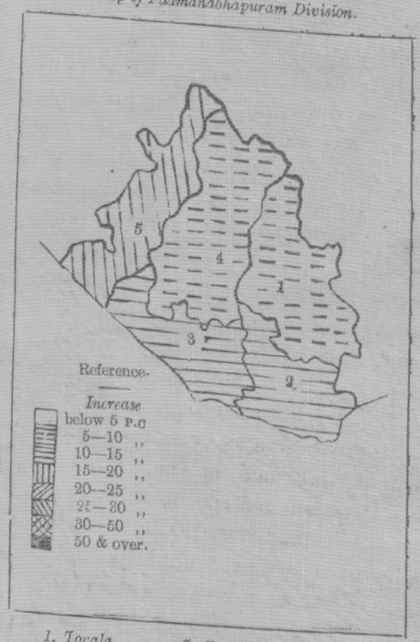
Variation and Density.—If a long period is taken, it is seen that, between 1875 and 1911, the Division has succeeded in registering an increase of only 23·4 per cent. which is less than one-half of the rate in the Quilon and Kottayam Divisions and is but a little over a third of that in Trivandrum. Nevertheless, the specific population is greatest in this Division, and the absolute increase has been rapid during the last two decades. In 1891, the number per square mile stood at 569, the same as in 1875. But by 1911, as many as 133 persons have been added to that number. The Division is the most cultivated in the State. Of the total culturable area thrown open to the ryot, hardly two per cent. remains to be taken up, and wet lands on which double crops are raised as a rule cover as much as 22 per cent., the highest ratio in any Division. The climate is healthy and other conditions are not unfavourable. With the Kodayār Project as the cardiac force of South Travancore irrigation, it may not be wide of the mark to anticipate a steady further advance, unless adverse circumstances intervene to disturb a progressive

growth. It may also be mentioned that the area made available for cultivation is only about one-half of the entire extent of the Division.

Of the industries pursued, the most important are weaving, lace-making and embroidery, the manufacture of salt, jaggery, tiles and coir fibre. Tea and rubber are grown to a small extent, and the fishing industry is largely carried on.

Taluks.—An examination of the variations in the population of the component taluks exposes the situation clearly and localises the direction and character of the advance. Of the five taluks comprised in the Division, the greatest increase, 15·9 per cent., has occurred in Vilavankod, a narrow strip stretching across the top of the Division from the sea to the Ghāts. The growth is almost the same as that shown by the previous Census. Between 1891 and 1901, the addition in density was 79 persons; but in the last decade, 91 persons have gathered on a square mile. In the absence of a congenial field for the pursuit of industries, it is on land culture that the development of the taluk chiefly depends. With a river never useful for cultivation and now rendered moribund during the wanted seasons by efficient damming and diversion at its higher reaches, the taluk suffers from want of irrigation facilities; but with adequate provision for the latter, it may quite sustain a greater pressure of population. About five per cent. of the cultivable area still lies outside the reach of the spade and the plough, and this is an additional factor. Eraniel and Agastisvaram, which follow Vilavankod with an increase of over 12 per cent., are both sea-board taluks, the one situated to the immediate south, and the other farther down. The density in these is more than one thousand per square mile, the increase since 1901 being 139 persons in Eraniel and 121 in Agastisvaram. The holdings are extremely small in these taluks, and the average does not go more than two acres. They contain little or no wastes and are in the forefront of the Kodayār waters. It is here that some of the chief non-agricultural industries of the Division are pursued. The Tovala taluk at the southernmost end, which opens out into the adjoining British territory, has yielded the smallest increase in population, 6·5 per cent., while Kalkulam which joins the taluks at either end and is wedged inland by the two coast taluks, comes in with the higher percentage of 8·5. In these, the growth of population has never been uniform and its pressure has been ever faltering. It has taken more than 35 years for Kalkulam to add 22 persons to the hundred and 83 to the square mile; while Tovala after many a swing, this side and the other, has not been able to contribute more than three-fourths of that increase in variation and one-half of that accession in density. There is, it must be said, not a cent of waste land there; while in Kalkulam, it is one per cent. of the arable area. Though the Kodayār irrigation may benefit these taluks, there appears something strange, at least about Tovala. With the highest proportion in the Division of the wedded females at the ages 15-40, the ratio of children is less than in any other taluk here or elsewhere in the

Map of Padmanabhapuram Division.



1. Tovala. 3. Eraniel. 5. Vilavankod.
2. Agastisvaram. 4. Kalkulam.

State. In spite of their all-absorbing cultivation, the people seem to halt at every turn and gasp for facilities for increase and spread. Unless fresh lands emerge or cultivation goes deep, the outlook does not appear promising. It may be added that the land made available for occupation and agriculture in the whole taluk represents only a third of its extent, or as much as 64 per cent., if the mountains, hills and forests be excluded from the calculation.

Trivandrum Division.

46. The present Census has returned a population of 557,865 in the Trivandrum Division, against 456,082 persons enumerated in it ten years previously. The percentage of increase works up to 22·3, a ratio greater than that displayed by any other Division. At the preceding Census too, Trivandrum held the first place with an increase of 20·9 per cent. Unlike in Padmanabhapuram, the variation has all along been on the side of advance, though the incremental ratios were small in the intercensal periods comprised between 1875 and 1891, 3·1 per cent. in 1875—'81 and 6·6 per cent. in 1881—'91. In regard to the number of immigrants, they show a rise since 1901; but the greater outflow of emigrants has resulted in a net loss to the Division, though slight. It is the natural increase that has contributed to the great advance disclosed by the Census, and the rate at which it has progressed is confirmed by the register of births and deaths in the six localities of this Division referred to in para 42 *supra*—which yields an average annual excess of the former over the latter to the amount of 14·6 per mille. Not only have females increased at a slightly higher rate than males, but a small excess within the ratio of female increase is observable in respect of married ones at the reproductive ages. The proportion of these latter to the total of the sex at the same ages is, however, smallest in this Division and exhibits a gradual diminution from Census to Census. This notwithstanding, the number of children under 10 to the married women at 15-40 is greater than in the other Divisions and the proportion has been rapidly increasing from decade to decade. Again, the rate of increase in the numbers at the higher ages has been marked throughout. Further, the population now enumerated at the ages 10 and above, when compared with the total censused in 1901, shows a decrease by death or emigration, which latter however is an inappreciable factor, of but 11·8 per cent., a proportion smaller than that returned by the other Divisions. These circumstances suggest the increasing care with which infant life is being guarded in this Division, the comparatively ample facilities afforded therefor and the conditions which favour longevity in general.

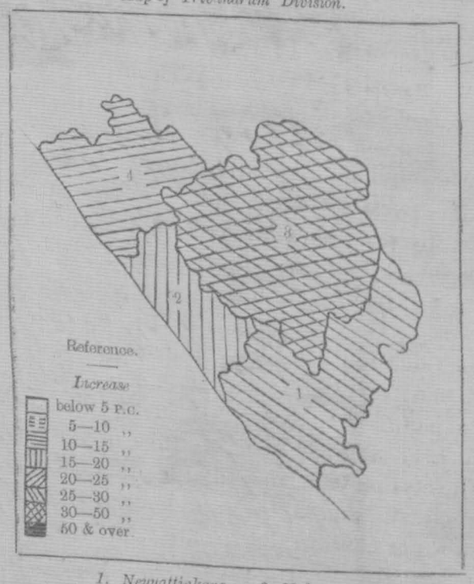
Population.	1911.		1901.	
	Males.	Females.	Males.	Females.
Actual population ...	281,225	276,640	229,383	225,359
Immigrants ...	10,113	6,953	10,071	6,280
Emigrants ...	4,721	4,905	4,160	3,279
Natural population ...	275,833	274,592	223,472	222,408

Variation and Density.—Of all the Divisions in the State, Trivandrum has registered the greatest increase in population since 1875, namely, 62·5 per cent. It offers an interesting comparison with its southern neighbour, in regard to variation as well as density. Not to go back to the earlier Censuses, while Padmanabhapuram was oscillating now in the direction of advance and then on the side of retrogression, and Trivandrum was slowly progressing, it may be stated that, since 1891, the latter has been marching at double the rate of the former. In regard to density, it is seen that, during 1875—1911, the former Division only managed to restore its strength to the original level, while Trivandrum was distinctly able to add as many as 41 persons to the square mile. During the last two decades, the latter took in 60 more on a square mile to every one hundred

added by the Southern Division. If its potentialities, agricultural or other, are fully developed, it may, with the added facilities of a Head-quarter Division, outstrip its rival. The proportion of the cultivable area to the total is here at the maximum, and the ratio of the area cultivated to the extent available for cultivation at the minimum. This opens an encouraging prospect. Except an oil-mill or two and a few tea-factories, industries on the modern pattern appear limited. Ponmudi tea is far famed and plumbago mining in Travancore is centred in this Division. The manufacture of lemon grass oil, so much in demand abroad, is being pursued half-heartedly in a few places. As the connecting link between South and North Travancore, this Division offers great facilities for the creation and expansion of large trade activities.

Taluks.— The four taluks into which the Division is divided come in for a considerable share of the aggregate advance in the population. The sparsely inhabited taluk of Nedumangad which lies in the interior, shows the greatest increase, 30·1 per cent. The industries of the Division are, more or less, confined to this taluk, which has gained by migration to the extent of about 6 per cent. Even if this is deducted, the ratio stands higher than in 1901, and the taluk itself does not go lower down than the second place. But the scope which it affords for raising the means of subsistence does not appear to be fully utilised. Though the proportion of cultivable area is, of the 33 taluks in the State, greatest in Nedumangad, and is equally so in regard to waste lands if one taluk alone is left out of the comparison, the land under tillage does not work up to even one-half of the arable area. It may not be surprising, therefore, that, with cultivation thus severely delimited, the taluk should advance so slowly in its specific population as to be able to add only a little over one hundred persons to the square mile in the course of 35 years. Seasonal rainfall is the main source of water-supply, and the future of the taluk appears to hinge on the extent of conservation whenever the rains fall. Next to Nedumangad, come in order Neyyattinkara and Chirayinkil on either side and Trivandrum in front, with percentage increases of 26·5, 20·4 and 15·6 respectively. All these are sea-board taluks, and the first named which borders the Southern Division and runs up to the Ghāts parallel to Vilavankod is, like that taluk, both mountainous and sub-montane. Natural growth has been at a high rate in all the three taluks while, in respect of every one of them, especially Neyyattinkara, migration has operated as a negative factor. They possess extremely prolific populations, the number of children under ten varying from 39 to over 50 thousand, and the lower limit being higher than the corresponding figure in 27 out of the remaining 30 taluks. This position will be seen to be maintained, even if the proportions on the total population are taken and compared. In regard to density, Neyyattinkara and Chirayinkil have shown increases since 1875 of over 300 persons, and Trivandrum

Map of Trivandrum Division.



1. Neyyattinkara. 3. Nedumangad.
2. Trivandrum. 4. Chirayinkil.

has been able to pile on 200 more. The unculturable lands constitute but a small portion, the taluks standing in the order given above in regard to their respective ratios. The extent of unassigned waste to the total area, however, has narrowed in Neyyattinkara, being but 7 per cent; while in the other two taluks, it forms as much as 26 to 30 per cent. The high specific population of these taluks notwithstanding, further accessions are possible, for which the provision of irrigational facilities and industrial aids will serve as an effective stimulus.

Quilon Division.

47. The population of the Quilon Division rose from 1,070,283 in 1901 to 1,233,360 in 1911, or by 15·2 per cent. The actual increase has been largest in this Division, though in point of proportional advance, Quilon yields the palm to her head-quarter sister. But it is noteworthy that the advance of population has been sure and steady all along. The increase in the previous decade was 12·2 per cent., and in that preceding 1891, 10 per cent; while in the first inter-censal hexade, 1875—'81, the addition was 4·1 per cent. The growth of population during the last decennium has been entirely from the home-born, the Division having lost by migratory movements. While, in the ten years between 1891 and 1901, males increased at a more rapid rate than females, this Census has reversed the position. The proportion of the married of the fair sex at the ages 15–40 to the total number of females enumerated in these ages, stands higher than in any other Division except Kottayam and, in respect of the latter, the shortage observable in the ratio of increase at this Census as compared with the previous one is greater than in Quilon. An examination of the age constitution of the population shows that, in all the age-periods except 15–40, there has been in 1911 a larger addition than in the previous Census. Even in respect of the exception referred to, the difference in the incremental ratios has been only nominal. Again, children under ten have now risen by 18·9 per cent., against 15·5 per cent. in 1891–1901. In regard to persons aged 60 and above, the increase has also been considerable. Generally speaking, therefore, it may be said that great excess in births coupled with diminished mortality at the different age-periods explain the increase in the population recorded by the Census. No safe comparison appears possible with the special vital statistics returns. In five of the eight places taken up in this Division, the public health appears to have been unfavourable during the period to which the figures relate, as is seen from their high death-rates. The birth-rates too in some of them naturally appear low.

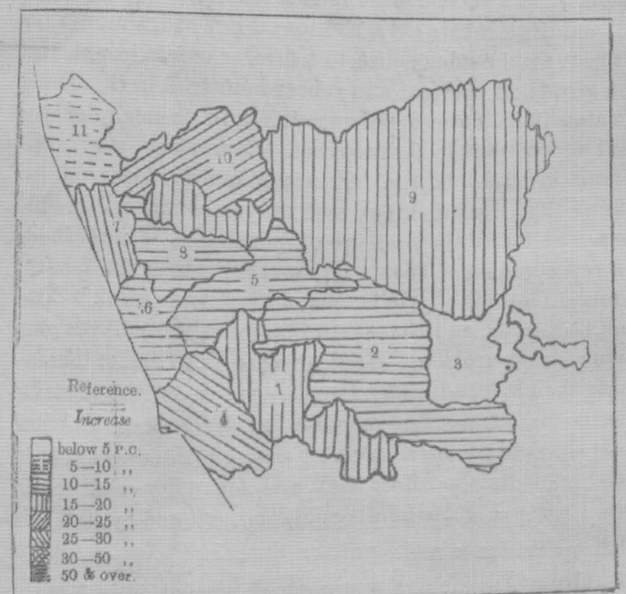
Population.	1911		1901	
	Males.	Females.	Males.	Females.
Actual population ...	620,773	612,587	539,485	530,791
Immigrants ...	9,506	11,999	14,874	11,657
Emigrants ...	7,042	5,191	6,761	4,515
Natural population ...	618,219	606,819	531,375	523,649

Variation and Density.—Since 1875, the Division has recorded a total increase of 48·1 per cent. The rate of advance in population and in density has all along been one of unbroken increase. In the ten years following 1881, as many as 34 persons were added to the square mile. In the succeeding decade, there was a rise to 45, and at this Census, the increase to density has been 64 persons to the square mile. Since 1875, the total addition to the specific population has been 156, slightly less than in Kottayam, which has registered the same rate of population growth. The Division contains some of the richest and most populous taluks. Though the proportion of the net cultivated to the arable area is high, there is still 30 per cent. more awaiting occupation, whose actual extent, it may be added, is considerably greater than

in the other Divisions. A good portion of the industry and trade of the country belongs to this Division, and coir and tile works, rice and oil-mills, tea and rubber plantations and factories are mostly found here. Judged from the progressive advance in density, and the facilities provided for development, it is not improbable, therefore, that Quilon will in time outbeat its northern rival, Kottayam, in point of its capacity to support a greater number of persons, area for area.

Taluks.—The variations in the population of the eleven taluks included in this Division cover a wide range, from a decrease of 1·7 per cent. in Shencottah beyond the ghāts to an increase of 26·3 per cent. in littoral Quilon. There have been equally striking fluctuations in the rates of growth at the past Censuses, not only between the taluks as compared with one another, but also in regard to each taluk from decade to decade. The taluks with the greatest densities show high rates of growth, as in the seaboard taluks of Quilon, Karunagapalli and Kartikapalli which are situated in order, north of the Trivandrum Division, and in deltaic Mavelikara and Tiruvalla. The most crowded taluks in the State are here, Karunagapalli with 1,544 persons to the square mile and Kartikapalli with 1,502 persons. The variations in these taluks since 1901 have been 10·5 and 15·3 per cent. respectively and the additions to density 147 and 199. They contain no assignable wastes and the cultivated areas form very high percentages. Mavelikara comes next with a density of 1,173 and an increase of 125 persons since 1901. Its rate of population growth has been higher than in Karunagapalli, being 11·9 per cent. Quilon and Tiruvalla are the remaining taluks with densities above one thousand. In these, the movement of population has been greater than in any other taluk of the Division, 26·3 per cent. in Quilon and 23·3 per cent. in Tiruvalla. They appear to evidence the general tendency for population to grow, irrespective of the size already attained in relation to area, provided conditions are favourable. To this, however, Ambalapuzha may be taken as an exception. It contains the highest ratio of culturable lands and is utilizing all the available area. Here rice culture predominates, and the rice and oil mills and the coir yarn factories of the Division are mostly in this taluk. But the unculturable areas form comparatively large ratios, and it has not been supporting as many persons as its southern neighbours where garden cultivation is more largely resorted to. The density, which now stands at 975 persons on a square mile, has been increased by only 206 since 1875, while Kartikapalli has added as many as 421 during the same period, Quilon 423 and Karunagapalli 471. Probably, unfavourable conditions interpose to check large accessions, of which, however, no precise information can be got at. It may be noted that moist heat is against healthy life or active fecundity; and in water-girt Ambalapuzha with its parched sands, the stagnant pools of rotten cocoanut debris constitute an aggravating condition, as in the allied but more rural taluk of Shertallay. In the interior of the Division, Kottarakara, Chengannur, Pattanapuram and Kunnattur have returned increases in population at the rate of 17·2, 16·5, 14·5, and 11·8 per cent. respectively. In regard to the amount of variation in density since 1901, the taluks preserve the same order, except Kunnattur which takes a second place in this respect. The pressure is highest in Kunnattur (533) and Kottarakara (447) and lowest in Chengannur (137) and Pattanapuram (133). These taluks monopolise, to a greater or less extent, the activities connected with the growth of the tea and rubber industries in this Division. One more taluk remains to be noticed—Shencottah with its small density and decreasing variation. The completed Railway has taken away the large immigrant population censused in 1901, and the increase of 21·4 per cent. in its total population, which the taluk then disclosed, has been converted into a decrease of 1·7 per cent. at this Census. So far as the pressure of population is concerned, Shencottah appears to be a reproduction of Tovala on the other side of the Ghāts. But the balance of comparison inclines slightly in favour of the former taluk. The uncultivable area is less than in Tovala, and there is in Shencottah a small percentage of waste lands yet available for occupation. Between 1875 and 1911, it increased its density by 74 persons, as against 42 added by Tovala. However, the advance appears to be made with a hesitating step. The increase has never been uniform and during the last decade there has been a thinning out. Altogether, in this taluk, the conditions which immediately affect life and fecundity cannot be said to be very favourable to rapid growth of population, viewed by itself or in relation to the territory occupied.

Map of Quilon Division.



1. *Kottarakara.* 2. *Pattanapuram.* 3. *Shencottah.* 4. *Quilon.* 5. *Kunnattur.* 6. *Karunagapalli.* 7. *Kartikapalli.* 8. *Mavelikara.* 9. *Chengannur.* 10. *Tiruvalla.* 11. *Ambalapuzha.*

Kottayam Division.

48. As in the Trivandrum Division, the growth of population in Kottayam was very slow till the year 1891, the rate of advance having been 5 per cent. in the period 1875—'81, as well as in the ten years that followed. In the succeeding decade, however, the increase was phenomenal, being 18 per cent. Since 1901, there has been a further gain of 14 per cent. and the population now stands at 1,139,101, against 999,607 at the previous Census. This satisfactory result is due, as in the other Divisions, to the excess of births over deaths, the gain by migration being but slight. Females have advanced almost *pari passu* with males—14·1 as compared with 13·8 per cent. Judged by the statistics of civil condition, the Division might have returned a higher ratio of population increase than 14 per cent. In spite of the fact that the percentage of increase among married females at the ages 15-40, was considerably less in the last decade than in the previous one, their proportion to the total of the sex at those ages stands higher than in any other Division, and is almost the same as in 1901. But the ratio of children under ten to the wedded at the child-bearing ages is seen to be smallest in this Division. Again, of the number of persons enumerated in 1901, there was a decrease in 1911 of 15·5 per cent., a proportion less only than that in the Padmanabhapuram Division, which stands last in respect of population growth. However, that the Kottayam Division has correctly registered its population is evident from the circumstance that the percentage of increase has been as high as 10·4 in the five localities for which vital

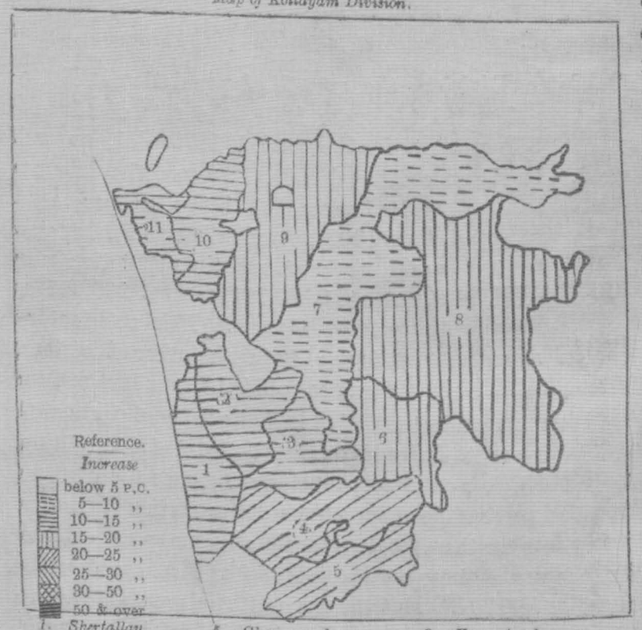
Population.	1911		1901	
	Males.	Females.	Males.	Females.
Actual population ...	576,060	563,041	516,215	503,802
Immigrants ...	9,027	9,445	7,087	8,129
Emigrants ...	6,037	4,356	6,457	4,719
Natural population ...	573,070	557,952	515,215	499,472

statistics have been specially arranged to be collected—places, be it noted, subject to comparatively high mortality during the limited period of observation.

Variation and Density.—Though, when compared with Quilon, the inter-censal rates of growth have by no means been steady and uniform, the Division has finally managed to march abreast of it, the proportional advance since 1875 being 48 per cent. The addition to the specific population in the entire period 1875-1911, has been slightly higher than in Quilon, being 159 against 156. During the last decade, however, the addition to density has been less, being 60 against 64; but the variation in population has been the same in both the Divisions. Though the Division is the most hilly, it is favourable to the growth of palms and other miscellaneous garden produce. In respect of the percentage of cultivated area to the cultivable total, the Division comes next only to Padmanabhapuram and, in regard to the ratio of the arable extent to the total, next only to Trivandrum. Oil mills are worked in a few taluks and rubber plantations are reared in some others. With a wealth of variety in its forests, which offers a tempting field for capital and labour, the capacity of the Division for development is great in the direction of industry and trade; and with the consequent improvement in general material condition, the pressure of population is bound to advance at a more rapid rate. If, therefore, the Kottayam Division does not allow its children to fill out or permits them to flow away, the blame will not rest for some time to come on want of scope for profitable activity at home.

Taluks.—The variations in the population of the taluks in this Division have been considerable throughout though, as between themselves, the ratios differ to a great extent. In every one of them, the rates of increase have been very marked during the last twenty years as compared with the previous intercensal periods. For purposes of detailed notice, the eleven taluks of the Division may be broadly classed under three groups according to their physical situation—the littoral group which takes in Shertallay and Parur, the mountainous which comprises the inmost taluks of Minachil, Todupuzha and Muvattupuzha and lastly, the sub-montane and sub-littoral which includes Changanachery, Kottayam, Ettumanur, Vaikam, Kunnatnad and Alangad.

Map of Kottayam Division.



To take up the first group, Shertallay and Parur are the most thickly peopled in the Division, the densities being 1,327 and 1,494 respectively. These are the only two taluks where the pressure exceeds one thousand persons to the square mile,

the density in Vaikam which is the next most crowded taluk being only 859. Since 1901 and 1875, Shertallay has grown by 11·1 and 36·2 per cent. and Parur by 14 and 29·6 per cent. respectively. The addition per square mile during 1875—1911 has been 353 in the former taluk and 341 in the latter. Shertallay is about twice the size of Parur in area and population. The cocoanut palm flourishes most luxuriantly and oil and rice mills are also worked in that taluk. It is, however, a low-lying, sandy and swampy tract and the seat of elephantiasis. Leprosy is comparatively more frequent here than in the other taluks of the State. Parur is the meeting place of Cochin and Travancore. It has received more immigrants than any other taluk in the Division, and has sent out a lesser number of emigrants than any except Todupuzha. It has to be noted that, of the immigrants, females predominate.

Of the taluks in the second group, Todupuzha has gained most by immigration, 12 per cent., while Minachil and Muvattupuzha have lost by this means. The percentages of variation during the last decade are respectively 18, 19·4 and 8·4. Notwithstanding its high rate of growth at this and the previous Census, Todupuzha is the most sparsely populated taluk in the State, the density being 68 persons on a square mile. An increase of 64·5 per cent. to its total population since 1875 has only meant an addition during this long period of 26 persons to the square mile. Minachil and Muvattupuzha have advanced by 58·9 and 51 per cent. respectively since 1875, and have added 210 and 99 persons respectively to their specific populations. Todupuzha has the smallest percentage of cultivated area and Minachil, the largest. These two taluks with the contiguous taluks of Muvattupuzha and Changanachery almost divide among themselves the rubber plantations of the Division.

The last group, which covers the remaining six taluks of the Division, shows considerable divergences in the rates of growth. Changanachery takes the lead with an increase during the last decade of 21·9 per cent., followed by Kottayam with a percentage of 20·7. Kunnatnad has registered an increase of 16·7 per cent. and Alangad 12 per cent. The taluks that have grown the least, are Ettumanur (10·6) and Vaikam (9·8). It is the natural increase that has mainly brought about the growth of population in all these taluks, except in Kunnatnad where about ·8 per cent. of the variation was due to the gain by migratory movements. In regard to the number of persons added to a square mile during the last ten years, the taluks stand arranged in the same order as given above, with the exception of Kunnatnad which takes the last place. The order of the taluks, however, is inverted if their present specific populations are compared with one another, Kunnatnad still coming at the bottom of the list. Vaikam with a density of 859 persons is the most crowded in this group, and Kunnatnad the least with 404 persons to the square mile. Vaikam and Ettumanur contain practically no waste land; but in the former with a diminutive ocean in its Vēmbanād estuary, the percentage of unculturable area is much higher than in any other taluk in the whole Division. One-half of the oil mills of the Division, it may be added, are in the Vaikam taluk. In regard to the other taluks, Changanachery with a large percentage of culturable wastes possesses ample scope for development, and the same may be said to a lesser extent of Kunnatnad.

Devikulam Division.

49. As stated in the previous Chapter, Devikulam was constituted as a separate Division for all purposes of Revenue administration only during the last decennium. In view to enable comparison, its population at the previous Censuses has been

747. However, the number of children under ten to one hundred married women at the reproductive ages is slightly less—168 in the Eastern as compared with 172 in the Western Division, where the increase in the total number of children during the last ten years has also been greater. In regard to the persons enumerated above the age of ten, the Eastern Division exhibits a decrease of 15 per cent. on its total population of 1901 while, in the other, the percentage of decline amounts to 15·3. In respect of the ages 40-60, the figures show the same rates of growth for the two Divisions, while, at the other periods, the increase has been much greater in the Western than in the Eastern Division. From these general features, it may be inferred that, as between births and deaths, the former are more numerous in the littoral and deltaic areas, and the latter more active in the mountainous and sub-montane tracts.

Variation and Density.—Though the growth of population has been greater at each Census in the Eastern than in the Western Division, the position is inverted in regard to the increase in density. Between 1875 and 1911, the Western Division has added as many as 325 persons to a square mile, against an increase of 91 persons in the Eastern Division. If the last decade be viewed separately, the increase in the former Division has been four times that in the latter, being 148 against 36.

The variations in the taluks of each Natural Division classified according to density, brings out certain characteristics illustrative of their comparative growth. The abstract in the margin summarises the order of the density groups with reference to the absolute and proportional increases in the component taluks, the figures for which are embodied in Subsidiary Table IV. The statement is self-explanatory. In the Western Natural Division, the greatest actual increment as well as the greatest proportional advance are presented by taluks with already high densities, while in the Eastern Natural Division, the taluks with a comparatively low specific population show the greatest development from either standpoint. In the interior, the yet sparsely inhabited tracts are evidently drawing and producing an increasing population while, in the littoral and deltaic areas, the favourable conditions which have rendered service in the past continue to function with uninterrupted force.

	Actual variation.	*Proportional variation.*
	Taluks with a density of	
Western Natural Division.	750— 900	600— 750
	1,050 and over	750— 900
	600— 750	450— 600
	900—1,050	1,050 and over
	450— 600	900—1,050
Eastern Natural Division.	450—600	1,050 and over
	150 and under	450—600
	300—450	150—300
	150—300	300—450
	750—900	750—900

C. Summary.

51. The changes that have taken place in the population of the Administrative units were first considered, and it was seen that the progress disclosed by each Division was the outcome of considerable divergences in the smaller taluk areas. To gain a general aspect of the populational advancement, the two Natural Divisions which typify among themselves certain physical and other characteristics were next taken up and the variation figures relating to them briefly noticed. Now, the several results so arrived at will be summarised for the whole State and passed in review order. In the diagram given in the preceding para have been described graphically the inter-censal variations since 1875.

Variation in total population.

Since the year 1901, Travancore has grown in populousness to the extent of 476,818 souls or 16·2 per cent. Males have increased by 241,198 and

females by 235,620, the incremental percentages for either sex being the same as for the population as a whole. Of the two causes which have contributed to this advance, namely, natural growth and migration, the latter may first be referred to.

The returns of birth-place show that 61,165 persons born elsewhere were enumerated in this State and that 26,123 persons born here were censused in other parts of India. The former represents an excess of 6,262 and the latter of, 1,633 over the corresponding figures of 1901. But these statistics do not give an accurate measure of the movements to and fro. In the first place, as observed in para 40 *supra*, the record of emigrants is not quite complete. Secondly, no allowance is made for diminution by deaths among the migrants. The former defect, however, does not necessarily vitiate a comparison of the present figure with that of the preceding Census, as returns have now been received from those Provinces and States which supplied the information in 1901 and as these appear to almost exhaust the list of importing places. The total as compiled and recorded may, therefore, be taken to indicate the volume of emigration with the nearest approach to accuracy. In regard to the allowance for deaths, the following method* is adopted to estimate the number that must have migrated to produce the increases shown in the returns. To take the case of immigrants, 54,903 persons were enumerated as foreign-born at the Census of 1901. Of these, many must have died since. If a death rate of 30 per mille is assumed as a tolerably fair ratio,† it would have carried off 16,471 persons in the course of ten years. Even if, in 1911, the number of foreign-born had remained the same as in 1901, as many as 16,471 must have newly entered the country during the decade to recoup the loss caused by deaths. But, as a matter of fact, the foreigners have risen at this Census by 6,262. The annual immigration necessary merely to produce this latter excess comes to 737·57 persons‡ or 7,376 in the decennium. The sum of the two figures gives 23,847 as the number of persons that must have come into the State, not only to fill up the gaps caused by deaths but also to provide the surplus disclosed at this Census. A similar calculation in regard to emigrants from among the home-born gives an exodus of 9,270 individuals to fill death vacancies outside and to provide the increase found in the returns received. Balancing the ebb and flow of migrants, there is a net gain to the State of 14,577 persons, which represents the contribution on this account towards the total increase of population. All this however amounts to a proportional addition of but ·5 per cent. on the 1901 population, and may be left out of the reckoning in the large increase of 16·2 per cent. registered by the Census.

Turning to the natural growth of the indigenous population, the preliminary discussion has shown that there has been nothing to check the natural tendency of the people to multiply at a rapid rate, and that the condition of the country during the last decade has not been such as to falsify such advance. The internal evidence furnished by the Census appears to strongly support this stand of the population question. By way of gauging the character and weight of this evidence, the

* *Vide* page 102 of the Bengal Census Report, 1901. There is another method given by Dr. G. H. Longstaff in his 'Studies in Statistics.' According to it, the arithmetical mean between the migrant population at the beginning and that at the end of the decennium is taken, and on this average population, the number of deaths that must have occurred among the migrants is calculated as per the assumed rate of mortality. To the figure thus arrived at, is added the actual Census increase, and the total is taken as the number of migrants during the ten years. The method followed in the text is preferred, as it makes full allowance for deaths on the excess number of immigrants censused, which the other method does not.

† 27 per mille is the rate of mortality yielded by the returns of certain representative localities whose birth and death statistics are utilized in discussing the subject of variation in general. *Vide* Subsidiary Table V. To be on the safe side, a higher rate is taken.

‡ Let X = the number of immigrants in each year and ·030 (*i.e.*, 30 per 1,000) the death-rate. Then, the number surviving at the end of one year is X × ·970, at the end of two years X × (·970)² and so on. The total number of new immigrants at the end of the decade will be X (·970⁹ + ·970⁸ &c., + ·970) which, we know, equals, 6,262. Hence X = 6262/8·49 = 737·57.

statistics of age and civil condition may be examined. They will throw considerable light on the extent to which marriages and births have determined the composition of the population and the directions in which death has been at work in counteracting their effects.

The age returns of this and the previous Censuses, which are summarised in the margin, give the variation per cent. at each period between one Census and another and the ratio at each to the total population. It is seen therefrom that the population of 1911 is largely made up of persons at the earlier and later years of life, and that while the former have so multiplied as to be able not only to replace the numbers snatched away by death but also to leave a large reserve, the latter have weathered the storms and managed to go into another decade of life. To take the births first, it is noted that, since 1891, there has been a considerable increase in children under 10 years of age, the total number having increased from 639,077 in that year to 776,824 in 1901 and to 925,194 ten years later.

Variation per cent. in certain age-periods.

Age period.	1901—1911	1891—1901	1881—1891
0—10	+ 19·1	+ 21·5	− 0·6
10—20	+ 19·1	+ 17·0	− 6·1
20—30	+ 12·2	+ 16·2	+ 20·9
30—40	+ 10·9	+ 13·4	+ 16·5
40—50	+ 14·0	+ 11·8	+ 10·7
50—60	+ 15·6	+ 5·3	+ 10·3
60 & over	+ 19·8	+ 0·4	+ 20·7

Proportion at each period to total population.

Age period.	1911.	1901.	1891.
0—10	27·0	26·3	25·0
10—20	21·7	21·2	20·9
20—30	17·9	18·4	18·2
30—40	13·9	14·5	14·8
40—50	9·5	9·7	10·0
50—60	5·7	5·7	6·3
60 & over	4·3	4·2	4·8

Though the actual excess is thus larger at this than at the preceding Census—148,370, against 137,747—the ratio per cent. is less, being 19·1 as compared with 21·5 in 1901. This seems, at the first blush, to militate against the fact noticed above that, in producing the large increase in population, births have had a greater share at this Census than in the previous one. But if the figures of an earlier decade are examined, it would become clear that children under 10 years in 1891 were then considerably underestimated, that in 1901 the proportional growth, therefore, was more apparent than real and that, as compared with the growth of the previous decade, that of the last one is distinctly greater. At the Census of 1881, as many as 643,069 persons were entered under ten years of age. As the aggregate population enumerated in 1881 was found to have increased in 1891, the rate of increase being the same at the two Censuses, and as, at the two succeeding enumerations, there has been a great advance in the total population as well as in children under ten, it is not expected that the Census of 1891 would be an exception. But it happened that there was not only no increase in children, but the number actually declined to the tune of 4,000 from that found in 1881. This resulted in the percentage variation between 1881 and 1891 being put on the side of decrease (−·6 per cent.) as noted in the abstract. Again, such a decrease was not limited to persons under ten, but was spread over the next higher age-period of 10—20. When, however, at the 1901 Census, the large increase in the total as well as in the younger population necessitated a close study of the explanation therefor, it appeared that, in 1891, the earlier ages were to a great extent despoiled of their legitimate share without any warrant. The consequence was, that persons at the ages 0—10 and 10—20 seemed more numerous in 1881 and much more so in 1901 than in the intervening Census and that the 1891 enumeration, while presenting a decreased ratio as compared with the preceding one, gave to that succeeding, the appearance of a thumping increase. The entire subject of variation was discussed at length in Chapters II, III and IV of the Report on the 1901 Census; and, in view to deduce a rate of growth allowable under the circumstances of the decade concerned, an attempt was made to adjust the population of 1891 with regard to the deficiencies discovered. If, in such an adjustment, the age-period of 0—10 be given its due proportion, the recorded increase of 21·5 per cent. at the 1901 Census would diminish to about 17 per cent., while the decrease of −·6 per cent. in 1891 would stand converted into an increase. It is not necessary for the present discussion to set about excising the extra percentage from the decade 1891—1901 and restore it to the preceding period. Suffice it to merely note the underlying cause of an apparent anomaly, but for which the variation from Census to Census should have been one of steady progress, and to pass on to the further explanation that the very large addition to the number of children during the last decennium is what should ordinarily be expected from the marital condition gatherable from the returns.

Though the number of married females at the child-bearing ages is found to have increased during the last decade at a lesser ratio than in 1891—1901, their proportion to 1,000 of the sex at those ages, which stood at 766 in 1891, rose to 772 ten years later. If the re-productive ages of both the sexes are taken into account, the proportion to a hundred of the population is seen to have been 43 at the 1891 Census and 42 in 1901. The maintenance of these high ratios of married women has justified itself in the large increase of children at this Census, the proportion being greater than at the two previous ones. For every one-hundred married women at 15–40, there are now 171 children under ten years of age, against 162 and 153 in 1901 and 1891 respectively; while on a thousand of the population, they numbered 270 at this Census as compared with 263 and 249 respectively at the previous enumerations. To turn now to the higher ages, still greater increases are recorded, pointing to the conclusion that there have been large survivals at those periods. That, during the decade under review, the hand of death has been slow, will be evident if the total population at each Census is taken up and compared with the balance carried over at the following enumeration. The marginal summary, which institutes this comparison, shows that, so far as the 1911 Census is concerned, the percentage of decrease, or, in other words, the ratio of mortality, has been less by 2·4 per cent. than what it was ten years earlier.

Total population in 1901	2,952,157
Do. in 1911 aged 10 and above...	2,503,781
Percentage of decrease...	15·2
Total population in 1891 as revised ...	2,640,522
Do. in 1901 aged 10 and above...	2,175,333
Percentage of decrease...	17·6

It is thus evident that the total population, as now enumerated, has been in a considerable measure maintained by a large proportion of the young as well as of those of riper years, the viability of the elderly population being noticeable in the strikingly high percentages of increase now registered as compared with those of a decade ago. In other words, the final result has been due to the combined action of higher birth-rate and reduced mortality.

Unfortunately, it is not possible to supplement the conclusion based on Census statistics, by information derived from other sources. No trust can be placed on the data furnished by the general vital statistics returns. They give a birth-rate of 17·8 per mille and a death-rate of 15·1, or an excess of only 2·7, or say, 3 per cent. for the decade, against a Census increase of 16 per cent., though an indication of the population movement may be obtained from certain special returns of the nature mentioned in para 42 of this Chapter. It was stated therein that the twenty-seven places for which figures have been compiled for a period of three years contained a population of 111,483, and exhibited an annual average birth-rate of 36·7 and

a death-rate of 26·9 per mille. The excess of births over deaths gives a natural increase per year of 9·8 or 10 per thousand of the inhabitants registered. But the rigid application of this rate to the growth of the population in the State as a whole implies the strict accuracy of two necessary assumptions. The one is, that the condition of things in the localities observed is a reproduction in miniature of that which prevails in the State in all its parts. The other is that the three years to which the figures relate are quite typical of the decade, not only as far as the places in question are concerned, but also of the entire outside, urban as well as rural. Neither of these assumptions can be expected to quadrate with the actual facts. However, a side confirmation of the remarkable growth of population is all that can be hoped for from extraneous sources such as they are; and this confirmation is amply provided by the returns taken up for comparison.

Variation in relation to density.

52. Since the year of the first regular Census, when the pressure of population stood at 304 persons per square mile, the State has added 148 persons on that area, and as much as 48·3 per cent. to the total number of its then inhabitants. During the last twenty years, the density has been increased by 115 persons, one-half of it in the first decade and the other half in the second.

The distribution of the population classified according to density was given in Table II appended to the first Chapter. It shows that about seven-tenths of the inhabitants are congregated on a third of the area carrying more than 600 persons to the square mile, a seventh on the same proportional extent with a density of 300 to 600 persons, and the remaining one-seventh on a fourth of the area where there are only 300 persons and below. In other words, of the total population, eleven-twelfths occupy about three-fifths of the whole area, while the rest are scattered over the remaining one-fifth, where the inhabitants do not count more than 150 on a square mile.

This statical aspect of the subject of population naturally brings up the question of the continuance of the growth now disclosed in the densely peopled areas, and the extent of development that may be anticipated in the sparsely inhabited tracts. When variation since the 1901 Census is examined side by side with the density as then shewn, it is seen that the absolute growth of population has been greatest in taluks with a density of 750 to 900 persons. The next greatest increment is recorded for taluks with the highest specific population, namely, 1,050 and over; then follow taluks with 450 to 600 persons and then those with 150 persons and under. The greatest proportional increases, however, have occurred in taluks bearing 600 to 750 persons on a square mile and in those of the lowest density; while taluks which have returned the largest actual increment come third in respect of proportional growth.

That, in the present state of things, density of population is not one of the prominent factors that determine by an inverse ratio the growth of particular tracts is well borne out by the statistics just glanced at. "Overcrowding is a relative term. An exceptionally fertile tract will support with ease a far larger population than another less favourably situated. It is generally assumed that the tendency is for people to move from densely inhabited areas to others where there is more room. But this is not always the case. Where the population is sparse, there is usually some good reason for it, *e. g.*, barrenness of the soil, an insufficient rainfall, liability to floods, or insalubrity of climate. Past experience has shown that the absolute and relative growth is often greatest in tracts where

the population is already fairly dense. Sometimes of course a tract is sparsely populated on account of political conditions only recently removed, and in such cases, *cæteris paribus*, a relatively rapid growth is to be expected. So also with areas which have recently been provided with facilities for irrigation."

Comparison with other Provinces, States and countries.

53. The marginal abstract particularises the growth of population in the British Indian Provinces and States, and in some countries of Europe and Asia, for which information is available. The variation in density during the inter-censal period concerned is also shown. In respect of proportional increase, Travancore in all India stands second only to Hyderabad with 20 per cent. and marches on all fours with the Central Provinces and Berar. In respect of the addition to the specific population too, this State holds the second rank, Cochin taking an easy first, and Hyderabad going down as the third in the list. Of the eight countries outside India taken up for comparison, every one of them shows a lesser rate of annual increase, though in regard to density three of them have added a greater number per square mile. Thus then, Travancore, whether in the advancement of population or in the increase of its pressure, holds out prominently in the Census hierarchy.

Province, State or Country.	Percentage of variation in population.	Absolute variation in density.	Province, State or Country.	Percentage of variation in population.	Absolute variation in density.
Ajmer-Merwara 1901–'11	+ 5·1	+ 9	Hyderabad '01–'11	+ 20·0	+ 27
Bengal ,,	+ 3·8	+ 17	Mysore ,,	+ 4·8	+ 9
Bombay ,,	+ 5·3	+ 10	Kashmir ,,	+ 8·7	+ 3
Central Provinces and Berar ,,	+ 16·2	+ 19	*Travancore* ,,	+ *16·2*	+ *36*
Coorg ,,	− 3·1	− 3	Denmark 1900–'11	+ 10·9	+ 18
Eastern Bengal and Assam ,,	+ 11·5	+ 34	England & Wales 1901–'11	+ 10·9	+ 61
Madras ,,	+ 8·3	+ 22	France 1900–'06	+ 0·5	+ 1
Punjab ,,	+ 1·7	− 4	Germany 1900–'10	+ 15·6	+ 42
United Provinces of Agra and Oudh ,,	− 1·1	− 5	Ireland 1900–'11	− 1·5	− 2
Baroda ,,	+ 4·1	+ 10	Italy 1900–'10	+ 8·3	+ 24
Cochin ,,	+ 13·1	+ 78	Japan 1900–'08	+ 12·9	+ 38
Gwalior ,,	+ 4·7	+ 6	Scotland 1900–'11	+ 6·4	+ 7
			Spain 1900–'10	+ 9·9	+ 9
			Switzerland ,,	+ 14·0	+ 29

The variations in population and in density given in columns 2 and 3 respectively refer to the intercensal period shown in column 1.

Conclusion.

54. And now a few words in conclusion. Travancore is a distinct political organism in itself and has to work out its own salvation. "The true greatness of a State", in the words of Bacon, "consisteth essentially in population and breed of men". The importance of the subject of population, therefore, cannot be overestimated, whether viewed from the point of numerical growth or from that of the character of the progress and civilization reached or aimed at.

To the reputed prolificity of the Indian, the Travancorean is no exception, provided no opposing forces are at work. Religious injunction and social sanction alike operate towards the multiplication of the people. Prudential restraints are not generally so strong as to counteract the desire to multiply. Here, a word may be interposed in regard to "nuptiality" or the tendency to marry. In European countries the marriage rate was once regarded as the barometer of prosperity*. Though this test is no longer considered as trustworthy, "the main thesis is still, no doubt, generally true, that wherever there is room for two to live together up to the conventional standard of comfort, a marriage takes place." Here, in India, marriage is usually governed by other circumstances. Where married life is viewed as the normal state of man and where, among the majority of the population, such a life is enjoined as a religious duty, the considerations which influence the acceleration or retardation of marriages in the

* In his Elements of Vital Statistics, Dr. Arthur Newshome observes: "We find that the marriages of England increase as the result of peace after war, abundance after dearth, high wages after want of employment, speculation after languid enterprise, confidence after distrust, national triumphs after national disasters." He adds that "the same conclusion is borne out by the fact, frequently alluded to by the Registrar General in his reports, that the marriage rate varies in the same direction as the value of British exports, the average price of wheat and the amount per head of population cleared out at the Banker's clearing house. The coincidence, it should be pointed out, is one in direction, but not in degree." Page 59-60.

West do not enter. The effect of prosperity or otherwise upon the population comes in for notice, not as a determining condition before marriage, but as a force influencing the married couple and its progeny later on. To put the whole thing briefly, in the West they marry when they get, or are assured of, the means of support. Here, they marry, and the means of support does not weigh in the question. Its practical importance will be apparent when it is remarked that, with this deep-rooted tendency, efforts have to be directed only towards the married being enabled to provide themselves with the means of subsistence and to rear a healthy offspring. While in some countries of the West, such as France, encouragement has to be extended for people to *get married*, here endeavour has to be directed towards helping them to *live married*. In such a state of society, the ultimate check to the increase of population is the deficiency of the means of subsistence. Now, this question of the means of subsistence, it is needless to remark, cannot be considered except from the aspect of the condition and structure of the society concerned. It is equally obvious that the most effective solution for increasing those means is by methods which would not go against that structure, but would help in stabilifying it. So far as Travancore is concerned, the old-world edifice of hereditary labour has not yet completely crumbled and become obsolete. The ryot is shrewd and industrious. The artisan has skilled hands and a resourceful head. The climatic conditions, though not the best, are certainly not inconsistent with the formation of a good physique. If then, there be no extraneous conditions to disturb the pursuits of life, and if the producing classes referred to are kept encouraged and stimulated in their production by the requisite measure of distributory and protective service at the hands of what may be called, by contradistinction, the consuming classes, as a matter of self-interest as much as of duty, there is no reason why the population of Travancore should not grow apace. If the progress disclosed during the past two or three decades—a period during which several forces have come into being —is of value, it may be said that as regards the development of populational strength, the future is full of hope. In the Western Natural Division, there are, no doubt, localities where the pressure of population may seem to be approaching a limit; but there is no reason why room could not be provided for a much greater number than it now accommodates, if science is called in to aid agriculture, and enterprise steps in to create and foster industries and develop trade and commerce to which the Division is specially suited. On the other hand, in the Eastern Natural Division, there are still large tracts available for the population to expand. The rains come the year round and benefit the characteristic cultivation whenever and wherever they fall. The extensive areas now barren and uncultivated can be rendered fit for cultivation. These tracts were once well peopled and the seats of sovereignty, and it is possible that well-adapted schemes of irrigation in certain places and of drainage in others may restore to them their lost fertility and population. It does not, therefore, appear impossible for the Eastern Division to well maintain a population, at least half as dense as, if not more than, that of the Western Division. If such a happy state of affairs should come to pass, the inhabitants of that Division would by themselves approach in strength the present total population of the State.

Thus, the agricultural aspect so far as it bears on the growth of population has been touched upon. There remains for notice the industrial side, which is all important in a country like Travancore where raw materials for ever so many industries are available. Only a few general remarks will be here attempted, a detailed notice of the subject being reserved for the Chapter on Occupation.

And these remarks will not deal with enumeration of the industries which may, with advantage, be developed, but relate only to the principle that should govern the development of whatever industries the country is capable of.

This principle revolves round the question, whether machine labour or manual labour is most advantageous to the country as it *now* stands in respect of capital, enterprise, organization and skill. The answer admits of no doubt, *viz.*, if the country is to maintain its populational strength in vigour and vitality, and maintaining it, help in its progressive increase, the obvious policy should be to conserve and nourish what exists and build on its established foundation. Viewed even on its own merits, manual labour has advantages of no mean order. In a country where it exists, wealth would be equally distributed among all classes of society and the physical and mental strength of its people would be well maintained. It is through this hand labour and India's so-called blind adherence to customs, manners, language, etc., which, by keeping up the demand for all the labours provided by a nation, serve to maintain its social order, that she has survived all her numerous vicissitudes. In every nation, mental and physical strength must go together. But in the case of machinery, a small industrial aristocracy of affluence with no physical strength comes into existence, whereas thousands have to work under them like mere "coolies"—(Turk *kue, kyuleh, slave).* With money, which is the blood of the body-politic, accumulated in a few organs, the social organism suffers from jealousies and strifes, just as the human body with a deranged blood circulation. Such a nation cannot grow powerful and its wealth cannot descend in full measure to the working classes, unless it carries on a colossal export trade. When other nations share its fortunes in its market, it suffers. This is one of the causes of the feared decadence of the industrial nations of the day. But there is the general belief based on the comparison between a machine and a single unit of hand-power, that manual labour can never cope with machinery in respect of out-put. It is at the same time the opinion of several experts that if, for instance, in a cotton-spinning mill, as many men are employed in making thread as there are spindles in a machine, the out-put would be even greater. At all events, if the interest on the cost of machine, the cost of annual repairs, the cost of miscellaneous things required, the cost of staff, &c., are all utilized in hand-labour, lakhs of men can be employed, a considerable volume of energy will be created, work will be turned out in proportion, and heaps of people can live happily. And if these men are employed and worked under a scientific division of labour, they can, it is claimed, outbeat machinery. The hand labour of India—and Travancore is an integral part of India subject to all its economic forces—was once, say in the early part of the last century, more than a match for the machine labour of Europe. And if it has since lost in the contest, it is not the machine labour that made it lose. It is the various factions and disturbances due to political, commercial and other competitions. These disturbed the pursuits of the industrial classes and handicapped them, especially when there was not on the side of India any economic consciousness worth speaking of. Even in countries which, aided by various advantages, such as, government subsidy, protective duties, the policy of gradual substitution, &c., have won in the race, the introduction of machine labour was marked by the ruin of several families that till then worked in hand labour. Though machinery has saved the time and labour of man, it has not saved him from starvation, nor has done any thing more than making the struggle for existence keener, or in other words, helping the negative forces of nature. If these facts are conceded, it would be obvious that a wholesale substitution of machine for manual labour, the completion of which is regarded as one of the

chief ingredients of the world's progress, would really end in making the world unfit for human abode. But whatever the effects on the advanced races, the substitution of machine labour except under great safe-guards and restraints must, to nations less advanced in the scale of modern civilization, spell ruin. For a people whose powers of production and wide distribution of goods in advance of demand are very small, either owing to want of skill or of money, and whose sense of responsibility towards social interests is little more than naught, independent hand labour is decidedly better. Under it, even poor people will have the chance of living freely and without dependence, and the country need not wait for capitalists to set up machine labour to work under. Machine labour is of course not contraband. Only, it should be raised on an assured foundation of general industrial well-being —a condition which the immediate abolition of existing labour, however caused or justified, cannot help to bring about. The final determination of the industrial policy of the country and of the methods by which it is to be worked about is, therefore, a matter of extreme urgency; and if the question be taken up on the lines above foreshadowed, it is not too much to hope that a way to the growth and maintenance of a *healthy* and *happy* population shall open.

SUBSIDIARY TABLE I.—*Variation in relation to density since 1875.*

DIVISIONS AND TALUKS.	Percentage of variation. Increase (+) Decrease (−).				Net variation 1875 to 1911.	Mean density per square mile.				
	1901 to 1911.	1891 to 1901.	1881 to 1891.	1875 to 1881.		1911.	1901.	1891.	1881.	1875.
1	2	3	4	5	6	7	8	9	10	11
STATE	***+ 16·2***	***+ 15·4***	***+ 6·5***	***+ 3·9***	***+ 48·3***	***452***	***389***	***337***	***316***	***304***
I. PADMANABHAPURAM	*+ 11·8*	*+ 10·2*	*− 0·5*	*+ 0·6*	*+ 23·4*	*702*	*627*	*569*	*572*	*569*
1. Tovala	+ 6·5	+ 8·9	− 1·7	+ 2·1	+ 16·4	300	282	259	263	258
2. Agastisvaram	+ 12·2	+ 7·2	+ 10·5	− 3·2	+ 28·5	1,116	995	928	840	868
3. Eraniel	+ 12·4	+ 4·8	− 6·3	+ 5·0	+ 15·9	1,263	1,124	1,072	1,144	1,089
4. Kalkulam	+ 8·5	+ 18·1	− 2·4	− 2·0	+ 22·6	451	416	352	360	368
5. Vilavankod	+ 15·9	+ 16·1	− 1·7	+ 0·2	+ 32·6	662	571	492	500	499
II. TRIVANDRUM	*+ 22·3*	*+ 20·9*	*+ 6·6*	*+ 3·1*	*+ 62·5*	*662*	*541*	*448*	*420*	*407*
6. Neyyattinkara	+ 26·5	+ 26·3	+ 0·3	+ 4·0	+ 66·5	766	605	480	478	460
7. Trivandrum	+ 15·6	+ 19·9	+ 8·7	+ 2·6	+ 54·5	1,595	1,380	1,161	1,059	1,032
8. Nedumangad	+ 30·1	+ 22·1	+ 6·3	+ 9·5	+ 84·9	241	185	152	143	130
9. Chirayinkil	+ 20·4	+ 15·1	+ 12·5	− 1·0	+ 54·4	927	770	669	594	600
III. QUILON	*+ 15·2*	*+ 12·2*	*+ 10·0*	*+ 4·1*	*+ 48·1*	*491*	*417*	*372*	*338*	*325*
10. Kottarakara	+ 17·2	+ 7·8	+ 20·0	+ 3·7	+ 57·0	447	381	354	295	285
11. Pattanapuram	+ 14·5	+ 25·7	+ 18·2	+ 2·8	+ 75·0	133	116	93	78	76
12. Shenkottah	− 1·7	+ 21·4	+ 5·3	+ 6·0	+ 33·2	297	302	248	236	223
13. Quilon	+ 26·3	+ 6·3	+ 17·3	+ 2·5	+ 61·5	1,111	880	827	705	638
14. Kunnattur	+ 11·8	+ 11·5	+ 9·4	+ 4·0	+ 41·9	533	477	427	330	376
15. Karunagapalli	+ 10·5	+ 14·2	+ 7·7	+ 5·8	+ 43·9	1,544	1,397	1,223	1,135	1,073
16. Kartikapalli	+ 15·3	+ 5·2	+ 12·2	+ 2·1	+ 39·0	1,502	1,303	1,233	1,104	1,081
17. Mavelikara	+ 11·9	+ 12·5	+ 5·6	+ 1·8	+ 35·3	1,173	1,048	982	883	867
18. Chengannur	+ 16·5	+ 15·5	+ 8·8	+ 7·8	+ 57·8	137	117	101	93	87
19. Tiruvalla	+ 23·3	+ 15·4	+ 9·5	+ 4·8	+ 63·2	1,003	818	709	648	618
20. Ambalapuzha	+ 6·6	+ 11·8	+ 1·8	+ 4·6	+ 26·8	975	915	819	804	769
IV. KOTTAYAM	*+ 14·0*	*+ 18·0*	*+ 4·8*	*+ 4·9*	*+ 48·0*	*491*	*431*	*365*	*348*	*332*
21. Shertallay	+ 11·1	+ 20·1	+ 3·1	− 1·1	+ 36·2	1,337	1,194	993	963	974
22. Vaikam	+ 9·8	+ 17·5	+ 6·2	+ 5·8	+ 44·9	859	782	666	627	593
23. Ettumanur	+ 10·6	+ 17·5	+ 10·6	+ 5·1	+ 50·3	856	774	659	596	567
24. Kottayam	+ 20·7	+ 22·4	+ 8·7	+ 4·0	+ 66·9	649	538	439	404	389
25. Changanachery	+ 21·9	+ 26·2	+ 0·8	+ 6·8	+ 65·6	717	588	466	462	433
26. Minachil	+ 19·4	+ 17·9	+ 5·0	+ 7·5	+ 58·9	565	473	401	382	365
27. Muvattupuzha	+ 8·4	+ 24·0	+ 7·9	+ 4·1	+ 51·0	293	270	218	202	194
28. Todupuzha	+ 18·0	+ 29·2	+ 3·6	+ 4·1	+ 64·5	68	58	45	43	42
29. Kannatnad	+ 16·7	+ 15·6	+ 5·5	+ 17·7	+ 67·4	404	346	300	284	241
30. Alangad	+ 12·0	+ 6·0	+ 1·7	+ 1·2	+ 22·3	855	763	719	707	699
31. Parur	+ 14·0	+ 9·3	− 0·3	+ 4·4	+ 29·6	1,494	1,311	1,200	1,203	1,153
V. DEVIKULAM	*+ 64·8*	*+ 35·0*	*+ 39·7*	*+ 27·6*	*+ 296·4*	*55*	*33*	*25*	*18*	*14*
32. Devikulam	+ 103·6	+ 46·8	+ 136·1	+ 150·3	+ 1666·4	38	18	13	5	2
33. Peermade	+ 49·9	+ 30·9	+ 22·6	+ 17·4	+ 132·4	72	48	37	30	25
A. Western Natural Division	*+ 15·9*	*+ 13·7*	*+ 5·8*	*+ 2·6*	*+ 43·0*	*1,081*	*933*	*821*	*775*	*756*
B. Eastern Natural Division	*+ 16·5*	*+ 17·0*	*+ 7·5*	*+ 5·8*	*+ 56·2*	*252*	*216*	*183*	*171*	*161*

SUBSIDIARY TABLE II.—*Variation in natural population.*

DIVISIONS AND TALUKS.	POPULATION IN 1911.				POPULATION IN 1901.				Variation per cent. (1901—1911) in natural population. Increase (+) Decrease (−).
	Actual population.	Immigrants.	Emigrants.	Natural population.	Actual population.	Immigrants.	Emigrants.	Natural population.	
1	2	3	4	5	6	7	8	9	10
STATE... ...	***3,428,975***	*61,165*	*26,123*	***3,393,933***	***2,952,157***	*54,909*	*24,490*	***2,921,744***	*+ 16·2*
I. PADMANABHAPURAM.	*430,037*	*11,780*	*5,798*	***424,105***	*383,915*	*10,500*	*6,170*	***381,585***	*+ 11·1*
1. Tovala ...	34,503	6,565	2,026	**29,964**	32,410	6,155	1,791	**28,046**	+ 6·8
2. Agastisvaram ...	104,910	8,394	4,611	**101,127**	93,513	6,192	5,438	**92,759**	+ 9·9
3. Eraniel ...	123,783	1,985	6,861	**128,659**	110,161	2,195	5,010	**112,976**	+ 13·9
4. Kalkulam ...	76,211	5,129	3,233	**74,315**	70,247	4,645	2,440	**68,042**	+ 9·2
5. Vilavankod ...	90,680	4,259	3,619	**90,040**	79,584	2,701	2,879	**79,762**	+ 12·9
II. TRIVANDRUM ...	*557,865*	*17,066*	*9,626*	***550,425***	*454,742*	*16,801*	*7,439*	***445,880***	*+ 23·4*
6. Neyyattinkara ...	178,703	2,337	10,103	**186,474**	139,952	2,090	6,200	**144,062**	+ 29·4
7. Trivandrum ...	155,138	18,066	8,708	**145,780**	134,196	16,966	6,582	**123,812**	+ 17·7
8. Nedumangad ...	88,147	10,520	956	**78,583**	67,771	6,323	636	**62,084**	+ 26·6
9. Chirayinkil ...	135,877	2,202	5,909	**139,584**	112,823	1,723	4,822	**115,922**	+ 20·4
III. QUILON ...	*1,233,360*	*20,995*	*12,173*	***1,224,538***	*1,070,283*	*26,531*	*11,279*	***1,055,031***	*+ 16·1*
10. Kottarakara ...	90,309	4,376	5,549	**91,482**	77,065	3,072	2,711	**76,704**	+ 19·3
11. Pattanapuram ...	56,769	10,903	1,058	**46,924**	49,575	9,093	591	**41,073**	+ 14·2
12. Shencottah ...	38,302	7,231	1,039	**32,110**	38,970	10,372	797	**29,395**	+ 9·2
13. Quilon ...	163,798	3,230	5,954	**166,522**	129,658	3,308	5,458	**131,808**	+ 26·3
14. Kunnattur ...	91,390	3,708	2,902	**90,584**	82,014	2,858	2,337	**81,493**	+ 11·2
15. Karunagapalli ...	137,420	2,807	3,072	**137,685**	124,312	3,870	2,880	**123,272**	+ 11·7
16. Kartikapalli ...	111,570	4,212	3,443	**110,801**	96,755	3,068	3,122	**96,809**	+ 14·4
17. Mavelikara ...	130,728	4,476	6,422	**132,674**	116,541	4,142	5,020	**117,419**	+ 13·0
18. Chengannur ...	126,439	5,184	5,010	**126,265**	108,540	4,443	3,912	**108,009**	+ 16·9
19. Tiruvalla ...	173,763	5,453	6,713	**175,028**	140,926	3,324	5,256	**142,858**	+ 22·5
20. Ambalapuzha ...	112,867	5,026	6,618	**114,459**	105,927	5,028	5,292	**106,191**	+ 7·8
IV. KOTTAYAM ...	*1,139,101*	*18,472*	*10,393*	***1,131,022***	*1,019,628*	*16,116*	*11,246*	***1,014,758***	*+ 11·5*
21. Shertallay ...	156,580	3,946	2,955	**155,589**	140,888	2,596	2,354	**140,646**	+ 10·6
22. Vaikam ...	119,824	3,909	3,435	**119,350**	94,721	2,952	2,185	**93,954**	+ 27·0
23. Ettumanur ...	90,591	4,456	3,602	**89,737**	94,869	3,353	2,182	**93,698**	− 4·2
24. Kottayam ...	112,139	5,354	6,700	**113,485**	94,327	5,027	4,116	**93,416**	+ 21·5
25. Changanachery ...	96,241	5,300	3,657	**94,598**	94,307	4,556	5,875	**95,626**	− 1·1
26. Minachil ...	78,871	2,628	3,319	**79,562**	70,706	711	1,640	**71,635**	+ 11·1
27. Muvattupuzha ...	138,392	2,300	4,676	**140,768**	127,721	1,969	1,957	**127,709**	+ 10·2
28. Todupuzha ...	38,426	3,695	476	**35,207**	32,571	1,723	2,360	**33,208**	+ 6·0
29. Kunnatnad ...	118,693	2,798	1,676	**117,571**	124,974	1,781	1,573	**124,766**	− 5·8
30. Alangad ...	108,886	2,497	2,453	**108,792**	73,900	2,274	1,714	**73,340**	+ 48·3
31. Parur ...	60,508	5,597	1,452	**76,363**	70,644	4,851	967	**66,760**	+ 14·4
V. DEVÍKULAM ...	*68,362*	*30,872*	*38*	***37,728***	*21,589*	*21,589*	...	...	...
32. Devikulam ...	23,158	17,592	30	**5,896**	21,589	21,589	...	...	...
33. Peermade ...	45,104	13,282	10	**31,832**	...	...	...	...	...
A.—Western Natural Division ...	*1,976,154*	*35,259*	*39,240*	*1,980,135*	*1,690,601*	*32,066*	*30,475*	*1,689,010*	*+ 17·2*
B.—Eastern Natural Division ...	*1,452,821*	*81,532*	*16,386*	*1,387,675*	*1,261,556*	*67,368*	*14,056*	*1,208,244*	*+ 14·9*

SUBSIDIARY TABLE III.—*Comparison with vital statistics.*

DIVISIONS AND TALUKS.	IN 1900–'01—1909–'10 TOTAL NUMBER OF		NUMBER PER CENT. OF POPULATION OF 1901 OF		Excess (+) or deficiency (−) of births over deaths.	INCREASE (+) DECREASE (−) POPULATION OF 1911 COMPARED WITH 1901.	
	Births.	Deaths.	Births.	Deaths.		Natural population.	Actual population.
1	2	3	4	5	6	7	8
STATE ...	***517,217***	***436,476***	***17·8***	***15·1***	***+ 80,741***	***+ 472,189***	***+ 476,818***
I. PADMANABHAPURAM ...	**60,246**	**61,763**	**15·9**	**16·3**	**− 1,517**	**+ 42,520**	**+ 44,172**
1. Tovala ...	6,655	6,612	20·7	20·6	+ 43	+ 1,918	+ 2,009
2. Agastisvaram ...	16,748	15,501	18·0	16·7	+ 1,247	+ 8,368	+ 11,397
3. Eraniel ...	14,064	15,941	12·9	14·7	− 1,877	+ 15,683	+ 13,622
4. Kalkulam ...	11,416	12,215	16·6	17·7	− 799	+ 6,273	+ 5,964
5. Vilavankod ...	11,363	11,494	14·7	14·9	− 131	+ 10,278	+ 11,036
II. TRIVANDRUM ...	**106,240**	**79,591**	**23·9**	**17·9**	**+ 26,649**	**+ 104,545**	**+ 103,123**
6. Neyyattinkara ...	25,731	20,820	18·9	15·3	+ 4,911	+ 42,412	+ 38,751
7. Trivandrum ...	31,443	26,927	24·0	20·5	+ 4,516	+ 21,968	+ 20,942
8. Nedumangad ...	16,351	12,267	24·7	18·5	+ 4,084	+ 16,499	+ 20,376
9. Chirayinkil ...	32,715	19,577	29·5	17·6	+ 13,138	+ 23,662	+ 23,054
III. QUILON ...	**184,548**	**152,943**	**17·5**	**14·5**	**+ 31,605**	**+ 169,507**	**+ 163,077**
10. Kottarakara ...	12,891	9,982	16·9	13·1	+ 2,909	+ 14,778	+ 13,244
11. Pattanapuram ...	7,223	6,306	14·9	13·0	+ 917	+ 5,851	+ 7,194
12. Shencottah ...	10,498	7,618	27·4	19·9	+ 2,880	+ 2,715	− 668
13. Quilon ...	24,992	19,299	19·4	14·9	+ 5,693	+ 34,714	+ 34,140
14. Kunnattur ...	14,227	12,077	17·6	14·9	+ 2,150	+ 9,091	+ 9,376
15. Karunagapalli ...	17,927	16,483	14·6	13·5	+ 1,444	+ 14,413	+ 13,108
16. Kartikapalli ...	20,020	17,494	20·8	18·2	+ 2,526	+ 13,992	+ 14,815
17. Mavelikara ...	12,864	12,097	11·2	10·5	+ 767	+ 15,255	+ 14,187
18. Chengannur ...	16,691	12,469	15·7	11·7	+ 4,222	+ 18,256	+ 17,899
19. Tiruvalla ...	23,554	18,158	17·1	13·2	+ 5,396	+ 32,170	+ 32,842
20. Ambalapuzha ...	23,661	20,960	22·7	20·1	+ 2,701	+ 8,268	+ 6,940
IV. KOTTAYAM ...	**166,183**	**142,179**	**16·3**	**14·0**	**+ 24,004**	**+ 153,992**	**+ 166,446**
21. Shertallay ...	20,512	19,759	14·8	14·3	+ 753	+ 14,943	+ 15,692
22. Vaikam ...	17,610	14,335	18·9	15·4	+ 3,275	+ 25,396	+ 25,103
23. Ettumanur ...	12,155	9,950	13·1	10·7	+ 2,205	− 3,961	− 4,278
24. Kottayam ...	16,109	14,064	17·5	15·3	+ 2,045	+ 20,069	+ 17,812
25. Changanachery ...	20,272	17,636	18·2	15·9	+ 2,636	− 1,028	+ 1,934
26. Minachil ...	13,375	9,858	19·2	14·2	+ 3,517	+ 7,927	+ 8,165
27. Muvattupuzha ...	18,639	16,033	15·0	12·9	+ 2,606	+ 13,059	+ 10,671
28. Todupuzha ...	3,920	4,116	12·3	12·9	− 196	+ 1,999	+ 5,855
29. Kunnatnad ...	20,150	17,384	16·8	14·7	+ 2,766	− 7,195	− 6,281
30. Alangad ...	12,618	10,927	16·3	14·1	+ 1,691	+ 35,452	+ 34,936
31. Parur ...	10,823	8,117	15·7	11·8	+ 2,706	+ 9,603	+ 9,864
32. Devikulam * ...	...	...	...	...	...	+ 5,896	+ 1,869
33. Peermade * ...	...	...	...	...	...	+ 31,832	+ 45,104
A.—Western Natural Division ...	***304,027***	***256,962***	***18·3***	***15·5***	***+ 47,065***	***+ 291,125***	***+ 285,553***
B.—Eastern Natural Division ...	***213,190***	***179,514***	***17·2***	***14·5***	***+ 33,676***	***+ 179,431***	***+ 191,265***

* The birth and death figures for Devikulam and Peermade are included in those of Changanachery of which the major portion formed a part till recently.

SUBSIDIARY TABLE IV.—*Variation by tahsils classified according to density.*

(*a*) ACTUAL VARIATION.

NATURAL DIVISIONS.	DECADE.	VARIATION IN TAHSILS WITH A POPULATION PER SQUARE MILE AT COMMENCEMENT OF DECADE OF							
		Under 150.	150 to 300.	300 to 450.	450 to 600.	600 to 750.	750 to 900.	900 to 1,050.	1,050 and over.
1	2	3	4	5	6	7	8	9	10
STATE ...	*1881 to 1891*	*26,586*	*25,135*	*13,626*	*17,237*	*35,510*	*15,424*	*3,557*	*19,503*
	1891 to 1901	*42,855*	*46,527*	*65,469*	*56,657*	*67,549*	*18,905*	*42,851*	*53,608*
	1901 to 1911	*57,900*	*33,140*	*35,503*	*71,449*	*37,411*	*121,137*	*32,235*	*88,043*
Western Natural Division ...	1881 to 1891	...	...	...	10,101	33,957	15,424	3,557	19,503
	1891 to 1901	...	...	...	40,260	49,883	18,905	42,851	53,608
	1901 to 1911	...	...	...	12,436	37,411	100,765	32,235	88,043
Eastern Natural Division ...	1881 to 1891	26,586	25,135	13,626	7,136	1,553	...	...	...
	1891 to 1901	42,855	46,527	65,469	16,397	17,716	...	...	...
	1901 to 1911	57,900	33,140	35,503	59,013	...	20,372	...	...

(*b*) PROPORTIONAL VARIATION.

NATURAL DIVISIONS.	DECADE.	VARIATION IN TAHSILS WITH A POPULATION PER SQUARE MILE AT COMMENCEMENT OF DECADE OF							
		Under 150.	150 to 300.	300 to 450.	450 to 600.	600 to 750.	750 to 900.	900 to 1,050.	1,050 and over.
1	2	3	4	5	6	7	8	9	10
STATE ...	*1881 to 1891*	*12·17*	*8·39*	*5·42*	*4·39*	*9·03*	*5·70*	*25·95*	*4·21*
	1891 to 1901	*22·62*	*21·11*	*15·43*	*23·43*	*14·24*	*8·72*	*13·86*	*11·11*
	1901 to 1911	*24·92*	*14·54*	*12·32*	*17·96*	*26·47*	*18·04*	*10·19*	*13·00*
Western Natural Division ...	1881 to 1891	...	...	...	3·78	11·20	5·70	25·95	4·21
	1891 to 1901	...	...	...	22·45	15·92	8·72	13·86	11·11
	1901 to 1911	...	...	...	15·89	26·47	20·45	10·19	13·00
Eastern Natural Division ...	1881 to 1891	12·17	8·39	5·42	5·70	1·72	...	...	...
	1891 to 1901	22·62	21·11	15·43	26·20	10·98	...	...	...
	1901 to 1911	24·92	14·54	12·32	18·46	...	11·37	...	...

NOTE.—As the actual and proportional variation at all the Censuses has been on the side of increase, the usual *plus* sign has been omitted throughout.

SUBSIDIARY TABLE V.—*Return of births and deaths in certain Conservancy Towns for three years 1907-1908 to 1909-1910.*

CONSERVANCY TOWNS.	POPULATION.	BIRTHS.			DEATHS.			RATE PER MILLE OF POPULATION OF	
		Males.	Females.	Total.	Males.	Females.	Total.	Births.	Deaths.
1	2	3	4	5	6	7	8	9	10
STATE ...	*111,483*	*6,474*	*5,786*	*12,260*	*4,872*	*4,128*	*9,000*	*36·7*	*26·9*
I. PADMANABHAPURAM	*37,098*	*2,077*	*1,931*	*4,008*	*1,658*	*1,419*	*3,077*	*36·0*	*27·6*
1. Bhutapandi ...	3,073	210	187	397	224	204	428	43·1	46·4
2. Suchindram ...	2,670	187	185	372	225	200	425	46·4	53·1
3. Colachel ...	7,471	488	466	954	319	310	629	42·6	28·1
4. Eraniel ...	5,324	295	299	594	176	134	310	37·2	19·4
5. Thiruvithamkod ...	5,704	303	287	590	211	152	363	34·5	21·2
6. Kalkulam ...	9,424	439	346	785	367	285	652	27·8	23·1
7. Tiruvattar ...	1,542	70	80	150	51	67	118	32·4	25·5
8. Kuzhittura ...	1,890	85	81	166	85	67	152	29·3	26·8
II. TRIVANDRUM ...	*18,818*	*1,022*	*1,026*	*2,048*	*642*	*581*	*1,223*	*36·3*	*21·7*
9. Parassala ...	1,010	102	75	177	67	35	102	58·4	33·7
10. Neyyattinkara ...	5,117	202	216	418	114	119	233	27·2	15·2
11. Puvar ...	3,018	153	185	338	106	110	216	37·3	23·9
12. Nedumangad ...	938	95	80	175	66	56	122	62·2	43·4
13. Attingal ...	6,848	389	388	777	236	210	446	37·8	21·7
14. Varkala ...	1,887	81	82	163	53	51	104	28·8	18·4
III. QUILON ...	*36,484*	*2,052*	*1,663*	*3,715*	*1,501*	*1,306*	*2,807*	*33·2*	*25·6*
15. Kottarakara ...	3,311	197	152	349	134	111	245	35·1	24·7
16. Punalur ...	2,415	98	93	191	84	68	152	26·4	21·0
17. Sanapurvatakara ...	5,103	316	268	584	134	149	283	38·1	18·5
18. Karunagapalli ...	2,600	145	123	269	118	128	246	34·4	31·5
19. Haripad ...	5,054	358	342	700	316	272	588	46·2	38·8
20. Mavelikara ...	5,365	320	199	519	273	163	436	32·2	27·1
21. Pattanamtitta ...	4,559	153	122	280	102	115	217	20·5	15·9
22 Ambalapuzha ...	8,077	460	364	824	340	300	640	34·0	26·4
IV. KOTTAYAM ...	*19,033*	*1,323*	*1,166*	*2,489*	*1,071*	*822*	*1,893*	*43·5*	*33·1*
23. Shertallay ...	4,250	292	222	514	289	225	514	40·3	40·3
24. Vaikam ...	4,044	384	331	715	277	230	507	58·9	41·8
25. Ettumanur ...	2,739	147	177	324	138	94	232	39·4	28·2
26. Minachil ...	3,535	253	231	484	244	172	416	45·6	39·2
27. Muvattupuzha ...	4,515	247	205	452	123	101	224	33·4	16·5

SUBSIDIARY TABLE VI.—*Statement of annual rainfall in inches*

STATIONS.	1901–1902.	1902–1903.	1903–1904.	1904–1905.
1	2	3	4	5
1. Aramboly	29·95	49·63	33·18	31·83
2. Bhutapandi	39·77	53·28	62·12	46·80
3. Variyur	23·86	43·33	29·81	29·64
4. Tamarakulam	31·20	41·79	29·05	34·48
5. Agastisvaram	30·83	45·34	32·13	17·52
6. Nagercoil	33·05	62·08	41·76	36·98
7. Rajakamangalam ...	39·24	46·34	35·09	38·03
8. Eraniel	43·36	57·18	45·85	37·80
9. Padmanabhapuram ...	50·09	74·86	58·96	55·00
10. Vilavankod	46·81	56·72	56·41	34·56
11. Neyyattinkara	53·01	60·47	74·91	61·76
12. Trivandrum	45·20	67·92	60·94	74·77
13. Nedumangad	68·52	103·61	95·43	76·67
14. Chirayinkil	66·72	91·33	101·44	85·11
15. Quilon	94·75	108·20	94·55	80·72
16. Kottarakara	86·60	108·70	114·24	78·38
17. Pattanapuram	120·73	116·76	157·03	94·47
18. Shencottah	62·01	72·44	68·35	40·36
19. Kunnattur	107·64	135·51	124·20	84·65
20. Karunagapalli	86·47	163·46	112·87	98·58
21. Mavelikara	122·22	161·73	186·17	92·97
22. Kartikapalli	84·48	112·63	111·68	29·56
23. Chengannur	99·25	106·08	144·21	101·73
24. Tiruvalla	134·80	133·16	148·15	92·50
25. Ambalapuzha	84·66	121·80	121·12	77·63
26. Alleppey	109·65	138·03	139·21	86·63
27. Changanachery	129·46	140·20	147·35	76·12
28. Peermade	173·05	200·14	249·13	182·69
29. Kottayam Engineer's Office ...	127·97	135·15	169·94	103·63
30. Kottayam	115·36	134·57	173·28	100·85
31. Minachil	145·07	162·98	176·71	128·91
32. Ettumanur	113·27	162·93	129·81	94·47
33. Shertallay	122·77	136·23	151·22	91·69
34. Vaikam	83·71	85·53	112·84	90·17
35. Todupuzha	117·81	140·20	207·86	125·08
36. Muvattupuzha	121·89	148·43	142·79	67·95
37. Kunnatnad	164·35	203·64	162·37	81·86
38. Alangad	98·50	62·16	73·11	25·16
39. Parur	118·81	119·24	154·98	100·06
Average rainfall. ...	*87·74*	*106·79*	*111·16*	*74·10*

for period 1901-1902 to 1910-1911.

1905–1906.	1906–1907.	1907–1908.	1908–1909.	1909–1910.	1910–1911.	Annual average rainfall.	Number.
6	7	8	9	10	11	12	
29·37	37·05	35·78	31·35	22·31	29·42	33·49	1
42·33	63·28	45·44	49·12	35·80	40·06	48·50	2
24·04	32·47	28·51	24·79	19·74	18·10	27·43	3
23·93	33·43	31·02	30·72	20·11	22·76	29·86	4
20·17	31·65	23·17	33·55	27·15	25·70	29·22	5
24·50	43·72	34·50	36·95	28·05	29·00	37·06	6
32·03	49·89	29·03	48·47	28·65	30·72	37·76	7
38·64	52·51	31·51	53·28	37·87	39·63	43·76	8
44·52	63·18	53·01	52·83	44·52	50·51	54·75	9
44·76	65·19	55·73	61·85	51·79	41·76	51·55	10
46·80	77·72	58·18	52·00	51·31	54·98	59·11	11
60·96	84·06	73·84	79·62	60·41	65·24	67·82	12
90·36	101·64	81·31	68·40	46·47	86·31	81·67	13
49·30	86·26	64·26	67·39	56·58	75·41	74·33	14
70·09	78·49	81·43	74·43	75·24	75·12	83·31	15
77·83	109·36	85·03	89·19	84·90	102·88	93·71	16
88·39	128·79	109·19	122·33	76·37	103·71	112·28	17
36·78	67·55	44·25	47·33	32·06	47·34	51·85	18
68·70	125·22	103·21	116·97	90·76	101·64	107·85	19
120·26	102·65	46·37	83·50	90·58	100·29	100·50	20
98·66	121·28	99·47	113·32	102·54	133·49	123·19	21
62·55	97·34	116·14	100·24	91·47	120·13	92·62	22
80·45	128·47	109·34	105·70	93·57	121·01	103·93	23
103·06	126·30	78·08	102·79	97·30	130·24	114·64	24
81·55	115·87	114·65	98·08	95·48	147·39	105·82	25
89·52	108·69	110·78	92·27	114·64	130·37	112·17	26
70·06	62·71	100·59	101·48	120·08	148·45	109·64	27
178·34	254·84	227·96	223·88	188·31	243·15	212·64	28
105·92	129·46	115·65	104·87	114·91	143·59	125·12	29
99·88	121·05	127·71	121·03	108·23	134·91	123·69	30
117·30	112·13	139·93	152·89	140·13	163·31	144·44	31
97·94	134·15	108·80	95·01	95·08	136·39	116·69	32
91·38	106·50	114·32	99·42	91·73	134·48	113·97	33
85·30	108·82	112·23	102·16	95·41	115·94	99·21	34
113·34	156·43	113·35	122·29	124·68	155·32	133·14	35
111·62	145·01	133·85	136·49	122·56	144·42	127·50	36
102·95	147·68	129·57	125·30	126·05	152·44	139·62	37
59·59	142·70	103·12	96·72	79·14	90·55	83·08	38
108·98	122·20	116·35	107·04	109·30	124·86	118·18	39
74·80	*99·58*	*86·84*	*87·97*	*79·26*	*98·08*	*90·63*	

SUBSIDIARY TABLE VII.—*Variation in population by sex and in certain age periods and civil condition.*

DIVISIONS AND TALUKS.	BY SEX.				IN CERTAIN AGE PERIODS.						MARRIED FEMALES AGED 15—40.		Number.
	1901—1911.		1891—1901.		0—10		15—40.		40—60.		60 & over.		1901 to 1911.	1891 to 1901.	
	Males.	Females.	Males.	Females.	1901—1911	1891—1901	1901—1911.	1891—1901.	1901—1911.	1891—1901.	1901—1911.	1891—1901.			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
STATE ...	*+ 16·19*	*+ 16·12*	*+ 15·47*	*+ 15·36*	*+ 19·1*	*+ 21·5*	*+ 13·6*	*+ 14·3*	*+ 14·6*	*+ 9·3*	*+ 19·8*	*+ 0·4*	*+ 12·9*	*+ 15·1*	
I. PADMANABHAPURAM ...	+ 12·7	+ 11·0	+ 9·1	+ 11·3	+ 9·2	+ 17·1	+ 10·8	+ 5·5	+ 12·9	+ 8·4	+ 29·4	— 4·7	+ 10·2	+ 6·0	
1. Tovala	+ 8·4	+ 4·7	+ 8·2	+ 9·6	+ 0·7	+ 16·0	+ 5·2	+ 3·7	+ 10·4	+ 8·3	+ 19·3	— 3·2	+ 3·3	+ 7·3	1
2. Agastisvaram	+ 13·3	+ 11·2	+ 4·7	+ 9·6	+ 6·8	+ 15·3	+ 13·0	+ 1·4	+ 14·7	+ 5·9	+ 19·4	+ 1·3	+ 3·5	+ 3·0	2
3. Eraniel	+ 13·7	+ 11·0	+ 4·2	+ 5·5	+ 7·6	+ 5·7	+ 12·6	+ 1·7	+ 17·6	+ 4·3	+ 55·6	— 19·6	+ 11·3	+ 0·8	3
4. Kalkulam	+ 9·4	+ 7·6	+ 17·3	+ 19·0	+ 8·5	+ 24·4	+ 8·2	+ 13·9	+ 6·9	+ 18·0	+ 21·4	+ 2·6	+ 8·1	+ 16·4	4
5. Vilavankod	+ 15·6	+ 16·7	+ 15·6	+ 16·7	+ 17·7	+ 32·3	+ 10·7	+ 9·4	+ 10·1	+ 9·8	+ 18·2	+ 7·0	+ 13·4	+ 7·9	5
II. TRIVANDRUM	+ 22·3	+ 22·4	+ 20·7	+ 21·0	+ 32·7	+ 30·6	+ 17·7	+ 18·1	+ 15·2	+ 13·3	+ 22·8	+ 6·7	+ 17·5	+ 17·4	
6. Neyyattinkara	+ 27·1	+ 25·9	+ 25·6	+ 26·9	+ 42·3	+ 41·5	+ 22·6	+ 20·2	+ 15·1	+ 8·6	+ 24·5	+ 14·8	+ 19·9	+ 16·8	6
7. Trivandrum	+ 14·9	+ 16·3	+ 19·5	+ 20·3	+ 20·6	+ 32·5	+ 11·6	+ 17·0	+ 14·6	+ 7·5	+ 17·9	+ 14·7	+ 10·6	+ 20·2	7
8. Nedumangad	+ 29·9	+ 30·2	+ 23·5	+ 20·7	+ 39·7	+ 32·1	+ 26·2	+ 19·5	+ 12·9	+ 14·7	+ 24·5	+ 4·4	+ 22·0	+ 23·8	8
9. Chirayinkil	+ 20·2	+ 20·6	+ 14·7	+ 15·5	+ 31·0	+ 17·2	+ 15·1	+ 16·1	+ 11·6	+ 13·5	+ 24·6	— 7·5	+ 20·2	+ 9·9	9
III. QUILON	+ 15·1	+ 15·4	+ 12·8	+ 11·6	+ 18·9	+ 15·5	+ 12·4	+ 13·2	+ 13·8	+ 6·2	+ 13·9	— 1·4	+ 12·0	+ 13·9	
10. Kottarakara	+ 16·3	+ 18·1	+ 7·7	+ 7·8	+ 26·6	+ 0·5	+ 14·1	+ 11·4	+ 11·3	9·3	+ 16·8	— 8·6	+ 16·7	+ 6·3	10
11. Pattanapuram	+ 9·5	+ 20·0	+ 31·0	+ 20·3	+ 33·3	+ 28·7	+ 0·3	+ 28·5	+ 17·7	+ 17·2	+ 30·6	+ 10·5	— 1·6	+ 21·0	11
12. Shencottah	— 4·8	+ 1·4	+ 25·3	+ 17·8	+ 7·9	+ 19·0	— 8·6	+ 26·3	— 2·8	+ 10·4	+ 13·9	+ 25·8	— 1·2	+ 21·4	12
13. Quilon	+ 25·4	+ 27·3	+ 7·1	+ 5·5	+ 38·7	+ 0·3	+ 19·3	+ 14·4	+ 21·0	— 1·3	+ 33·4	— 14·6	+ 20·7	+ 18·2	13
14. Kunnattur	+ 12·6	+ 11·0	+ 10·1	+ 13·0	+ 9·6	+ 15·0	+ 10·6	+ 11·9	+ 12·4	+ 4·8	+ 9·1	+ 0·8	+ 3·9	+ 19·2	14
15. Karunagapalli	+ 11·1	+ 10·0	+ 15·6	+ 13·0	+ 9·4	+ 18·0	+ 12·0	+ 14·3	+ 5·0	+ 3·2	+ 7·4	— 2·5	+ 15·7	+ 13·6	15
16. Kartikapalli	+ 15·7	+ 14·9	+ 5·3	+ 5·2	+ 21·8	+ 8·0	+ 12·4	+ 4·3	+ 12·1	+ 5·6	+ 2·1	+ 3·1	+ 10·8	+ 4·0	16
17. Mavelikara	+ 13·2	+ 10·6	+ 11·1	+ 13·9	+ 12·3	+ 24·5	+ 12·4	+ 8·3	+ 11·4	+ 11·5	+ 5·2	+ 4·2	+ 10·1	+ 6·6	17
18. Chengannur	+ 17·1	+ 15·9	+ 14·3	+ 16·8	+ 15·2	+ 25·0	+ 12·2	+ 14·4	+ 18·2	+ 7·3	+ 30·6	— 2·2	+ 15·1	+ 14·4	18
19. Tiruvalla	+ 23·0	+ 23·6	+ 16·9	+ 14·4	+ 25·1	+ 27·0	+ 15·8	+ 14·0	+ 21·2	+ 0·1	+ 0·4	+ 7·7	+ 17·3	+ 16·0	19
20. Ambalapuzha	+ 6·5	+ 6·6	+ 14·2	+ 9·5	+ 7·7	+ 15·0	+ 19·9	+ 13·2	+ 10·2				+ 4·0	+ 17·6	20
							+ 4·8								
IV. KOTTAYAM	+ 13·3	+ 14·1	+ 18·1	+ 13·0	+ 17·3	+ 28·2	+ 14·0	+ 17·3	+ 16·1	+ 11·5	+ 21·8	+ 1·8	+ 12·8	+ 19·0	
21. Shertallay	+ 11·9	+ 10·4	+ 20·1	+ 20·2	+ 16·1	+ 32·4	+ 7·8	+ 14·6	+ 12·8	+ 14·8	+ 24·9	— 5·2	+ 8·7	+ 17·6	21
22. Vaikam	+ 9·9	+ 9·3	+ 17·6	+ 17·3	+ 25·7	+ 28·6	+ 24·8	+ 12·6	+ 30·7	+ 13·2	+ 34·9	+ 4·3	+ 3·1	+ 11·9	22
23. Ettumanur	+ 11·0	+ 10·2	+ 16·5	+ 18·5	— 5·7	+ 28·2	+ 5·8	+ 16·7	— 5·6	+ 5·4	+ 2·3	— 4·1			23
24. Kottayam	+ 19·8	+ 21·6	+ 23·8	+ 20·8	+ 24·6	+ 26·3	— 12·3	+ 26·9	+ 22·1	+ 12·0	+ 25·1	— 0·3	+ 10·6	+ 32·6	24
25. Changanachery	+ 21·6	+ 22·2	+ 25·0	+ 27·4	+ 47·7	+ 43·1	+ 12·3	+ 22·2	+ 41·7	+ 18·4	+ 35·6	+ 0·2	+ 27·6	+ 33·7	25
26. Minachil	+ 19·2	+ 19·7	+ 17·6	+ 13·2	+ 8·4	+ 28·6	+ 52·3	+ 17·1	+ 12·9	+ 12·3	+ 22·7	— 3·4	+ 4·4	+ 25·1	26
27. Muvattupuzha	+ 7·9	+ 8·8	+ 25·0	+ 23·0	+ 5·0	+ 32·0	+ 7·8	+ 22·2	+ 8·1	+ 18·7	+ 16·9	+ 12·3	+ 22·7	+ 11·0	27
28. Todupuzha	+ 20·9	+ 15·0	+ 28·8	+ 29·7	+ 14·2	+ 39·6	+ 10·1	+ 30·4	+ 20·0	+ 22·6	+ 13·2	+ 1·3	+ 17·2	+ 22·8	28
29. Kunnatnad	+ 16·2	+ 17·1	+ 15·5	+ 15·6	— 2·7	+ 18·7	+ 17·2	+ 9·4	— 3·1	+ 1·2	+ 53·1	— 5·9	+ 13·3	+ 29·3	29
30. Alangad	+ 10·2	+ 13·9	+ 5·5	+ 6·6	+ 57·0	+ 65·3	— 7·8	+ 5·0	+ 48·9	— 2·0	+ 10·8				30
31. Parur	+ 13·3	+ 14·7	+ 10·3	+ 8·2	+ 18·6	+ 14·0	+ 42·0	+ 20·2	+ 11·4	+ 17·3	+ 22·0	+	+ 21·0	+ 9·5	31
							+ 13·1							+ 14·8	
V. DEVIKULAM	+ 63·8	+ 66·3	+ 30·8	+ 40·3	...	...									
32. Devikulam	+ 91·9	+ 120·5	+ 29·8	+ 82·1	+ 15·2	+ 43·8	...	...	...	...	...	...	...	...	32
33. Peermade	+ 51·9	+ 47·5	+ 31·5	+ 30·3	...	...	...	...	...	...	...	...	...	...	33
							+ 7·1	+ 43·1	— 5·7	+ 21·9	+ 46·0	— 46·6	+ 19·6	+ 56·3	
							...	...	...	...	...	...	...	...	
A. Western Natural Division ...	*+ 16·1*	*+ 15·7*	*+ 13·8*	*+ 13·6*	*+ 20·6*	*+ 20·6*	*+ 14·2*	*+ 12·3*	*+ 14·8*	*+ 8·4*	*+ 21·4*	*— 1·0*	*+ 14·5*	*+ 12·3*	
B. Eastern Natural Division ...	*16·3*	*+ 16·7*	*+ 17·9*	*+ 17·8*	*+ 17·1*	*+ 22·9*	*+ 12·8*	*+ 17·1*	*+ 14·3*	*+ 10·6*	*+ 17·5*	*+ 2·2*	*+ 10·7*	*+ 19·0*	

SUBSIDIARY TABLE VIII.—*Statement of females by civil condition at certain age periods compared with previous Censuses.*

DIVISIONS.	PROPORTION IN 1,000 FEMALES.						PROPORTION IN 1,000 FEMALES AGED 15—40.					
	Married females of all ages.			Married females aged 15—40.			Married females aged 15—40.			Widows aged 15—40.		
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13
STATE ...	***414***	***423***	***436***	***320***	***329***	***329***	***768***	***772***	***766***	***90***	***87***	***43***
PADMANABHAPURAM ...	395	385	409	309	310	326	747	751	756	94	111	89
TRIVANDRUM	381	404	424	300	313	322	717	721	728	115	103	32
QUILON	411	421	423	314	333	317	752	759	751	91	86	39
KOTTAYAM	440	447	460	339	348	347	815	816	806	75	73	34
Western Natural Division ...	*403*	*408*	*424*	*314*	*320*	*324*	*747*	*746*	*746*	*99*	*97*	*50*
Eastern Natural Division ...	*430*	*443*	*453*	*327*	*341*	*337*	*796*	*808*	*795*	*77*	*74*	*33*

SUBSIDIARY TABLE IX.—*Statement of children aged 0—10 and of persons aged 10 and above compared with previous Censuses.*

DIVISIONS.	PROPORTION OF CHILDREN AGED 0—10						PERCENTAGE OF VARIATION BETWEEN POPULATION AGED 10 & ABOVE AND TOTAL ENUMERATED AT PREVIOUS CENSUS.					
	Per mille of total population.			Per 100 married females aged 15—40.			Both Sexes.		Males.		Females.	
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1911.	1901.	1911.	1901.
1	2	3	4	5	6	7	8	9	10	11	12	13
STATE ...	***270***	***263***	***249***	***171***	***162***	***153***	***-15·2***	***-17·6***	***-14·6***	***-16·8***	***-15·8***	***-18·5***
PADMANABHAPURAM ...	263	271	255	172	174	157	-17·9	- 19·7	-16·8	- 19·5	-18·9	- 19·9
TRIVANDRUM ...	279	258	239	188	166	149	-11·8	- 10·3	-11·4	- 9·8	-12·3	- 10·8
QUILON	286	257	250	170	160	158	-15·4	- 16·7	-15·0	- 15·6	-15·8	- 17·7
KOTTAYAM	271	268	252	183	157	148	-15·5	- 13·2	-14·7	- 12·1	-16·2	- 14·3
Western Natural Division ...	*269*	*261*	*247*	*172*	*164*	*152*	*-15·3*	*-16·0*	*-14·8*	*-15·2*	*-15·8*	*-16·7*
Eastern Natural Division ...	*271*	*267*	*254*	*168*	*159*	*154*	*-15·0*	*-13·6*	*-14·3*	*-12·5*	*-15·8*	*-14·7*

NOTE.—The variation in columns 9, 11 and 13 for the State as a whole is calculated with reference to the corrected population of 1891 (*Vide* Report on the 1901 Census), the sex totals being adjusted as per the ratios actually returned. In regard to the Divisions, the variation refers, therefore, to the figures as actually returned in 1891.

SUBSIDIARY TABLE X.—*Statement showing the distribution of holdings, assessment, &c.*

TALUKS.	SURVEY NUMBERS INCLUDING SUB-DIVISIONS.	PATTADARS.	AVERAGE FOR EACH PATTADAR.								
			Survey Numbers.	Area of holdings.		Assessment on land.			Net demand.		
				Acres.	Cent.	Rs.	As.	P.	Rs.	As.	P.
1	2	3	4	5	6	7	8	9	10	11	12
1. Tovala	43,865	9,370	4·6	2	47	15	2	7	14	15	4
2. Agastisvaram	88,075	23,452	3·7	1	86	8	4	6	8	2	3
3. Eraniel	173,378	29,150	5·9	1	91	5	2	3	2	9	3
4. Kalkulam	76,792	13,858	5·6	3	36	7	15	11	6	1	3
5. Vilavankod	121,540	11,856	10·2	3	66	7	1	1	5	6	5
6. Neyyattinkara ...	131,558	22,916	5·7	4	62	6	13	10	4	6	3
7. Trivandrum	72,603	18,592	3·9	2	19	5	3	11	3	8	9
8. Nedumangad	65,496	15,849	4·2	2	89	4	1	11	3	7	7
9. Chirayinkil	97,274	24,228	4·0	2	37	4	13	5	3	10	1
10. Kottarakara	92,154	23,419	3·9	2	42	4	2	10	3	2	7
11. Pattanapuram ...	48,566	11,277	4·3	3	15	3	7	0	4	3	4
12. Shencottah	41,676	10,891	3·8	2	60	9	1	10	7	1	10
13. Quilon	124,075	24,172	5·1	2	67	4	6	11	3	1	5
14. Kunnattur	104,141	20,295	5·1	3	30	4	7	7	3	11	0
15. Karunagapalli ...	172,660	25,025	6·8	1	90	6	5	6	5	0	8
16. Kartikapalli	90,891	13,637	6·6	2	78	9	8	7	8	4	10
17. Mavelikara	139,528	26,361	5·2	2	45	5	8	11	4	3	9
18. Chengannur	89,847	25,224	3·5	3	13	4	2	5	2	13	0
19. Tiruvalla	87,695	25,214	3·4	3	13	5	15	1	4	4	5
20. Ambalapuzha	54,178	15,303	3·5	3	75	11	6	2	7	9	1
21. Shertallay	100,079	16,496	6·0	3	61	12	0	4	8	0	11
22. Vaikam	87,783	15,791	5·5	4	50	11	1	11	6	14	9
23. Ettumanur	50,494	14,539	3·4	4	41	6	9	1	4	6	0
24. Kottayam	53,172	17,635	3·0	5	40	8	1	1	5	8	11
25. Changanachery ...	53,204	16,648	3·1	7	70	9	4	4	6	10	0
26. Minachil	38,429	13,925	2·7	5	43	7	13	1	5	7	3
27. Muvattupuzha ...	128,773	28,019	4·5	4	85	6	9	10	4	7	2
28. Todupuzha	33,069	8,698	3·8	6	51	6	5	7	5	5	3
29. Kunnatnad	118,092	13,925	8·4	5	45	10	5	5	7	3	
30. Alangad	73,608	14,944	4·9			8	3	0	5	2	1
31. Parur	34,439	8,290	4·1			19	13	8	12	5	1
32. Devikulam	6,509	503	12·			87	16	12	10	15	9

NOTE.—The figures relating to the taluk of Peermade are included in those of Changanachery, Minachil and Devikulam from which it was newly constituted.

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SUBSIDIARY TABLE X.—*Statement showing the distribution of holdings, assessment, &c.—(Concluded).*

TALUKS.	NUMBER OF PATTADARS HOLDING			PROPORTION TO TOTAL AREA AS PER REVENUE SETTLEMENT.			
	Wet lands.	Dry lands.	Wet and dry lands.	Poramboke.	Waste.	Wet.	Garden.
1	13	14	15	16	17	18	19
1. Tovala	3,498	3,973	1,899	35·68	...	30·18	34·14
2. Agastiswaram	13,620	5,678	4,154	23·56	0·02	23·34	53·08
3. Eraniel	2,110	18,905	8,135	9·32	0·11	14·77	75·80
4. Kalkulam	2,890	5,793	5,175	9·04	1·78	17·26	71·92
5. Vilavankod	2,091	5,367	4,393	12·27	5·20	11·80	70·73
6. Neyyattinkara	4,001	10,040	8,875	3·97	7·05	12·45	76·53
7. Trivandrum	3,574	10,683	4,335	7·58	26·93	17·67	47·82
8. Nedumangad	2,465	7,967	4,917	1·58	66·45	9·62	22·35
9. Chirayinkil	3,961	14,559	5,703	6·35	29·52	14·94	49·19
10. Kottarakara	4,355	12,243	6,821	12·31	40·18	11·89	35·62
11. Pattanapuram	1,335	6,237	3,705	6·88	72·88	6·03	14·21
12. Shencottah	834	6,388	3,669	20·28	4·37	22·50	52·85
13. Quilon	3,190	14,363	6,619	15·93	13·43	15·72	54·82
14. Kunnattur	3,753	10,891	5,651	22·23	20·53	14·05	43·19
15. Karunagapalli	4,764	10,236	10,025	19·59	0·29	35·41	44·71
16. Kartikapalli	2,934	4,862	5,841	14·37	0·25	54·38	31·00
17. Mavelikara	5,129	12,048	9,184	5·60	3·67	30·65	60·08
18. Chengannur	3,304	15,379	6,541	25·52	14·24	11·18	49·06
19. Tiruvalla	3,246	12,929	9,099	8·50	3·38	23·69	64·43
20. Ambalapuzha	2,957	8,132	4,304	22·43	0·22	60·46	16·84
21. Shertallay	1,302	9,743	5,446	20·89	0·05	27·76	51·30
22. Vaikam	1,524	6,583	7,679	26·78	1·72	32·75	38·75
23. Ettumanur	1,396	8,320	4,823	4·77	0·70	27·43	67·10
24. Kottayam	1,599	11,407	4,529	19·99	0·12	22·31	57·58
25. Changanachery	1,197	11,311	4,140	3·68	22·72	30·14	43·46
26. Minachil	402	11,946	1,577	3·17	10·43	4·07	82·33
27. Muvattupuzha	4,522	13,276	10,221	4·19	21·86	20·67	53·26
28. Todupuzha	744	3,908	4,046	2·51	48·37	7·91	41·21
29. Kunnatnad	402	11,946	1,577	11·61	16·37	33·01	39·01
30. Alangad	3,255	5,723	5,966	8·63	4·28	44·89	42·67
31. Parur	1,001	4,583	2,706	16·41	1·40	35·27	46·92
32. Devikulam	153	67	283	2·22	91·60	4·99	1·19
33. Peermade	....	...	...	26·13	46·91	0·15	32·81

NOTE
ON
VITAL STATISTICS.

1. It is now about fifteen years since births and deaths began to be recorded throughout the State. The system of registration, the scope of its legal basis, the machinery employed, &c., were fully described in the Note appended to Chapter II of the 1901 Census Report. The information given below brings that record up-to-date.

2. *Basis of the system:*—There has been no change since the last Census (1901) in the system of collection and registration of vital statistics in the municipal towns till December 1909, when Regulation III of 1076 (which repealed the Regulation II of 1069) was amended by Regulation V of 1085, so as to make the persons defined in the Regulation responsible for giving information of births and deaths on their own accord. The sections of the Regulation now in force relating to registration are subjoined for reference and easy comparison with those published in the Report on the Census of 1901.

Sections in the Towns Conservancy and Improvement Regulation, III of 1076, as amended by Regulation V of 1085, relating to the registration of Vital Statistics.

109. (1) The Committee shall keep in their office a register of all births and deaths in the town according to the forms which may be prescribed for the purpose by Our Dewan.

(2) They shall, with the previous sanction of Our Dewan, appoint a person to be Registrar of Births and Deaths.

110. The Registrar shall inform himself carefully of every birth and death which happens in the town and shall register, as soon as conveniently may be after the event, without fee or reward, the particulars required to be registered according to the forms prescribed, touching every such birth and death as the case may be, which has not been already registered.

111. [The father, karanavan or mother of every child born in the town, or, in the case of the death, illness, absence or inability of the father, karanavan and mother, some person who was present at, or in attendance during, the child-birth, shall, within one week next after the day of every such birth, give, or cause to be given, information to the Registrar, according to the best of his or her knowledge and belief, of the several particulars required to be known and registered touching the birth of such child.] (a)

112. [Some one of the persons present at the death, or in attendance during the last illness, of every person dying in the town, or, in case of the death, illness, inability or default of all such persons, the occupier of the building, or, if the occupier be the person who has died, some person living in the building in which such death has happened, shall, within three days, give information to the Registrar, according to the best of his knowledge and belief, of the several particulars required to be known and registered touching the death of such person, except in the case of deaths from infectious diseases, when notice should be given within 24 hours.] (b)

113. Every person who conducts or performs the funeral ceremonies of any person who has died within the town shall, whenever required, furnish to the Registrar such information as he possesses as to the several particulars,

114 In the case of persons born or dying in any hospital, it shall be the duty of the Medical Officer in charge forthwith to give intimation in writing to the Committee, of the occurrence of any birth or death in the hospital under his charge; such intimation shall be in the forms aforesaid,

115. If any person whose duty it is to give information of births and deaths under the preceding sections, wilfully neglects or refuses to give such information or gives false information, he shall be liable to a fine not exceeding twenty rupees.

(a) Substituted by Section 12 of Regulation V of 1085.
(b) Do. Do. 13 Do. Do.

In rural areas, the vital statistics administration has no legal basis, but is conducted under the executive orders of the Government by their own servants.

3. *Machinery:*—In municipal towns, special Registrars are appointed.

In such of the places declared to be "towns" under the Police Regulation, IV of 1056 M. E., as have been provided with conservancy arrangements under the Sanitary Department of the State, the Overseers in charge of the conservancy staff in those towns have been made responsible, since 1906-'07, for the collection and registration of vital statistics within the limits of the said towns.

In rural areas, after the abolition of the viruthi system, the Proverticars, whose number has been increased by the appointment of a Proverticar for each pakuthi, have been entrusted with the vital statistics work.

For the Forest tracts, estates, etc., the Forest officers, Planters, etc., continue to do the work.

4. *Qualification and caste of agency:*—The Registrars in municipal towns, the Conservancy Overseers in police towns and the Proverticars, &c., in rural areas are all literate. Each of them is supplied with a copy of "the Manual for the Birth and Death Registrar" in use in the Madras Presidency, to assist him in finding out the correct classification in case of deaths. The Proverticars are generally Nāyars.

5. *Checking of returns:*—In regard to checking, periodical inspection by the officers of the Sanitary Department is superadded to the local scrutiny of the Revenue Department or Estate authorities as the case may be.

6. *Particulars published:*—The returns as published for the last several years give only the total number of births and deaths in each taluk without distinguishing the sexes. Again, they do not record the months in which, and the classes of the population among whom, they occur, nor the ages at death. In regard to the causes of mortality, the figures under each death-cause are lumped together for the whole State and are not shown by administrative units. These defects are well worth remedying.

7. *Birth and Death rates:*—The general figures for births and deaths for the whole State give the rates as 17·5 and 14·8 respectively per mille, which, the Sanitary Commissioner observes, are only half of those of the Madras Presidency, and are seen to be even lower than the low rates recorded in the 1901 Census Report, namely, 19·3 and 15·4 per mille respectively. Inaccuracy of the vital statistics has been a subject of unceasing comment in Indian Census Reports. That it takes long for the Department concerned to reach its full development may be gathered from the observations made by the Madras Superintendent in the 1901 Census Report, with a record of 35 years' administration at his elbow. He remarked that registration was "so incomplete that the statistics returned are worthless in all matters in which exactness is required," and that "both the birth and death rates are impossibly low." It is not known how things are there now. Very probably, the last decade has shown some improvement. However, the remarks are quoted, not to serve as a comforter, but to illustrate the difficulties that beset the attempt elsewhere. It is all the more so here, in view of the handicaps to registration in detached rural homesteads, the evident desire to do things "without undue hustling of the people" and the condition of the reporting agency. It is not worth the while, therefore, to examine in detail, the figures returned and draw from them any very extended inferences.

The Note has been brought up to date on particulars kindly furnished by the Sanitary Commissioner.

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NOTE
ON
EARLY POPULATION IN INTERIOR TRAVANCORE.

1 (a). About eight miles below Pallivasal estate and about ten or twelve miles from Naryamangalam in the Devikulam Division, there are some ruins of buildings and irrigation works. Here is also a precipitous rock, on the face of which pigeon holes are drilled. This place is known as *Mannankandam* and is now deserted. It is evident that it had been once inhabited by people of a higher civilization than is exhibited by the present day hillmen.

(b). At Pallivasal, about ten miles from Devikulam, a Musalman Saint is said to have lived; and there is a tomb of the saint still preserved as a place of worship by the Musalmans.

2. About eight miles east, by north of Toduputha, there is a dilapidated fort which is believed to have been, at one time, occupied by the Vadakumkoor Rajas; where nearabouts there are also ruins of a Hindu temple.

3. There is an island about three miles above Malayattur on the Periyar river, opposite to the Paranthode teak plantation, in which there are ruins of houses presumably of very great age. What is said in connection with these ruins, is that they are the remains of houses occupied, before the Christian era, by a colony of Namputiris who were, in the early days of Christianity, converted by the Apostle St. Thomas, to whom the Roman Catholic chapel on the hill not far from the island, is dedicated.

4. It is said that, in the Cardamom Hills and in Anjenad, traces are to be seen of people, in many respects different from the modern inhabitants of the place, having lived there from early times.

(a). At Pathinettampady (literally, eighteenth step), in the Poopara pakuthi, on the edge of the frontier between Travancore and British villages, there are the remains of a small fort with steps, running up from very nearly the foot of the hills, of which only 18 steps, which give the place the name, are now intact.

(b). In Pottankad, at the base of the Chokanad hills, not very far from the Devikulam Cutcherry site, there is an upright granite slab about 30 ft. long and 18 ft. broad, with inscriptions; but only a small portion of the inscription is decipherable.

(c). The folklore connected with the village of Odumbanshola (Hidimbanshola) is that a valiant individual, by name Idumban, lived there. This village contains ruins of many temples; and at Karatiyala, is a rock which has a small pit on it, resembling a modern mortar, probably used as such by the early inhabitants.

5. There are distributed all over the hills, cromlechs, and in successive rows earth moulds, which probably are boundary marks of ancient holdings. There are no reliable data for determining whether these cromlechs were the habitations of human beings or the tombs of the dead; but one of them at Santhanpara is said to have been the habitation of a hermit by the name of *Santhan*. Near the Proverti Cutcherry is to be seen on the top of a huge rock, a hut made of four big slabs, three of them forming three walls and the fourth the roofing. This is believed to have been the abode of this hermit. Besides these cromlechs, there are remains of old forts and other buildings here. A European Planter with whom the writer had to trudge long distances and meet with groves and temples with images in them, in connection with the registration of some rubber lands, told him that, in several of his clearings, his men used to come down with their spade on images and jocosely referred to it as the 'Swami Nuisance.' What disconcerted him was, that every case of malarial fever coming soon after a find of this sort was traced by the coolies to divine wrath and that a large exodus of labourers was often the result.

6. The Kannan Devan Hills derive their name from one Kannan Devan Mannadi (king or chief) who ruled over Anjenad and the concession area. This chief is said to have subsequently relinquished his authority in favour of the Poonjat Chief. Notwithstanding this,

the Kannan Devan Mannadi and his successors have been always respected by the Anjenad people, as their Chief. The last of them had left only two daughters who live in Natchivayal in Anjenad.

The connotative meanings of some of the proper names are as follow:—

Sūrianalle. Suryan-Ala—Sunny cave, after a cave facing East.

Mānalle. Man-Ala—Deer cave.

Chokanād. Monkey land.

Ānakadavu. Elephant path.

Lekshmi. From Goddess Lekshmi supposed to preside over the place.

Ānamudy. Owing to the resemblance of the peak to an elephant.

Talliar. Thala-aar—Head of a river.

Sivenmalai. After the God Siva.

Parvathi. After Goddess Parvathy.

Kadugumudy. From the cultivation of mustard (kaduga) by hillmen.

Pallivasal. Palli (mosque) and vasal (door) from the tomb of a Muhammadan Saint which is still preserved as a place of worship by them.

Thēnmalai. Then (honey) mala (hill)—honey hill.

Periyakānal. Large forest.

Chinnakānal. Small forest.

Periyavara. Large precipice.

Nallathanny. Pure water.

Munnar. Junction of three rivers.

Mankolam. Salt lake frequented by Sambur.

Mattupatty. Cattle run.

Kannyamala. Virgin hill.

Devikulam. Devi (Goddess) kulam (tank). Natural tank in which a Goddess is said to have had her daily ablution.

Peermade. Tomb of a Muhammadan Saint.

Caradykudy. Bear cave.

Vasipidingy. From the fact that a man was robbed here of his plate (Vasi is a Portugese word meaning plate).

Aranakal. Lizard hill.

Pambadumpara (Cardamom Hills). A rock on which there is a vein of flint resembling snake

Sadiranjapara (Cardamom Hills). From a chess board cut in the rock.

Chenkara. Red soil.

Kolikānam. Jungle fowl forest.

Kaduvakanam. Tiger Forest.

Maimala. Higher hill.

Manjumala. Misty hill.

Pay-kānam. Enchanted forest.

Thanjamala. Golden hill.

Kadamankolam (in Mundakayam). Bison tank.

Mammattikānal. From mammatti or spade-like stone that still lies here.

Bhimanolakkakānal. From the stone pestle now broken into two, supposed to have belonged to Bhima who, it is traditioned, lived there with his brothers.

For the particulars embodied in the above Note, I am indebted to the Superintendent and District Magistrate, Devikulam Division and to the Tahsildar, Devikulam taluk.

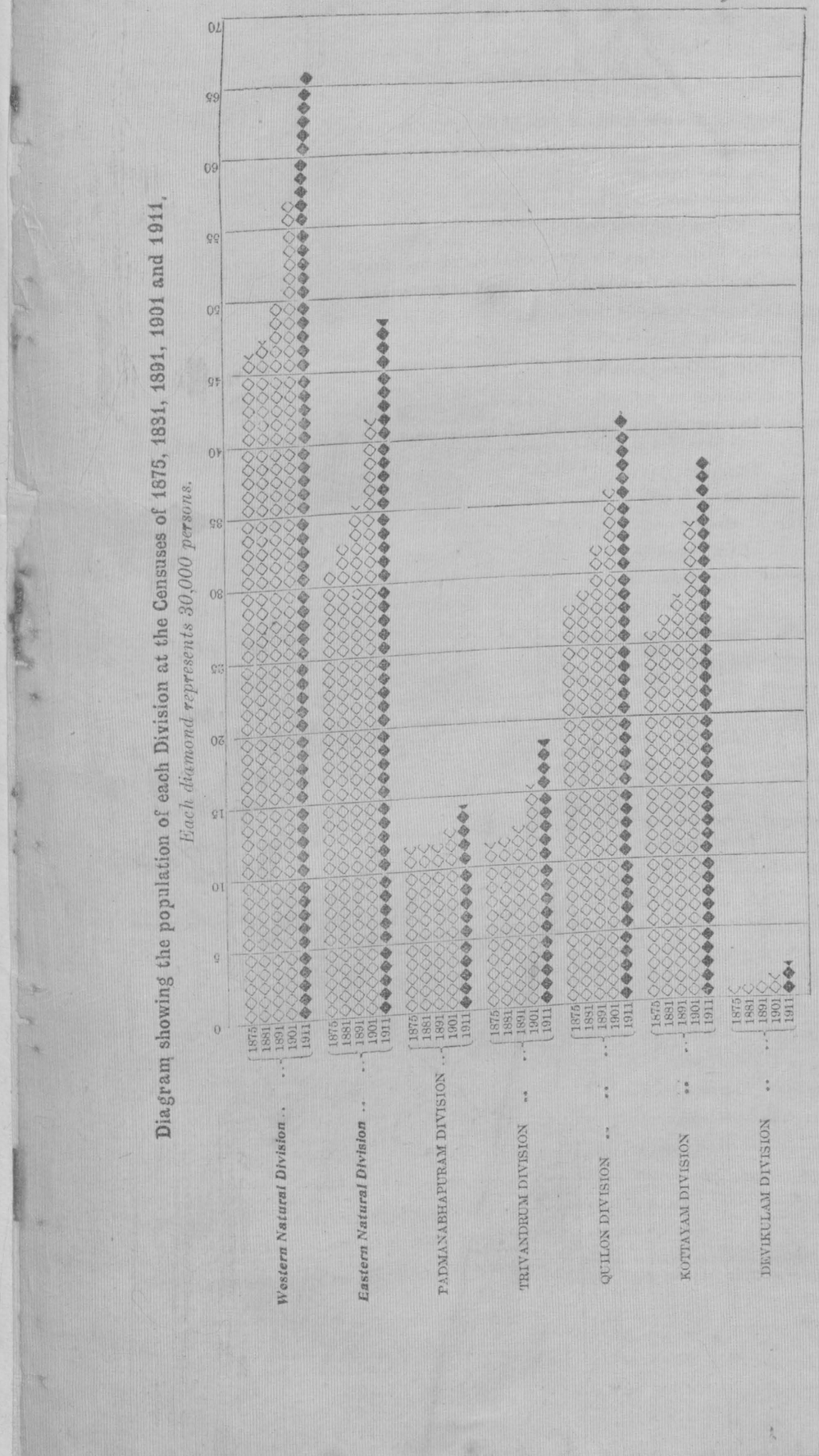
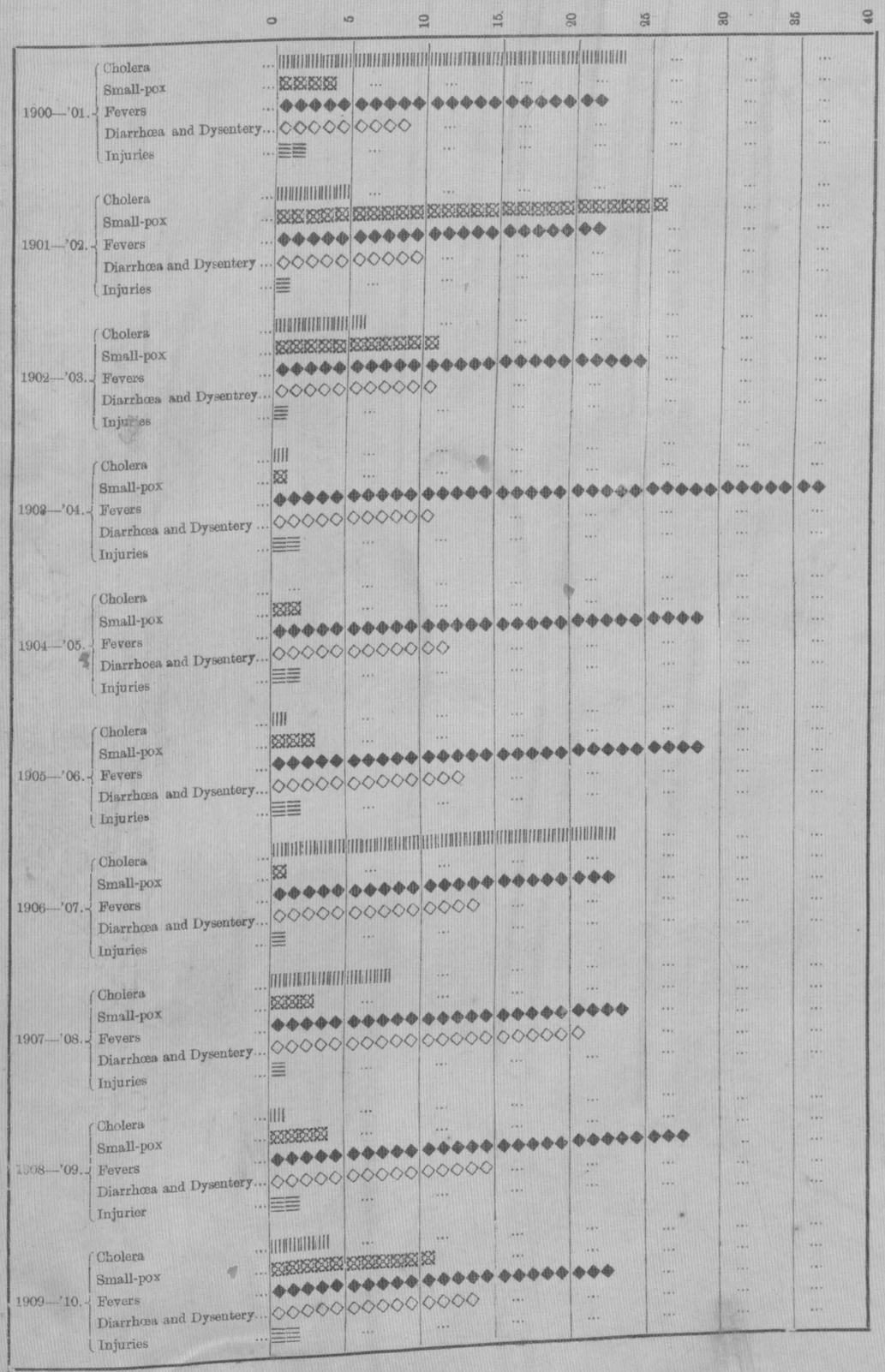


Diagram Showing the percentage of deaths from various causes for period 1900—'01 to 1909—'10.



CHAPTER III.

BIRTH-PLACE.

(TABLE XI).

55. Imperial Table XI embodies the statistics of birth-place for the population enumerated in the State as a whole and in its component Divisions. The corresponding Table in the Provincial Volume distributes the population in each taluk according to the place of origin. At the end of the Chapter are given the following Subsidiary Tables, which summarise the absolute figures and present them in proportional form.

Reference to statistics.

Subsidiary Table I.—Showing the actual amount of immigration to each Division.

Subsidiary Table II.—Showing the actual amount of emigration from each Division.

Subsidiary Table III.—Containing the proportional figures of the migration to, and from, each Division.

Subsidiary Table IV.—Comparing the volume of migration between Natural Divisions at this Census, with that in 1901.

Subsidiary Table V.—Showing the gain or loss by migration between Travancore and other parts of India.

A diagram is appended, which shows for each taluk the ratio of immigrants and of emigrants to 10,000 of its population. The migration to, and from, the two Natural Divisions is also compared in this diagram.

56. Migration, in so far as it has affected the variation in population, has been dealt with in the preceding Chapter. The immigrants were separated from, and the emigrants restored to, the home-born, and the natural growth of the indigenous population thereby ascertained and recorded. For that purpose, it was needless to consider where the foreign-born first saw the light of day, and whither the home-born had strayed. This will be done in the present Chapter.

General remarks.

The scope of the subject, as thus limited, does not admit of lengthened discussion. The people are generally found confined to their homes and their immediate neighbourhood, and migration, as has been already seen, plays no perceptible part in the composition of the population. The reason generally assigned is the undue fondness of the people for their places of birth, flowing not from the tenacity of higher patriotism but from the unyielding conditions of social cohesiveness making for national inefficiency, to which, it is said, the Indian, particularly the caste-man, is wedded. "The Hindu, in particular, when he leaves his permanent home, suffers from many disadvantages; he is cut off from his old social group, with the members of which he could eat, smoke and intermarry, and

he finds it very difficult to enter a new one. It is therefore very seldom that he permanently severs his connection with his birth-place, and although he may go abroad in search of a better livelihood than he can get in his own country, his exile is, as a rule, only temporary; he endeavours to return home from time to time and he cherishes the hope of eventually resuming his residence there. The Muhammadan is not so circumscribed by caste prejudices, but in practice he is found to be almost equally reluctant to go very far from his ancestral home." * To the list may be added the Christians, who form a substantial portion of the population. The diagnosis, however, contained in this extract, while it rightly lays great emphasis on the exceeding love of the people for their homes and on the strength of the domestic affections, gives too much prominence to the social impediments, and pushes to the back-ground the true reason—which is the simplest as well and in fact is responsible for the development of the strong tie to home and country referred to, *viz.*, want of the need to go. In European countries, colonization is one of the prime factors in developing the tendency to migrate, and colonization is permanent migration in large numbers as an organized national system. Of course, even if migration has to be resorted to as a temporary measure of earning a livelihood, it may lead in most cases to permanent settlement. But this forcing-out movement is only developing in India, the population, taken as a whole, not having yet over-stepped the limitations of present food-supply. Not only is the need and the benefit of going out not keenly felt, but the facilities to go or settle permanently hardly exist in the required measure. Old nature's law of restriction in time and space appears to operate more or less, confining the placid Indian to his appointed land and labour, such as they may be. "The world is all before them where to choose," is not the motto recognised. † But where, under modern conditions of over-proliferation of population and *un*-employment as in some cases and industrial displacements and *dis*-employment as in others, the necessity for stretching out has begun to assert itself, migration is resorted to. But it is yet only of a temporary kind. Even this necessity to go abroad, however, does not seem to have arisen in any degree in Travancore. There is ample scope in His Highness' territories for even a larger population, and it is seen that the people are gradually spreading over the land. In fact, if the spirit of expansion within the country, or home colonization as it may be called, now going on quietly and steadily, be persisted in and encouraged, Travancore can afford space and the wherewithal to live, for the progeny of its present population, multiply, though it may, several fold.

Types of migration.

57. Five different kinds of migration are generally distinguished. These, and the extent to which they are applicable to this country, are explained below.

(1) *Casual.*—Under this head are classed all movements occasioned by the practice of taking wives from outside the village and of women going to their parents' home for the first one or two confinements. It is only when the villages in question lie on opposite sides of the boundary separating one taluk or Division from another, that these casual movements appear in the returns. On an analysis

* India Census Report, 1901—page 88.

† "Is it not probable," asks a writer in "the Christian World", "that the phenomenon of emigration may have behind it an unrecognized religious impulse, an elementary expression of the craving for the larger, more abundant life? ... ... But at last, we know in truth that neither in earth, nor in sky, nor in sea, is there space enough to satisfy the space-hunger of the human soul. When we have cultivated the last acre of waste prairie, when the last mining claim in the world has been staked out, when the last obstinate problem of air resistance has yielded its solution to the airman and he ascends fifteen thousand feet which science declares to be his limit, is it likely that we shall be at rest.? We shall perchance set some day to invade the planets, but even though we annexed the solar system to our human empire, should we be satisfied?"

of the sexes of the immigrants in every taluk and Division, it is seen that females invariably preponderate, which is the case in all migrations of the casual kind. It may be added that this practice of going beyond the village or its neighbourhood for the selection of a bridegroom or bride is getting gradually widened, and is strongly fostered by the greater facilities for communication and the acquaintance that is growing up among the people living in distant parts. Travancore shares no doubt in the social character of these migrations, but its volume is limited. While the Tamils do not appear to be recruited for their women-folk from far beyond the outlying districts of the Presidency, the Malayalam population has not to go farther than the west coast or their own portion of it.

(2) *Temporary.*—This occurs when there is a demand for labour in any place due to the carrying out of projects, the construction of new roads or railways and in the case of journeys on business or visits to places of pilgrimage. The latter migration cannot appreciably influence the statistics, unless the Census date coincides with the times of great crowding on account of special occasions—a coincidence which it is usual to avoid as far as possible. In regard to the former class of temporary migration, the Quilon-Shencottah railway in the Quilon Division and the Kodayār Project works in the Padmanabhapuram Division once drew labourers from far and near. Now that they are completed, labourers are necessary only in connection with the cutting of the channels. There is again the planting division of Devikulam, which needs a large contingent of workmen. But this is not new to the present Census. What has to be noted, therefore, is the variation in the volume during the decade, and will be referred to in due course.

(3) *Periodic.*—The annual migration which takes place in different tracts at harvest time, &c., is generally brought under this class. Agricultural labourers employed in removing the crops do stretch out over large areas, but their numbers in Travancore are small. The necessity for large movements is not felt anywhere, as the supply from the locality and the immediate neighbourhood usually suffices. Workmen, however, congregate and are engaged in some of the northern midland taluks in connection with reclamations for agricultural purposes. It may also be mentioned here, that people engaged in the toddy-drawing occupation in the southern taluks of the State migrate to the villages beyond the borders of Travancore for work at about the period of the Census.

(4) *Semi-permanent.*—This comprises cases where the inhabitants of one place earn their livelihood in another, but retain connection with their old homes, where frequently they leave their families and to which they repair at intervals and eventually retire. Some of the now naturalized industrial and trading classes such as Paṭṇūlkars, Musalmans, Konkanis, &c., once belonged to this category. This tendency for the semi-permanent migrations to become permanent is, it may be remarked, growing.

(5) *Permanent.*—The gradual flow of population to the interior tracts from the congested sea-board is an instance of this class of migration within the State.

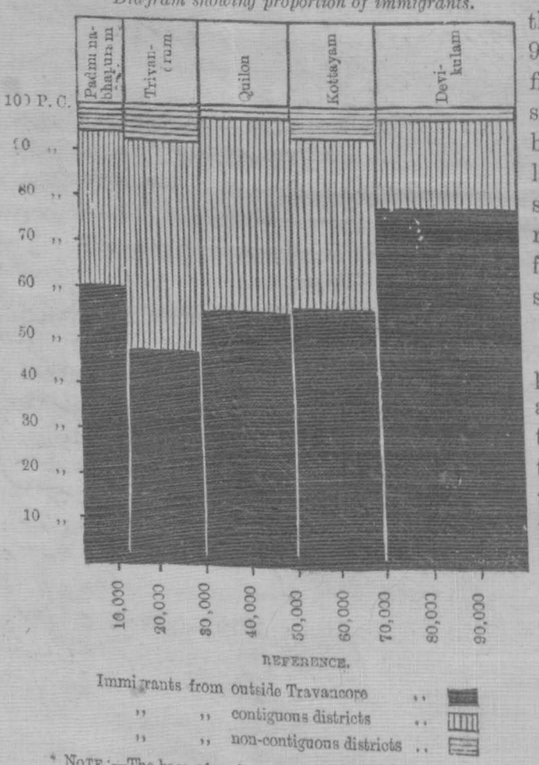
As already remarked, the birth-places recorded at the Census do not furnish any reliable clue to the character and volume of all the different kinds of migration noticed above. The test suggested for ascertaining to which class a migration belongs is the proportion of the sexes. In casual migration, it has been observed already that females are in excess of males; while in the other types males predominate, except in permanent migrations where the sexes approach equality.

There is one more point to be mentioned in connection with the migration returns. When the boundaries of administrative units are changed between one Census and another, the returns, which only record the actual birth-places, will show that a greater number of immigrants have come from a neighbouring taluk or Division, when really there was no migration at all. There have been such changes in boundaries in regard to thirteen taluks during the last decade; but as the volume of migration itself is generally small, they may be left out of account.

General distribution by birth-place.

53. Of the entire population, 61,165 are immigrants from outside the limits of the State. 3,367,810 persons, or as many as 9,822 in every ten thousand, have returned themselves as born within Travancore—3,329,790 persons being enumerated within the Administrative Divisions in which they were born, and 38,020 in contiguous Divisions and other parts of the State, the total ratio resolving itself into 9,711 and 111 respectively. The figures for the two Natural Divisions show that, of the 9,822 home-born per ten thousand of the population, 9,660 belonged to the Divisions in which they were found, the remaining 162 having passed over from the limits of their own Division into the other.

Diagram showing proportion of immigrants.



* NOTE:—The base of each rectangle indicates the actual number of immigrants and the height, the proportion coming from each locality.

Of the 61,165 immigrants, 49,494 persons have come from Cochin and the neighbouring Districts of the Madras Presidency, 11,119 from the non-contiguous Districts and the other Provinces and States, and the remainder from beyond India, the proportions under these heads on 10,000 of the total population, being 144, 32 and 2 respectively. Since 1901, the number of immigrants has increased by 11·4 per cent., though the percentage to the enumerated population shows a slight decrease from 1·9 to 1·8. Under the head of immigrants from outside India, there is a decline at this Census, the number having gone down by 172 or 23·7 per cent.

Extra-provincial migration.

59. *(1) Immigrants.*—The population immigrant from within the geographical limits of India is composed of 50,112 persons or 82·7 per cent. from British territories, 10,351 or 17·1 per cent. from the other indigenous States and Agencies, and 150 or ·2 per cent. from the French and Portuguese settlements. The Madras Presidency, with the States in political correspondence with it, almost monopolises the entire British Indian supply, the former contributing as many as 49,511 persons or 81·7 per cent. on the number from all India, and Cochin 9,946 or 16·4 per cent. All the Districts of

the Presidency without exception claim a share, though in varying degrees, the incomers diminishing as the land of birth recedes farther away from this State. Of the three adjoining Districts, Tinnevelly has sent in 31,936 persons, Madura 4,568 and Coimbatore 2,982. Malabar and South Canara are the only non-contiguous districts from where the immigrants number 1,000 and over, the actual figures being 3,216 and 1,670 respectively. From beyond the Presidency, the arrivals are very few, the highest numbers from the Provinces being 171 (Bombay) and 123 (Bengal), and from the States, 281 (Mysore) and 67 (Hyderabad).

(2) Emigrants.—In regard to the emigration of Travancoreans, there is not much to speak of. The returns given in the margin, though much fuller than at the preceding Census, cannot be said to be quite exhaustive. They show, however, that the total number of persons enumerated outside the State, so far as it is known, has risen from 24,490 to 26,218 or by 7 per cent. As usual, the Cochin State and the border Districts of the Madras Presidency draw out the largest numbers, and migration to these is more or less of the casual kind. The great complexity of territory as between Travancore and Cochin adds by contiguity its share to the large result, and the figures of migration in respect of Cochin need not bear any special economic import. But in regard to emigrants to Mysore, Burma and other distant places, the causes of their exodus can, in the absence of occupational details in the returns be only surmised.

Emigrants from Travancore.

PROVINCE OR STATE.	Persons.	Males.	Females.
* Baluchistan ...	5	3	2
Bengal ...	65	45	20
Bombay ...	135	103	32
Burma ...	124	76	48
Central Provinces and Berar ...	18	11	7
Coorg ...	9	6	3
Madras ...	10,446	6,169	4,277
North-West Frontier Province...	2	1	1
* Punjab ...	19	18	1
Cochin ...	15,207	6,922	8,285
*Hyderabad ...	6	2	4
Mysore ...	182	115	67
Total...	26,218	13,471	12,747

Intra-provincial migration.

60. The statistics for the Administrative Divisions are particularised in the margin. Migration has resulted in loss to every Division except Devikulam. The Quilon Division received, as well as parted with, the largest number, but the net result has been a loss, as many as 2,813 persons having left the Division without others coming in to take their places. The movement has all been busy towards the east, and this fact becomes clear when the figures for the Natural Divisions are examined. As many as 39,240 persons who were born in the Western Division were enumerated in the Eastern, against 16,386 persons belonging to the latter Division and censused in the former. The proportion of the immigrants on the respective total populations of the two Divisions are, 8 per mille in the Western Division and 27 per mille in the Eastern. Since the Census of 1901, the number of immigrants from the littoral area has gone up by 8,765 or 28·8 per cent., while the corresponding increase in the numbers from the interior tracts has been only 2,330 or 16·6 per cent.

DIVISION.	MIGRATION BETWEEN THE DIVISION AND OTHER PARTS OF THE STATE.	
	Immigrants.	Emigrants.
Padmanabhapuram ...	4,701	5,798
Trivandrum	9,191	9,622
Quilon	9 356	12,169
Kottayam	8,125	10,393
Devikulam	6,647	38

* Since the second Chapter was written, emigration returns were received from these Provinces and States. These figures have been added to the number given in para 51 of that Chapter and the final total is entered in this abstract. The excess, however, is small and does not affect the conclusion arrived at, in regard to the influence of migration on the movement of population.

Subsidiary Table I.—*Immigration (actual figures).*

DIVISION WHERE ENUMERATED.	BORN IN								
	Division.			Contiguous Division in State.			Other Parts of State.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
STATE	*3,367,810*	*1,700,525*	*1,667,285*	...	...	...	...	...	...
I. PADMANABHAPURAM.	**418,307**	209,981	208,326	**4,016**	1,701	2,315	**685**	450	235
II. TRIVANDRUM ...	**540,799**	271,112	269,687	**8,093**	4,760	3,333	**1,098**	867	231
III. QUILON ...	**1,212,365**	611,177	601,188	**8,779**	4,241	4,538	**577**	310	267
IV. KOTTAYAM ...	**1,120,629**	567,033	553,596	**6,914**	3,645	3,269	**1,211**	688	523
V. DEVIKULAM ...	**37,690**	20,264	17,426	**6,137**	3,964	2,173	**510**	332	178
A.—Western Natural Division ...	*1,940,895*	*978,589*	*962,306*	*16,386*	*6,512*	*9,874*	...	...	...
B.—Eastern Natural Division ...	*1,371,289*	*695,808*	*675,481*	*39,240*	*19,616*	*19,624*	...	...	...

Subsidiary Table I.—*Immigration (actual figures).*

DIVISION WHERE ENUMERATED.	BORN IN								
	Contiguous parts of other Provinces, &c.			Non-contiguous parts of other Provinces, &c.			Outside India.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	11	12	13	14	15	16	17	18	19
STATE	*49,494*	*24,032*	*25,462*	*11,119*	*6,461*	*4,658*	*552*	*345*	*207*
I. PADMANABHAPURAM.	**6,208**	2,664	3,544	**774**	479	295	**97**	38	59
II. TRIVANDRUM ...	**4,614**	2,454	2,160	**3,152**	1,973	1,179	**109**	59	50
III. QUILON	**8,510**	3,320	5,190	**3,021**	1,650	1,371	**108**	75	33
IV. KOTTAYAM	**7,361**	2,917	4,464	**2,938**	1,752	1,186	**28**	25	3
V. DEVIKULAM ...	**18,208**	9,918	8,290	**5,807**	3,366	2,441	**210**	148	62
A.—Western Natural Division ...	*12,964*	*5,759*	*7,205*	*5,666*	*3,340*	*2,326*	*243*	*126*	*117*
B.—Eastern Natural Division ...	*35,820*	*17,888*	*17,932*	*6,163*	*3,506*	*2,657*	*309*	*219*	*90*

Subsidiary Table II.—*Emigration (actual figures).*

DIVISION OF BIRTH.	ENUMERATED IN								
	Division.			Contiguous Division in State.			Other Parts of State.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
STATE ...	*3,367,810*	*1,700,525*	*1,667,285*	...	...	...	...	...	...
1. PADMANABHAPURAM.	**418,307**	209,981	208,326	**4,704**	2,528	2,176	**1,094**	615	479
2. TRIVANDRUM... ...	**540,799**	271,112	269,687	**8,418**	4,006	4,412	**1,204**	715	489
3. QUILON	**1,212,365**	611,177	601,188	**11,689**	6,724	4,965	**480**	315	165
4. KOTTAYAM	**1,120,629**	567,033	553,596	**9,091**	5,036	4,055	**1,302**	1,001	301
5. DEVIKULAM	**37,690**	20,264	17,426	**37**	17	20	**1**	1	...
A. Western Natural Division ...	*1,940,895*	*978,589*	*962,306*	*39,240*	*19,616*	*19,624*	...	...	...
B. Eastern Natural Division ...	*1,371,289*	*695,808*	*675,481*	*16,386*	*6,512*	*9,874*	...	...	...

Subsidiary Table III.—*Proportional migration to and from each Division.*

DIVISIONS.	NUMBER PER MILLE OF ACTUAL POPULATION OF						NUMBER OF FEMALES TO 100 MALES AMONGST			
	Immigrants.			Emigrants.			Immigrants.		Emigrants.	
	Total.	From Contiguous Division.	From other places.	Total.	To Contiguous Division.	To other places.	From Contiguous Division.	From other places.	To Contiguous Division.	To other places.
1	2	3	4	5	6	7	8	9	10	11
STATE ...	*18*	*15*	*3*	*7*	*6*	*1*	*106*	*71*	*104*	*63*
1. PADMANABHAPURAM.	**27**	24	3	**13**	11	2	134	61	86	78
2. TRIVANDRUM	**31**	23	8	**17**	15	2	76	50	110	68
3. QUILON	**17**	14	3	**9**	9	...	129	82	74	52
4. KOTTAYAM	**16**	12	4	**9**	8	1	118	61	81	80
5. DEVIKULAM	**450**	355	95	...	...	...	75	70	118	...
A. Western Natural Division ...	*18*	*15*	*3*	*19*	*19*	...	*139*	*70*	*100*	...
B. Eastern Natural Division ...	*56*	*52*	*4*	*11*	*11*	...	*100*	*74*	*152*	...

SUBSIDIARY TABLE IV.—*Migration between natural divisions (actual figures) compared with 1901.*

NATURAL DIVISION IN WHICH BORN.		NUMBER ENUMERATED IN NATURAL DIVISION.	
		Western Natural Division.	Eastern Natural Division.
1		2	3
A.—Western Natural Division ...	1911	1,940,895	39,240
	1901	1,658,535	30,475
B.—Eastern Natural Division ...	1911	16,386	1,371,289
	1901	14,056	1,194,198

SUBSIDIARY TABLE V.—*Migration between Travancore and other parts of India.*

PROVINCE OR STATE.	IMMIGRANTS TO TRAVANCORE.			EMIGRANTS FROM TRAVANCORE.			EXCESS(+) OR DEFICIENCY (—) OF IMMIGRATION OVER EMIGRATION.	
	1911.	1901.	Variation.	1911.	1901.	Variation.	1911.	1901.
1	2	3	4	5	6	7	8	9
Total	**60,613**	**54,179**	**+ 6,434**	**26,218**	**24,490**	**+ 1,728**	**+ 34,395**	**+ 29,689**
A—British Territory	**49,977**	45,706	+ 4,271	**10,794**	8,973	+ 1,821	+ 39,183	+ 36,733
1. Baluchistan*	...	8	− 8	**5**	...	+ 5	− 5	+ 8
2. Bengal*	**123**	597	− 474	**65**	...	+ 65	+ 58	+ 597
3. Bombay	**171**	3,697	− 3,526	**135**	...	+ 135	+ 36	+ 3,697
4. Burma	**22**	32	− 10	**124**	...	+ 124	− 102	+ 32
5. Central Provinces and Berar	**41**	82	− 41	**18**	...	+ 18	+ 23	+ 82
6. Coorg	**1**	1	...	**9**	8	+ 1	− 8	− 7
7. Eastern Bengal and Assam	**3**	19	− 16	...	...	...	+ 3	+ 19
8. Madras	**49,511**	40,478	+ 9,033	**10,417**	8,965	+ 1,452	+ 39,094	+ 31,513
9. N. W. Frontier Province	**8**	...	+ 8	**2**	...	+ 2	+ 6	...
10. Punjab*	**33**	277	− 239	**19**	...	+ 19	+ 19	+ 277
11. United Provinces of Agra and Oudh	**59**	515	− 456	...	...	...	+ 59	+ 515
B.—Feudatory States	**10,351**	8,347	+ 2,004	**15,424**	15,517	− 93	− 5,073	− 7,170
1. Baroda	**4**	...	+ 4	...	1	− 1	+ 4	− 1
2. Bombay States	**26**	407	− 381	...	...	...	+ 26	+ 407
3. Central India Agency	**1**	186	− 185	...	...	...	+ 1	+ 186
4. Hyderabad*	**67**	2	+ 65	**6**	...	+ 6	+ 61	+ 2
5. Kashmir	**1**	1	...	...	...	...	+ 1	+ 1
6. Madras States	**9,955**	7,517	+ 2,438	**15,236**†	15,442	− 206	− 5,281	− 7,925
Cochin	**9,946**	7,492	+ 2,454	**15,207**	15,442	− 235	− 5,261	− 7,950
Pudukkottai	**9**	25	− 16	**27**	...	+ 27	− 18	+ 25
7. Mysore	**281**	186	+ 95	**182**	74	+ 108	+ 99	+ 112
8. Punjab States	**1**	...	+ 1	...	...	...	+ 1	...
9. Rajputana Agency	**15**	48	− 33	...	...	...	+ 15	+ 48
British India Unspecified	**135**	25	+ 110	...	...	...	+ 135	+ 25
French Settlement	**85**	61	+ 24	...	...	...	+ 85	+ 61
Portuguese Settlement	**65**	40	+ 25	...	...	...	+ 65	+ 40

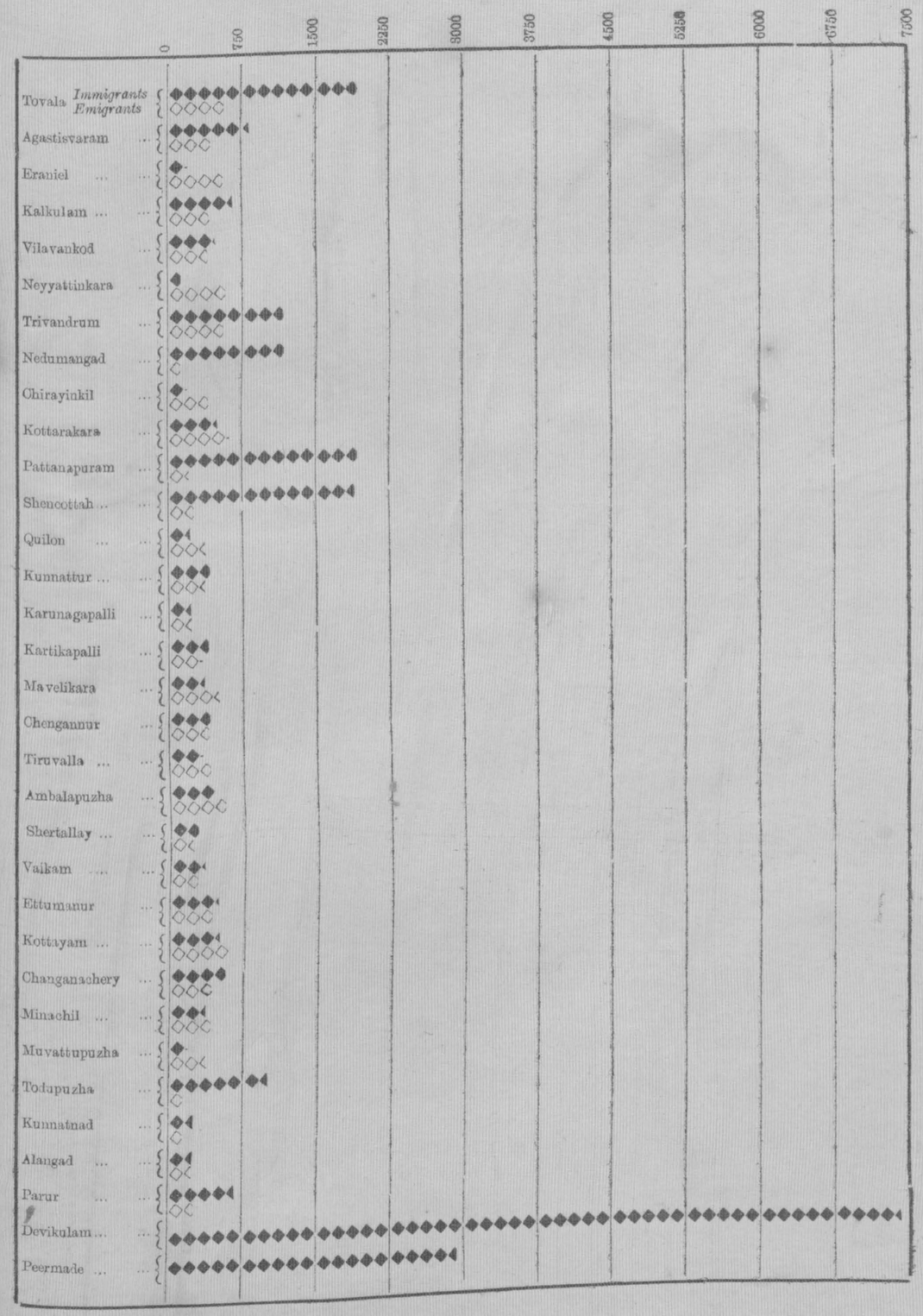
*The return of Birth-place from these Provinces was received after Chapter II was finished.
† Includes 2 persons enumerated in Sandur.

SUBSIDIARY TABLE VI.—*Immigrants by Religion.*

COUNTRIES OR STATES WHERE BORN.	TOTAL.	Males.	Females.	HINDUS.		CHRISTIANS.		MUSALMANS.		ANIMISTS.	
				Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
STATE.	*61,165*	*30,838*	*30,327*	*23,004*	*22,811*	*5,732*	*5,468*	*1,636*	*1,657*	*452*	*385*
I. India	**60,613**	30,493	30,120	22,910	22,754	5,495	5,322	1,622	1,653	452	385
Madras Presidency (including States)	**59,466**	29,745	29,721	22,410	22,465	5,275	5,227	1,596	1,638	452	385
Anjengo	**62**	36	26	5	3	31	23	...	...	...	...
Chingleput	**720**	357	363	234	227	122	136	1	...	...	...
Cochin State	**9,946***	4,527	5,419	3,253	3,799	1,256	1,610	6	4	...	...
Coimbatore	**2,982**	1,643	1,339	1,133	912	157	128	108	91	245	298
Madras	**603**	320	283	184	169	115	100	21	14	...	...
Madura	**4,568**	2,509	2,059	2,160	1,829	304	208	45	22	...	...
Malabar	**3,216**	1,761	1,455	1,204	1,085	95	45	419	296	43	29
Ramnad	**731**	371	360	247	217	124	143	...	...	...	...
South Canara	**1,670**	1,222	448	830	307	141	43	251	98	...	...
Tanjore	**728**	416	312	306	239	39	20	71	53	...	...
Tinnevelly	**31,936**	15,317	16,619	11,932	12,905	2,759	2,695	626	1,019	...	...
Trichinopoly	**999**	515	484	439	424	52	39	24	21	...	...
Other Districts & States	**1,305**	751	554	483	349	80	37	24	20	164	148
Bengal	**123**	100	23	90	21	7	2	3	...	...	...
Bombay	**197**	92	105	67	82	21	16	4	7	...	...
Hyderabad	**67**	44	23	36	17	2	1	6	5	...	...
Mysore	**281**	171	110	153	97	18	13	...	...	...	...
Punjab	**39**	19	20	17	19	2	1	...	...	...	...
United Provinces of Agra and Oudh	**59**	37	22	34	21	3	1	...	...	...	...
French Settlements	**85**	49	36	3	...	36	33	10	3	...	...
Portuguese do	**65**	57	8	2	...	52	8	3	...	...	...
Other Provinces & States	**231**†	179	52	93	32	79	20	...	...	...	...
II. Asia	**229**	146	83	94	57	38	22	14	4	...	...
Ceylon	**206**	127	79	91	57	36	22	...	...	...	...
Other countries	**23**	19	4	3	...	2	...	14	4	...	...
III. Europe and Other Continents	**323**	199	124	...	...	199	124	...	...	...	...

Note.—Separate figures are given in this Table for only such of the British Indian Districts as have sent immigrants numbering 500 and above. In other cases, the total for the Province as a whole is alone given.
* Includes 18 Jews—12 males and 6 females.
† Includes 2 Buddhists—2 males.

Diagram Showing the proportion of Immigrants and Emigrants to 10,000 of the total Population.



CHAPTER IV.

AGE.

(TABLE VII).

Subject-matter of Chapter.

61. The age statistics of the population are embodied in a series of Imperia Tables—VII, VIII, XII, XIV—where they are shown combined with religion, civil condition, education, infirmities, certain selected castes. These will be taken up in separate Chapters later on. Here, the subject of age will be discussed in general, and the figures examined to see how far they throw light on the fecundity and longevity of the population. The variation in the age-distribution since the Census of 1901 will also be noticed.

The following Subsidiary Tables relate to the main features of age statistics :—

Subsidiary Table I.—A. Showing the unadjusted age-return of 100,000 of each sex for the two main religionists, Hindus and Christians.

B. Showing the age-distribution of the entire population under each sex by annual periods.

Subsidiary Table II.—Showing the age-distribution of 10,000 of each sex in the State and in each Natural Division.

Subsidiary Table III.—Showing the age-distribution of 10,000 of each sex among the Hindus and the Christians.

Subsidiary Table IV.—Showing the age-distribution of 1,000 of each sex in certain castes.

Subsidiary Table V.—Giving the proportion of children under ten and of persons aged 60 and over to those aged 15—40, also of married females aged 15—40 per100 females.

Subsidiary Table VI.—Showing the variation in population at certain age-periods in the last two decades.

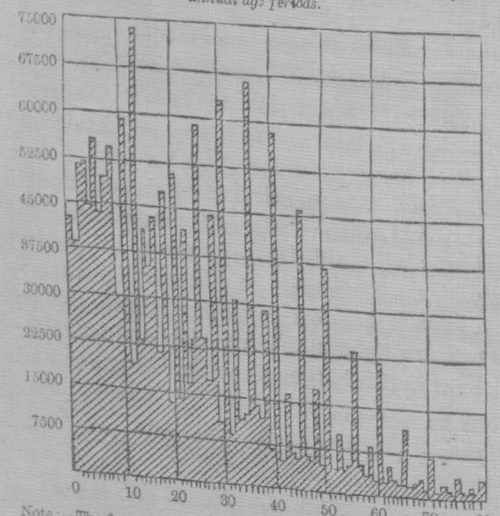
Subsidiary Table VII.—Embodying the reported birth-rate by sex and Natural Divisions.

Subsidiary Table VIII.—Showing the reported death-rate by sex and Natural Divisions.

Peculiarities of the age-return.

62. The ages, as recorded, disclose certain marked peculiarities which appear, however, to be more or less common to all Censuses. The diagram on the next page shows the actual ages of the entire male population. It will be seen therefrom that children five years old are more numerous than those at any of the ages below five, and that persons at the ages 10, 25, 30, 35 and 40 out-number those living at the age of 5. But, where a population is progressive or even stationary, the number at each age should ordinarily decrease from year to year. The explanation for the return showing the contrary is generally taken to be the tendency of the people to return their ages in multiples of 5. If the ages below 5 are examined, it is seen that the age of 3 has the highest number, with the ages 2, 4, 0 and 1 coming thereafter in successive order. In respect of persons above 5, the virtue of attracting contiguous

Diagram showing the distribution of the male population by annual age periods.



Note:—The figures at the bottom indicate the age and those at the side the number of persons returned at it.

numbers for the purposes of record seems to reside in the ages of 8, 12, 14, 16, 18, 22, 28, 32, 38, &c. Apart from this tendency to plump on certain favourite numbers, there seems to be another misleading factor. Males during the middle periods of life, it is said, understate their ages, and this proneness comes even earlier in regard to females. While females at the ages 0—5 out-number the males, the position is reversed in the next five-year period. It is said that "once a woman is married, her age is often exaggerated while she is still very young, but the estimate then remains unchanged so long as she is capable of child-bearing, and until this period of life has passed, she is often shown as much younger than she really is." In regard to the old too, the ages are often exaggerated, the exaggeration being more marked in the case of females. Inaccuracy in age-return resulting from causes of this kind are not peculiar to the census of Travancore or, for that matter, to Indian censuses. Dr. Arthur Newsholme, in speaking of errors in Census data, gives considerable prominence to the ignorance of adults as to their precise age, the untrustworthiness of the ages of young children and wilful misstatement of age, more especially among women. There is, he observes, "a great tendency to return ages as some exact multiple of ten, when really a year or two on one side or other of the precise figure (30, 40, 50, &c.). * * Among children under 5 years of age, the vagueness with which parents use the terms "one year old," "two years old," &c., when the children are only in their first or second year respectively, is a cause of considerable error. * * * At every Census, the young women of 20 to 25 years of age have invariably been more numerous than were the girls aged 10 to 15 at the immediately preceding Census." That these sources of error are ever operative will be seen from a persual of the Section relating to Age in the 1901 Census Report of England and Wales, which is the latest to hand.

Several methods have been suggested for remedying the inaccuracies in age-statement. One of them refers to what is known as "Bloxam's method." It is applied to the ages abstracted by single years and has been described in the last Census Report.* In this method, only such eccentricities as result from the heaping up at certain round numbers are cured. The effects of all deliberate misstatements remain untouched. But, as it enables comparison of

* "Suppose that the series show irregularities, the period of the largest of which is either 2n or 2n + 1, where n is an integer, so that 2n + 1 necessarily represents an odd number. Then, in order to distribute these irregularities over the whole of the period and hence practically to eliminate them, the amended or smoothed value for any term (say the Mth term) is found by adding the preceding n and succeeding n terms to the Mth term, making in all 2n + 1 terms to be summed, and dividing the result by 2n + 1. The formula for calculation is of the form—

$$\frac{a_1+a_2+a_3+a_4+\&c., \text{ to } 2n+1 \text{ terms}}{2n+1}$$

By proceeding regularly through the series, we obtain a series of amended or smoothed values of the terms, from which the irregularities of the period in question are practically eliminated or spread out so as to give a fairly regular law of succession."—(Travancore Census Report 1901—Page 140.)

figures as between different enumerations and among the different religionists, the method has its uses to the extent of its application.

Utility of age-return.

63. From what has been remarked above, it may appear that no accurate results of far-reaching importance can be encompassed by a detailed examination of the age-return. But as the errors, whatever they are, may be assumed to be constant as between one Census and another, the returns would well admit of being used for gauging the relative age-distribution at the two enumerations and comparing the results deducible therefrom. Further, the discrepancies due to under-statement of age on the one hand and exaggeration on the other, invariably tend to neutralize each other, and leave the general features in the returns almost unaltered. Again, as the ages are grouped in five-year periods, the law of large numbers asserts itself, and inaccuracies do not tell to any appreciable extent. And finally, the Census is now the only source of record of the life-history of the population, and it is well to take advantage of it to the full extent and to note the conclusions that may be come to. In these circumstances, the broad features of the statistics may be briefly noticed with advantage.

Variation in age-periods.

64. To examine and compare the increase or decrease in the population at the different ages, five age-periods are taken, namely, 0—10, 10—15, 15—40, 40—60, and 60 and over. From the percentages of variation at the several periods treated in Subsidiary Table VI, it is seen that there has been, at this Census, an increase throughout in the numbers returned. In the ages 0—10, 10—15, and 60 and over, the ratio of increase has been over 19 per cent., and is greater than the rate of growth of the entire population, by 3 per cent. As regards the intervening periods, 15—40 and 40—60, however, the advance has been less than the general rate, being only 13·6 per cent. in the former and 14·6 per cent. in the latter. When compared with the 1901 enumeration, the rates of growth in the two highest groups, 40—60 and 60 and over, stand out very prominently, being 14·6 and 19·8 per cent. respectively now, against 9·3 and 0·4 per cent., respectively during the previous decade. In the younger ages, the proportional increases are no doubt seen to be less now than what they were ten years ago by about two per cent. but it has been shown in the second Chapter that the swell of 21·5 per cent. in children under ten, which the 1901 Census revealed, over and above the corresponding figure for 1891, was apparent and not real. The reduction in the rate of advance among children need not, therefore, be taken to indicate any adverse circumstance, such as a higher degree of mortality during the last decade. On the contrary, the fall in the death-rate appears to be a characteristic feature of the decennium that has just closed, especially at the two extremes of life.

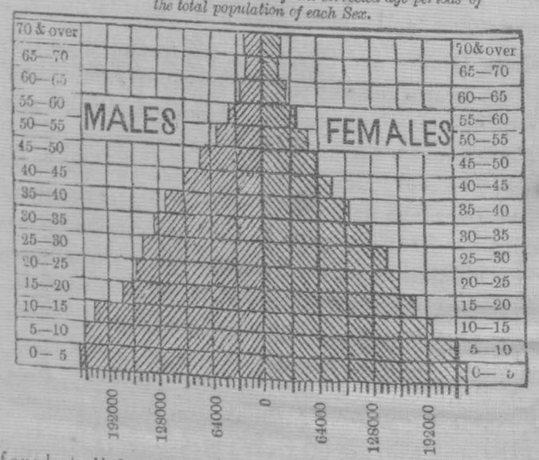
The age-statistics of the Administrative Divisions work out these features in detail. In all the Divisions except Padmanabhapuram, the ratios of growth at the ages 0—10 and 10—15 exceed not only the normal rate of increase in the total population of the respective Divisions, but also the proportional increases at the previous Census for the same periods. In regard to the ages, 60 and over, all the Divisions except Quilon show large increases which, in regard to Padmanabhapuram and Kottayam, are higher than the average rate of population growth by 17·6 per cent. and 5·9 per cent. respectively. In the intervening age-groups too, *viz.*, 15—40 and 40—60, all the Divisions show large additions in respect of the latter age-period, and the proportional advance is more marked. These features serve to illustrate the comparatively greater fecundity and longevity

of the population during the last decennium, to which reference has already been made.

65. The mean age of the population, calculated * on the numbers returned under the quinquennial periods shown in Imperial Table VII, is entered in Subsidiary Table II and compared with the corresponding figures of the three previous Censuses. The annual ages tabulated and given in Subsidiary Table I B have been smoothed for irregularities according to Bloxam's method, and the mean age worked out on the figures obtained at the final smoothing is shown in that Table. The diagram in the margin illustrates the distribution of the total population by age according to the smoothed results. It is seen therefrom that the eccentricities in the actual record have almost wholly vanished. It is further noticed that the mean age for either sex based on the adjusted figures differs but slightly from the result otherwise arrived at. For all purposes of discussion and comparison, therefore, the mean age entered in Subsidiary Table II is adopted.

Mean age.

Diagram showing the distribution of the corrected age periods of the total population of each Sex.



In considering the subject of mean age, it has to be borne in mind that the term merely signifies the mean age of the living, *i. e.*, of the persons enumerated, and need not correspond with the mean duration of life or the expectation of life at birth. The mean age of a people is mainly a question of the relation between the rates of birth and of mortality obtaining among them. "In a growing population with a large proportion of children, the mean age of the living will be less than in a decadent one where the children are few in number, even though there is no difference in the average longevity of the individuals who compose the two communities. A low mean age may mean either that the population is very prolific and contains a large proportion of children or that the adults die at a comparatively early age, while a high one may connote either a relatively long span of life, or else a very low birth-rate, or a high infantile mortality."

66. Since the Census of 1901, the mean age of the living in the State as a whole has fallen slightly in the case of males, *i. e.*, from 24·5 to 24·4 years, and continued at 23·9 as regards the other sex. As compared with the last two decades, when the people grew rapidly and the proportion of children rose, the mean age shows a decline which, in view of the large advance in numbers, would have been greater but for the lessened mortality of the population at the riper years of life. There were at the last Census 2,648 children under ten years of age in every 10,000 males, and 2,749 children per 10,000 females, as against 2,558 and 2,707 respectively in 1901. If the proportion of children, male and female, is compared with persons between the ages 15—40, it is seen that for every one hundred of the latter, there are now 65 of the former, as against 62 at

Variation in mean age.

* The total number of persons living at the end of each age-period is ascertained, and the sum of these totals gives the number of years lived by the aggregate population. This sum is then multiplied by 5, the difference of the age-divisions, and raised by two and a half times the total number of persons dealt with. The result, which gives the number of years lived, when divided by the number of persons living, yields the mean age of the population.

the previous Census. As regards persons at the ages 60 and above, their ratio to those at the reproductive ages has continued unaltered since the 1901 enumeration.

Taking the mean age of the population in the Natural Divisions, we find that, in the Western Division, it exceeds that in the Eastern by about two months in the case of males, and by about four months in respect of females. As the population is moving forward in both the Divisions at much the same rate, the comparatively longer span of life of the inhabitants in the former Division may be taken to explain the difference discernible in the mean age.

Of the two main religionists, Hindus and Christians, the former show the higher mean age for either sex. The figures relating to their relative fecundity and longevity, on which the mean age depends, may be looked into. Among the Christians, there are 2,761 males and 2,962 females under the age of ten in a ten thousand of either sex, against 2,590 and 2,647 respectively among the Hindus. In regard to the ratio of persons 60 years old and over, the Hindus stand in a better position, returning 426 males and 493 females per 10,000 of each sex, as against 388 males and 391 females respectively in a like number among the Christians. These ratios are calculated with reference to the total population in each religion, children included; and in view of the proportionately large number of the latter among the Christians, it may be inferred that the smaller ratio at the higher ages is but the arithmetical reflex of the overflow among the younger ones. But, as a matter of fact, it is not so. Even if the ratio is calculated on 10,000 persons aged ten and upwards, it is seen that those who are 60 years old and over number only 542 among the Christians, as compared with 623 among the Hindus. Generally speaking, the difference in the mean age of the two main religionists may be taken to show that the Christians are more prolific than their Hindu brethren, but are relatively short lived.

67. The births depend upon the number of married females at the ages 15—40, which are taken to include the reproductive period. For every one hundred females, there are, in the State as a whole, 32 women at the child-bearing ages. The ratios for the two natural Divisions lie on either side of the State average—being 31 in the Western and 33 in the Eastern Division. Among the Administrative Divisions, Kottayam possesses the highest proportion of wedded women at 15—40, being 34 per 100 of the sex, and Trivandrum the lowest, 30. Compared with the 1901 Census, the ratio of the married females at the reproductive ages is seen to be now less in every Division and in the whole State. It is remarkable to note that, side by side with this decrease, there has been an increase in the population under 10 years of age with reference to the married females at the child-bearing ages. In all Travancore, the children number 171 to 100 married females at the reproductive ages. The ratio in the Western Natural Division is higher, and that in the Eastern lower, than the State average. Thus, the proportion of children stands highest in the Division where the ratio of married women has gone down the most. The influence of race, the rate of infantile mortality due to climate, customs connected with child-birth, the manner of feeding and the degree of care with which children are brought up, the age at which girls are married, the existence of preventive checks and the material condition of the people—these are the chief causes that are generally suggested as influencing the rate of fecundity in a given population. None of these causes can be supposed to operate in any part of the State with such distinctive intensity as to bring about perceptible variations. But, if any factor may be said to be at work, it must be the one which governs infantile mortality. It is difficult, however, to

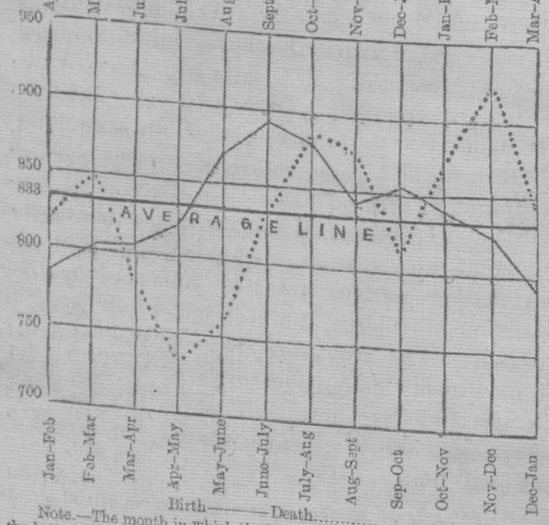
Fecundity.

analyse its operation, Division by Division, so as to be able to measure and compare its effect in each. As has already been pointed out, Vital Statistics registration has not yet attained the level of accuracy needed for a correct interpretation of duly recorded Census statistics, and it therefore serves no useful purpose to dwell on the subject any further. For the sake of reference, however, the reported Birth and Death rates are embodied in two Subsidiary Tables appended to the Chapter.

Monthly distribution of births and deaths.

68. There is another direction, however, in which the mortuary returns may be utilized. Statistics of births and deaths for the whole State are available by the month for a period of nine years from 1895–'96. In view to see whether any indication could be obtained of the general bearing of the different periods in the year on the vital history of the population, the average number of births and deaths per month per 10,000 of each year, have been calculated from the returns and embodied in the marginal diagram. The curves therein pourtray the variations of the monthly averages with reference to the annual mean. The months given at the bottom refer to those in which the births and deaths were actually reported, while the months at the top denote the probable time of conception, *i. e.*, nine months earlier.

Diagram showing the average monthly number of births and deaths per 10,000 of each reported yearly during the period 1895–'96 to 1903–'04.



Note.—The month in which the births and deaths occurred is shown at the bottom, and the probable month of conception at the top, of the diagram.

The birth-line shows that the reproductive principle is most active between the months of August and November. The Malabar era commences from the middle of August, and with the new year, the South-West monsoon nears its close; the agricultural operations have been completed and the harvesting of the crops is looked forward to. Then is the Onam season when Sambandham-marriages are largely celebrated among the Marumakkathāyee Hindus. From the close of November, however, the generative activity appears to diminish and, barring a slight rise a month later, continues to decline steadily. The curve, however, oscillates above the mean till February. Fecundity reaches its minimum in the hot weather, March to May. A slight recovery is noticeable in the month of June. The burst of the South-West monsoon refreshes the country and the reproductive forces begin to assert themselves. A month more, and the period most favourable to conception opens out. The curve rises and transcending the normal in August reaches its zenith in October.

In regard to deaths, it is seen that the rate goes below the average in the warm months, and reaching the lowest point by the middle of May, mounts up to the normal when June closes. It rises considerably above it during the next three months, but falls again in October. In another two months, however, the death-line shoots up and the rate stands in December the highest in the year. The North-East monsoon ushers in the season of disorders. The land breeze that prevails

helps to aggravate the situation and the dewy season which soon overtakes the country completes it. After December, the death-wave tends to subside, but continues still above the mean. It is about the middle of February, the line crosses to the lower side, only to reascend the old level in another thirty days.

Broadly viewed, then, the seasonal variations show that October marks the parting of the ways as regards gestation and December in respect of mortality. The reproductive principle steadily gains in effectiveness from April onwards, till it becomes strongest in October, and then declines till it fades away again in April. Mortality too is at the lowest ebb in April; but it steadily rises until about December when the amount of conception tends to be lower than the normal, and death reaps its largest reward. From January, the birth and death ratios move in opposite directions, the former on the side of increase and the latter on that of decrease. How far these facts can be made to sustain any theory of correspondence, is a matter for more extended observations.

Age-distribution of different castes.

69. Sixteen castes have been selected, and the age-distribution in 1,000 of each is shown in Subsidiary Table IV. As the statistics do not lend themselves to detailed treatment, no definite conclusions may be deduced. It is, however, observed that castes which are engaged in sedentary occupations show relatively small proportions of children and a larger number in the higher ages. Both sexes taken together, the castes which have returned the highest ratios of persons aged 40 and over are the Konkanis (276), Brahmans (276—278) and the Vellālas (246), while the Tantāns (168), the Pulayas (181) and Īzhavas (184) come at the other extreme. An idea of the longevity of the different castes may be roughly gathered from the figures, but it has to be noted that the proportions are also influenced by their comparative fecundity. The proportion of children, however, under five years of age does not adjust itself on any basis. The Konkanis (88) and the Malayala Brahmans (86) have the smallest number of children under 5 years of age, while the non-Malayala Brahmans and the Vellālas show high ratios, 153 and 126 respectively. In regard to the other castes, the proportions are low, but are not all the lowest—Tantān (113), Izhavas (123), Pulayas (138).

Centenarians.

70. The details in regard to the ages of the centenarians recorded at the Census are summarised in the margin. They show an improvement in longevity during the last decade—a result in general consonance with the reduction in mortality in the riper years of life. There are now 24 males and 22 females who are of the ages 100 and above, or 19 and 8 respectively more than at the 1901 Census. The Hindus claim the largest number of them in both the sexes—14 males and 13 females, but the Christians possess the oldest of them, there being three whose ages have been stated as 114, 118 and 119 years respectively. It has not been possible to institute any special enquiries as to how far the claims of the centenarians brought to account are tenable. Perhaps, they are exaggerated in some cases. However, as between one Census and another, the results need not be taken as vitiating a comparison; and thus viewed, the satisfactory feature disclosed by the returns deserves record.

Age.	Religion.	Males.	Females.
100	Hindus	9	8
	Musalman ...	1	...
	Christian ...	1	5
101	Hindu	1	...
102	Hindu	...	1
	Musalman ...	...	1
103	Hindu	1	...
	Musalman ...	...	1
104	Hindu	2	1
105	Hindu	1	1
108	Hindu	5	...
109	Christian ...	1	...
110	Hindu	...	2
	Christian ...	1	...
114	Christian ...	...	1
118	Christian ...	1	...
119	Christian ...		

SUBSIDIARY TABLE IA.—*Age distribution of 100,000 of each sex by annual periods.*

AGE.	MALE.			FEMALE.			AGE.	MALE.			FEMALE.		
	Hindu.	Christian.	Both religions.	Hindu	Christian.	Both religions.		Hindu	Christian.	Both religions.	Hindu.	Christian.	Both religions.
1	2	3	4	5	6	7	1	2	3	4	5	6	7
0	2,577												
1	2,431	2,554	2,568	2,768	2,783	2,774	51	238	238	236	218	198	216
2	3,007	2,618	2,526	2,386	2,937	2,653	52	553	522	535	526	565	547
3	3,103	3,134	3,075	3,086	3,297	3,187	53	234	225	223	212	217	223
4	2,543	2,986	3,054	2,914	3,183	3,029	54	303	274	293	312	249	284
5	3,326	2,410	2,478	2,350	2,627	2,426	55	1,134	1,154	1,147	1,114	1,107	1,109
6	2,289	3,330	3,328	3,436	3,717	3,529							
7	2,984	2,498											
8	2,809	2,302	2,305	2,111	2,533	2,310	56	267	306	279	291	253	271
9	1,773	3,073	3,146	2,948	3,245	3,043	57	328	279	307	233	225	231
10	3,169	2,245	2,944	2,423	2,902	2,659	58	467	419	441	516	446	464
		3,481	2,013	1,912	2,171	2,037	59	172	213	198	171	120	141
			3,326	2,827	3,444	3,124	60	1,094	1,036	1,063	1,463	1,377	1,444
11	1,077												
12	3,933	1,467											
13	1,233	3,980	1,278	1,405	1,648	1,539	61	155	152	154	192	118	143
14	2,213	1,566	3,952	3,096	3,289	3,193	62	334	258	298	283	265	276
15	2,187	2,579	1,426	1,304	1,555	1,443	63	134	150	141	138	124	133
		1,957	2,388	2,265	2,364	2,318	64	133	174	158	216	199	140
			2,039	1,974	2,116	2,094	65	485	518	503	476	589	509
16	2,033												
17	1,303	2,477											
18	2,565	1,536	2,259	2,005	2,332	2,209	66	111	82	95	108	98	102
19	956	2,760	1,419	1,512	1,586	1,531	67	95	122	106	135	76	108
20	2,778	1,035	2,634	3,044	3,206	3,147	68	139	100	121	171	179	148
		2,843	989	1,001	1,058	1,102	69	50	64	58	49	50	48
			2,809	3,418	3,285	3,309	70	348	250	297	553	427	507
21	916												
22	2,401	811											
23	934	2,581	867	852								25	43
24	1,447	946	2,464	2,724	844	851	71	67	57	61	51	72	61
25	3,693	1,451	939	1,093	2,585	2,712	72	76	65	69	87	40	44
		3,394	1,452	1,572	1,149	1,125	73	86	39	38	46	29	35
			3,541	1,454	1,519	1,510	74	35	98	68	87	148	103
				4,264	3,385	3,972	75	120	123	121	204		
26	1,037												
27	1,145	1,227											
28	2,640	886	1,135	1,073								26	53
29	691	2,531	1,013	978	1,106	1,064	76	31	98	63	61	30	27
30	3,902	613	2,583	2,654	892	930	77	23	27	24	20	42	46
		3,192	649	517	2,564	2,608	78	23	134	69	49	11	17
			3,549	4,011	473	493	79	8	17	9	24	94	136
					3,387	3,682	80	80	76	77	151		
31	571												
32	1,755	509											
33	848	1,810	532	453								11	8
34	700	620	1,796	1,707	395	405	81	10	15	14	8	37	27
35	3,622	618	736	537	1,565	1,614	82	16	33	18	16	4	7
		3,265	661	676	622	539	83	5	10	7	6	8	91
			3,441	3,461	626	635	84	8	6	9	8	34	39
36	727				2,792	3,159	85	20	17	17	42		
37	687	951											
38	1,703	604	837	718								12	10
39	469	1,585	633	658	892	822	86	5	14	8	7	10	8
40	3,308	456	1,645	1,383	535	564	87	2	6	3	9	6	9
		3,018	463	375	1,516	1,392	88	1	2	1	12	3	3
			3,164	3,398	380	378	89	4	3	4	4	10	22
					2,636	3,029	90	8	7	8	18		
41	357												
42	1,082	277											
43	508	796	320	318							1	1	1
44	384	352	934	978	209	263	91	...	...	...	...	1	...
45	2,461	207	429	375	834	901	92	1	3	2	...	1	2
		2,283	341	324	332	337	93	...	...	...	1		2
			2,375	2,241	304	322	94	1	...	1	3	...	
					1,951	2,103	95	1	...				4
46	453										5	...	...
47	425	409											
48	957	314	430	340								...	4
49	337	938	371	344	379	361	96	...	...	2	...	5	
50	2,135	301	949	939	341	343	97	4	1	1	2	...	2
		1,797	318	280	984	961	98	...	1	...	...	4	
			1,973	2,320	239	256	99	...	...	...	3		
					1,876	2,189	100 & over	1	5	2			

SUBSIDIARY TABLE I B.—*Distribution of Population by sex and annual age-period.*

AGE.	Male.	Female.	AGE.	Male.	Female.
1	2	3	1	2	3
0	42,659	47,202	61	2,549	2,109
1	37,713	39,749	62	4,743	4,554
2	51,374	53,194	63	2,336	1,620
3	52,165	53,510	64	2,202	1,633
4	43,959	44,285	65	10,463	11,164
5	54,653	57,137			
				1,566	1,016
6	43,079	39,050	66	1,748	1,359
7	49,675	52,039	67	2,587	2,734
8	53,632	49,338	68	978	617
9	29,476	31,184	69	7,362	10,200
10	59,123	56,174	70		
				743	628
11	18,637	21,189	71	1,378	1,497
12	74,135	60,528	72	642	590
13	23,076	22,792	73	586	469
14	41,534	40,190	74	3,237	4,095
15	34,928	33,968	75		
				627	465
16	43,271	39,799	76	357	319
17	21,192	24,311	77	734	827
18	47,381	54,523	78	336	219
19	13,213	14,479	79	1,607	2,752
20	50,538	61,633	80		
				574	188
21	13,621	13,269	81	315	320
22	41,127	43,039	82	182	108
23	16,023	15,641	83	171	178
24	23,407	23,495	84	729	778
25	59,807	71,829	85		
				183	146
26	23,426	16,365	86	101	108
27	16,623	16,040	87	124	200
28	44,445	45,476	88	40	50
29	9,580	7,643	89	149	39
30	62,505	50,805	90		
				15	22
31	7,818	47,200	91	16	13
32	30,135	7,759	92	9	14
33	10,949	6,768	93	10	12
34	11,570	6,930	94	32	52
35	66,469	58,961	95		
				13	18
36	13,494	10,102	96	13	10
37	11,072	8,761	97	11	26
38	29,127	23,056	98	5	8
39	6,936	4,829	99	11	13
40	58,331	56,825	100		
				1	...
41	5,526	3,938	101	...	2
42	17,926	14,994	102	1	1
43	6,623	4,782	103	...	1
44	5,931	4,063	104	2	1
45	45,614	39,842	105		
				...	...
46	6,612	4,545	106	...	...
47	6,430	4,693	107	...	1
48	16,844	13,982	108	1	...
49	4,876	3,528	109	1	2
50	37,015	40,720	110		
				...	...
51	3,915	3,920	111	...	...
52	9,474	3,940	112	...	...
53	3,912	3,657	113	...	...
54	4,378	4,588	114	1	...
55	23,033	21,629	115	...	...
				...	...
56	4,897	3,446	116	...	...
57	4,181	4,278	117	...	1
58	7,932	6,185	118	1	...
59	2,585	1,952	119		
60	22,036	26,615	Mean age.	24.2	23·7

SUBSIDIARY TABLE II.—*Age distribution of 10,000 of each sex in the State and in each Natural Division.*

AGE.	1911.		1901.		1891.		1881.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
State.								
Total.	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0— 1	246	278	289	277	151	185	135	154
1— 2	218	234	218	239	229	261	210	226
2— 3	207	313	251	277	264	292	248	251
3— 4	301	315	289	314	303	333	265	281
4— 5	254	261	261	276	242	258	273	284
Total 0— 5	*1,316*	*1,401*	*1,258*	*1,383*	*1,189*	*1,332*	*1,136*	*1,196*
5—10	1,332	1,348	1,300	1,324	1,231	1,246	1,484	1,540
10—15	1,251	1,183	1,227	1,140	1,162	1,083	1,310	1,330
15—20	924	984	909	958	927	1,000	1,030	1,035
20—25	886	926	841	940	832	930	791	818
25—30	889	927	929	980	917	965	798	803
30—35	710	704	761	747	776	758	733	697
35—40	734	623	763	633	775	645	659	613
40—45	545	498	578	507	619	543	546	498
45—50	464	392	463	386	457	379	457	423
50—55	339	335	368	351	396	374	355	328
55—60	246	221	225	203	251	235	275	256
60—65	196	215	398	448	468	504	426	433
65—70	100	99						
70 and over	118	144						
	414	458						
Mean age,	*24·4*	*23·9*	*24·5*	*23·9*	*25·4*	*24·6*	*24·3*	*23·6*
Natural Divisions.								
Western Natural Division.								
Total.	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***		
0— 5	1,327	1,385	1,252	1,352	1,177	1,314		
5—10	1,331	1,385	1,295	1,313	1,222	1,220		
10—15	1,237	1,165	1,220	1,132	1,139	1,036		
15—20	920	992	913	969	929	1,016		
20—40	3,158	3,213	3,278	3,330	3,325	3,339		
40—60	1,608	1,451	1,651	1,464	1,741	1,538		
60 and over	419	459	396	450	467	537		
Mean age	*24·4*	*24·0*	*24·6*	*24·0*	*25·5*	*24·7*		
Eastern Natural Division.								
Total.	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***		
0— 5	1,301	1,424	1,267	1,423	1,206	1,356		
5—10	1,332	1,366	1,305	1,339	1,244	1,283		
10—15	1,268	1,209	1,235	1,152	1,193	1,120		
15—20	930	973	904	945	928	978		
20—40	3,186	3,133	3,275	3,272	3,265	3,243		
40—60	1,576	1,439	1,613	1,424	1,699	1,520		
60 and over	407	456	401	445	470	500		
Mean age	*24·3*	*23·7*	*24·4*	*23·6*	*25·2*	*24·4*		

SUBSIDIARY TABLE III.—*Age Distribution of 10,000 of each sex in each main religion.*

AGE.	1911.		1901.		1891.	
	Male	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7
1. Hindu.						
Total.	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0— 5	1,296	1,357	1,235	1,330	1,163	1,283
5—10	1,294	1,290	1,258	1,267	1,196	1,207
10—15	1,223	1,143	1,194	1,101	1,133	1,057
15—20	914	984	905	954	925	1,005
20—40	3,203	3,223	3,324	3,354	3,315	3,349
40—60	1,644	1,510	1,676	1,514	1,757	1,569
60 and over	426	493	403	480	481	530
Mean age	*24·7*	*24·5*	*24·9*	*24·4*	*25·7*	*25·0*
2. Christian.						
Total.	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0— 5	1,354	1,492	1,317	1,516	1,256	1,452
5—10	1,407	1,470	1,399	1,466	1,331	1,380
10—15	1,310	1,275	1,310	1,239	1,260	1,198
15—20	951	988	926	965	932	982
20—40	3,107	3,057	3,153	3,132	3,162	3,134
40—60	1,483	1,327	1,523	1,304	1,626	1,425
60 and over	338	391	372	377	433	429
Mean age	*23·6*	*22·7*	*23·7*	*22·4*	*24·5*	*23·4*

SUBSIDIARY TABLE IV.—*Age distribution of 1,000 of each sex in certain castes.*

CASTE.	MALES. NUMBER PER MILLE AGED.					FEMALES. NUMBER PER MILLE AGED.				
	0—5.	5—10.	10—15.	15—40.	40and over.	0—5.	5—10.	10—15	15—40.	40 and over.
1	2	3	4	5	6	7	8	9	10	11
1. Ampattan ...	144	215	84	345	212	129	154	73	446	198
2. Brahman. (Malayala).	74	136	92	432	266	102	145	63	400	290
3. Brahman. (Others) ...	147	180	50	426	197	160	172	45	368	255
4. Chakkāla ...	130	180	42	439	259	118	117	32	510	223
5. Channān ...	149	210	59	378	204	154	195	52	428	171
6. Chetti ...	119	201	77	374	229	120	185	78	382	235
7. Izhavan ...	122	202	79	411	186	125	192	74	426	183
8. Kammālan ...	129	207	36	403	225	135	209	51	405	200
9. Konkani ...	103	137	50	495	216	73	120	51	414	342
10. Kuravan ...	165	175	50	333	247	143	163	75	403	211
11. Marān ...	144	205	78	352	221	147	156	79	447	171
12. Nayar ...	128	172	78	414	208	143	160	71	407	219
13. Parayan ...	113	152	76	428	231	130	148	74	460	188
14. Pulayan ...	138	165	50	446	201	138	168	55	478	161
15. Tantan ...	111	183	73	500	133	116	211	48	422	203
16. Vellāla ...	126	149	60	433	232	127	174	56	382	261

SUBSIDIARY TABLE V.—*Proportion of children under 10 and of persons aged 60 and over to those aged 15—40; also of married females aged 15—40 per 100 females.*

DIVISIONS.	PROPORTION OF CHILDREN BOTH SEXES PER 100.					
	Persons aged 15—40.			Married females aged 15—40.		
	1911.	1901.	1891.	1911.	1901.	1891.
1	2	3	4	5	6	7
STATE ...	***65***	***62***	***59***	***171***	***162***	***153***
PADMANABHAPURAM.	65	66	60	172	174	157
TRIVANDRUM	68	60	55	188	166	149
QUILON	64	60	60	170	169	158
KOTTAYAM	65	63	59	163	157	148
Western Natural Division ...	***65***	***62***	***57***	***172***	***164***	***152***
Eastern Natural Division ...	***66***	***63***	***60***	***168***	***159***	***154***

DIVISIONS.	PROPORTION OF PERSONS AGED 60 AND OVER PER 100 AGED 15—40.						NUMBER OF MARRIED FEMALES AGED 15—40 PER 100 FEMALES OF ALL AGES.		
	1911.		1901.		1891.				
	Male.	Female.	Male.	Female.	Male.	Female.	1911.	1901.	1891.
1	8	9	10	11	12	13	14	15	16
STATE ...	***10***	***11***	***10***	***11***	***11***	***12***	***32***	***33***	***33***
PADMANABHAPURAM...	12	11	9	11	10	12	31	31	33
TRIVANDRUM... ...	10	11	10	10	11	11	30	31	32
QUILON	11	12	10	11	12	13	31	32	32
KOTTAYAM	9	11	9	10	10	11	34	35	35
Western Natural Division ...	***10***	***11***	***10***	***11***	***11***	***12***	***31***	***32***	***32***
Eastern Natural Division ...	***10***	***11***	***10***	***11***	***11***	***12***	***33***	***34***	***34***

SUBSIDIARY TABLE VI.—*Variation in population at certain age-periods.*

DIVISIONS.	PERIOD.	VARIATION PER CENT IN POPULATION (INCREASE + DECREASE −).					
		All ages.	0—10.	10—15.	15—40.	40—60.	60 and over.
1	2	3	4	5	6	7	8
STATE	***1891—1901***	***+ 15·4***	***+ 21·5***	***+ 21·4***	***+ 14·3***	***+ 9·3***	***+ 0·4***
	1901—1911	***+ 16·2***	***+ 19·1***	***+ 19·4***	***+ 13·6***	***+ 14·6***	***+ 19·8***
PADMANABHAPURAM	1891—1901	+ 10·2	+ 17·1	+ 22·3	+ 5·5	+ 8·4	− 4·7
	1901—1911	+ 11·8	+ 9·2	+ 10·7	+ 10·8	+ 12·9	+ 29·4
TRIVANDRUM ...	1891—1901	+ 20·9	+ 30·6	+ 28·1	+ 18·1	+ 13·3	+ 6·7
	1901—1911	+ 22·3	+ 32·7	+ 28·5	+ 17·7	+ 15·2	+ 22·6
QUILON	1891—1901	+ 12·2	+ 15·5	+ 16·6	+ 13·2	+ 6·2	− 1·4
	1901—1911	+ 15·2	+ 18·9	+ 20·2	+ 12·4	+ 13·6	+ 13·9
KOTTAYAM	1891—1901	+ 18·5	+ 26·2	+ 23·4	+ 17·3	+ 11·5	+ 1·8
	1901—1911	+ 15·9	+ 17·3	+ 17·9	+ 14·0	+ 16·1	+ 21·8
Western Natural Division	***1891—1901***	***+ 13·7***	***+ 20·6***	***+ 21·7***	***+ 12·3***	***+ 8·4***	***− 1·0***
	1901—1911	***+ 15·9***	***+ 20·6***	***+ 19·4***	***+ 14·2***	***+ 14·8***	***+ 21·4***
Eastern Natural Division	***1891—1901***	***+ 17·9***	***+ 22·9***	***+ 21·0***	***+ 17·1***	***+ 10·6***	***+ 2·2***
	1901—1911	***+ 16·5***	***+ 17·1***	***+ 19·5***	***+ 12·8***	***+ 14·3***	***+ 17·5***

SUBSIDIARY TABLE VII.—*Reported birth rate by sex and Natural Divisions.*

YEAR.	NUMBER OF BIRTHS PER 1,000 OF TOTAL POPULATION (CENSUS OF 1901).					
	STATE.		WESTERN NATURAL DIVISION.		EASTERN NATURAL DIVISION.	
	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7
1900—'01	**11**	**10**	11	10	11	11
1901—'02	**9**	**9**	9	9	9	9
1902—'03	**9**	**9**	9	9	9	9
1903—'04	**9**	**9**	10	9	9	9
1904—'05	**10**	**10**	10	9	9	10
1905—'06	**7**	**7**	8	8	6	6
1906—'07	**7**	**7**	7	7	6	6
1907—'08	**9**	**9**	9	9	8	9
1908—'09	**10**	**10**	10	9	10	10
1909—'10	**10**	**9**	10		9	9

SUBSIDIARY TABLE IA.—*Age distribution of 100,000 of each sex by annual periods.*

AGE.	MALE.			FEMALE.			AGE.	MALE.			FEMALE.		
	Hindu.	Christian.	Both religions.	Hindu	Christian.	Both religions.		Hindu	Christian.	Both religions.	Hindu.	Christian.	Both religions.
1	2	3	4	5	6	7	1	2	3	4	5	6	7
0	2,577	2,554	2,568	2,768	2,783	2,774	51	238	233	236	218	198	216
1	2,431	2,618	2,526	2,386	2,937	2,653	52	553	522	535	526	565	547
2	3,007	3,134	3,075	3,086	3,297	3,187	53	234	225	223	212	217	223
3	3,103	2,986	3,054	2,914	3,183	3,029	54	303	274	293	312	249	284
4	2,543	2,410	2,478	2,350	2,627	2,426	55	1,134	1,154	1,147	1,114	1,107	1,109
5	3,326	3,330	3,328	3,436	3,717	3,529							
6	2,289												
7	2,984	2,498											
8	2,809	3,302	2,895	2,111	2,533	2,310	56	267	306	279	291	253	271
9	1,773	3,073	3,146	2,948	3,245	3,043	57	328	279	307	233	225	231
10	3,169	2,245	2,944	2,423	2,902	2,659	58	467	419	441	516	446	464
		3,481	2,013	1,912	2,171	2,037	59	172	213	193	171	120	141
11	1,077		3,326	2,827	3,444	3,124	60	1,094	1,036	1,063	1,463	1,377	1,444
12	3,933	1,467											
13	1,293	3,980	1,278	1,405								118	143
14	2,213	1,566	3,952	3,096	1,648	1,533	61	155	152	154	192	265	276
15	2,187	2,579	1,426	1,304	3,289	3,193	62	334	258	298	283	124	133
		1,957	2,388	2,262	1,555	1,443	63	134	150	141	138	129	140
16	2,033		2,039	1,974	2,364	2,318	64	138	174	158	216	589	509
17	1,306	2,477			2,116	2,084	65	485	518	503	476		
18	2,365	1,536	2,259	2,005								93	102
19	956	2,760	1,419	1,512	2,332	2,209	66	111	82	95	108	76	108
20	2,778	1,035	2,664	3,044	1,586	1,531	67	95	122	106	135	179	148
		2,843	989	1,001	3,206	3,147	68	139	100	121	171	50	48
21	916		2,809	3,418	1,058	1,103	69	50	64	58	49	427	507
22	2,401	811			3,285	3,309	70	348	250	297	553		
23	934	2,531	867									25	43
24	1,447	946	2,464	852								72	81
25	3,693	939	1,451	2,724	844	851	71	67	57	61	51	40	44
		3,394	1,452	1,093	2,585	2,712	72	76	65	69	87	29	35	193
26	1,037		3,541	1,572	1,149	1,125	73	36	39	38	46	148		
27	1,145	1,227		4,264	1,454	1,519	74	35	93	68	37			
28	2,610	886	1,135		3,385	3,972	75	120	123	121	204			
29	691	2,531	1,013	1,073								26	53	
30	3,902	613	2,583	978	1,106	1,064	76	31	98	63	61	30	27	
		3,192	649	2,654	892	930	77	23	27	24	20	42	46	
			3,549	517	2,564	2,608	78	23	134	69	49	11	17	
31				4,011	473	493	79	8	17	9	24	94	136	
32	571				3,387	3,682	80	80	76	77	151			
33	1,745	509											8	
34	848	1,810	532	453							8	11	27	
35	700	620	1,796	1,707	395	405	81	10	15	14	16	37	7	
	3,622	618	736	537	1,565	1,614	82	16	33	18	6	4	91	
		3,265	661	676	622	539	83	5	10	7	8	8	39	
36			3,441		626	635	84	8	6	9	42	34		
37	727			3,461	2,792	3,159	85	20	17	17				
38	657	951											10	
39	1,703	604	837	718							7	12	8	
40	469	1,585	633	658	892	822	86	5	14	8	9	10	9	
	3,308	456	1,645	1,383	535	564	87	2	6	3	12	6	3	
		3,018	463	375	1,516	1,302	88	1	2	1	4	3	22	
			3,164	3,398	380	378	89	4	3	4	4	10		
41	357				2,636	3,029	90	8	7	8	18			
42	1,082	277	320	313									1	
43	508	796	934	978	209	263	91	...	...	...	...	1	1	
44	384	352	429	375	834	901	92	1	3	2	...	1	...	
45	2,461	297	341	324	332	337	93	...	...	...	1	1	2	
		2,283	2,375	2,211	304	323	94	1	...	1	3	...	2	
46	453				1,951	2,103	95	1	...				4	
47	425	409	430	340								5	...	
48	957	314	371	344	379	361	96	...	...	1	2	...	5	4
49	337	938	949	939	341	343	97	4	1	1	2	...	...	2
50	2,135	301	318	280	984	961	98	...	...	...	3	4	...	
		1,797	1,973	2,320	239	256	99	...	5	2				
					1,876	2,189	100 & over	1						

SUBSIDIARY TABLE I B.—*Distribution of Population by sex and annual age-period.*

AGE.	Male.	Female.	AGE.	Male.	Female.
1	2	3	1	2	3
0	42,659	47,202	61	2,549	2,109
1	37,713	39,749	62	4,743	4,554
2	51,374	53,194	63	2,326	1,620
3	52,165	53,510	64	2,202	1,633
4	43,959	44,285	65	10,463	11,164
5	54,653	57,137			
6	49,079	52,039	66	1,566	1,016
7	49,675	49,338	67	1,748	1,359
8	53,632	51,184	68	2,537	2,734
9	29,476	56,174	69	978	617
10	59,123		70	7,362	10,200
11	18,627	21,189	71	743	628
12	74,135	60,528	72	1,378	1,497
13	23,076	22,792	73	642	590
14	41,534	40,190	74	586	469
15	34,928	33,963	75	3,237	4,095
16	43,271	39,799	76	627	465
17	21,192	24,211	77	357	319
18	47,381	54,523	78	734	827
19	13,213	14,479	79	336	219
20	50,538	61,633	80	1,807	2,752
21	13,621	13,269	81	574	188
22	41,127	43,039	82	315	330
23	16,023	15,641	83	132	108
24	23,407	23,495	84	171	178
25	59,807	71,829	85	729	778
26	23,426	16,365	86	183	146
27	16,623	16,040	87	101	108
28	44,445	45,476	88	124	200
29	9,580	7,643	89	40	50
30	62,506	50,805	90	149	39
31	7,818	7,200	91	15	22
32	30,135	7,759	92	16	13
33	10,949	6,768	93	9	14
34	11,570	6,930	94	10	12
35	66,469	58,961	95	32	52
36	13,494	10,102	96	13	18
37	11,072	8,761	97	13	10
38	29,127	23,056	98	11	26
39	6,996	4,829	99	5	8
40	58,391	56,825	100	11	13
41	5,526	3,938	101	1	...
42	17,926	14,994	102	...	2
43	6,623	4,782	103	1	1
44	5,931	4,063	104	...	1
45	45,614	39,342	105	2	1
46	6,612	4,545	106	...	...
47	6,430	4,693	107	...	...
48	16,844	13,982	108	1	1
49	4,876	3,528	109	5	...
50	37,015	40,720	110	1	2
51	3,915	3,920	111	...	...
52	9,474	3,940	112	...	...
53	3,912	3,657	113	...	...
54	4,378	4,588	114	1	...
55	23,033	21,629	115	...	...
56	4,897	3,446	116	...	...
57	4,181	4,278	117	...	1
58	7,932	6,185	118	...	...
59	2,583	1,952	119	1	...
60	22,036	26,615	Mean age.	24.2	23·7

SUBSIDIARY TABLE II.—*Age distribution of 10,000 of each sex in the State and in each Natural Division.*

AGE.	1911.		1901.		1891.		1881.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
State.								
Total.	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0— 1	246	278	239	277	151	185	135	154
1— 2	218	234	218	239	229	261	210	226
2— 3	207	313	251	277	264	292	248	251
3— 4	301	315	289	314	308	333	265	281
4— 5	254	261	261	276	242	258	273	284
Total 0— 5	*1,316*	*1,401*	*1,259*	*1,383*	*1,189*	*1,332*	*1,136*	*1,196*
5—10	1,332	1,348	1,300	1,324	1,231	1,246	1,484	1,540
10—15	1,251	1,183	1,227	1,140	1,162	1,083	1,310	1,330
15—20	924	984	909	958	927	1,000	1,030	1,035
20—25	886	926	821	940	832	930	791	818
30—35	889	927	929	980	917	965	798	803
35—40	710	704	761	747	776	758	733	697
40—45	734	623	763	633	775	645	659	613
45—50	545	498	578	507	619	543	546	498
50—55	464	392	463	386	457	379	457	423
55—60	339	335	368	351	336	374	355	328
60—65	246	221	225	203	251	235	275	256
65—70	196	215						
70 and over	414 { 100	458 { 99	{ 398	{ 448	{ 468	{ 504	{ 426	{ 433
	118	144						
Mean age.	*24·4*	*23·9*	*24·5*	*23·9*	*25·4*	*24·6*	*24·3*	*23·6*

Natural Divisions.

AGE.	1911.		1901.		1891.	
	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7
Western Natural Division.						
Total.	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0— 5	1,327	1,335	1,252	1,352	1,177	1,314
5—10	1,331	1,335	1,295	1,313	1,223	1,220
10—15	1,237	1,165	1,220	1,132	1,139	1,016
15—20	920	992	913	969	929	3,339
20—40	3,158	3,213	3,278	3,320	3,325	1,588
40—60	1,608	1,451	1,651	1,464	1,741	507
60 and over	419	459	396	450	467	
Mean age	*24·4*	*24·0*	*24·6*	*24·0*	*25·5*	*23·7*
Eastern Natural Division.						
Total.	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0— 5	1,301	1,424	1,267	1,423	1,206	1,356
5—10	1,332	1,366	1,305	1,339	1,244	1,283
10—15	1,268	1,209	1,235	1,152	1,193	1,120
15—20	930	973	904	945	923	978
20—40	3,186	3,133	3,275	3,272	3,265	3,243
40—60	1,576	1,439	1,613	1,424	1,699	1,520
60 and over	407	456	401	445	470	500
Mean age	*24·3*	*23·7*	*24·4*	*23·6*	*25·2*	*24·4*

SUBSIDIARY TABLE III.—*Age Distribution of 10,000 of each sex in each main religion.*

AGE.	1911.		1901.		1891.	
	Male	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7
1. Hindu.						
Total. ...	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0— 5 ...	1,296	1,357	1,235	1,330	1,163	1,283
5—10 ...	1,294	1,290	1,258	1,267	1,196	1,207
10—15 ...	1,223	1,143	1,194	1,101	1,133	1,057
15—20 ...	914	984	905	954	925	1,005
20—40 ...	3,203	3,223	3,324	3,354	3,315	3,349
40—60 ...	1,644	1,510	1,676	1,514	1,757	1,569
60 and over	426	493	403	480	481	590
Mean age	*24·7*	*24·5*	*24·9*	*24·4*	*25·7*	*25·0*
2. Christian.						
Total. ...	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***	***10,000***
0— 5 ...	1,354	1,492	1,317	1,516	1,256	1,452
5—10 ...	1,407	1,470	1,399	1,466	1,331	1,380
10—15 ...	1,310	1,275	1,310	1,239	1,260	1,198
15—20 ...	951	988	926	963	932	982
20—40 ...	3,107	3,057	3,153	3,132	3,162	3,134
40—60 ...	1,483	1,327	1,523	1,304	1,626	1,425
60 and over ...	388	391	372	377	433	429
Mean age ...	*23·6*	*23·7*	*23·7*	*22·4*	*24·5*	*23·4*

SUBSIDIARY TABLE IV.—*Age distribution of 1,000 of each sex in certain castes.*

CASTE.	MALES. NUMBER PER MILLE AGED.					FEMALES. NUMBER PER MILLE AGED.				
	0—5.	5—10.	10—15.	15—40.	40and over.	0—5.	5—10.	10—15	15—40.	40 and over.
1	2	3	4	5	6	7	8	9	10	11
1. Ampattan ...	144	215	84	345	212	129	154	73	446	198
2. Brahman.(Malayala).	74	136	92	432	266	102	145	63	400	290
3. Brahman. (Others) ...	147	180	50	426	197	160	172	45	368	255
4. Chakkāla ...	130	130	42	439	259	118	117	32	510	223
5. Channān ...	149	210	59	378	204	154	195	52	428	171
6. Chetti ...	119	201	77	374	229	120	185	78	382	235
7. Izhavan ...	122	202	79	411	186	125	192	74	426	183
8. Kammālan ...	129	207	36	403	225	135	209	51	405	200
9. Konkani ...	102	137	50	495	216	73	120	51	414	342
10. Kuravan ...	165	175	50	333	247	143	163	75	403	211
11. Mārān ...	144	205	78	352	221	147	156	79	447	171
12. Nāyar ...	128	172	78	414	208	143	160	71	407	219
13. Parayan ...	113	152	76	428	231	130	148	74	460	188
14. Pulayan ...	133	165	50	446	201	138	165	55	473	161
15. Tantan ...	111	183	73	500	133	116	211	48	422	203
16. Vellāla ...	126	149	60	433	232	127	174	56	382	261

SUBSIDIARY TABLE V.—*Proportion of children under 10 and of persons aged 60 and over to those aged 15—40; also of married females aged 15—40 per 100 females.*

DIVISIONS.	PROPORTION OF CHILDREN BOTH SEXES PER 100.					
	Persons aged 15—40.			Married females aged 15—40.		
	1911.	1901.	1891.	1911.	1901.	1891.
1	2	3	4	5	6	7
STATE ...	***65***	***62***	***59***	***171***	***162***	***153***
PADMANABHAPURAM.	65	66	60	172	174	157
TRIVANDRUM	68	60	55	188	166	149
QUILON	64	60	60	170	169	158
KOTTAYAM	65	63	59	163	157	148
Western Natural Division ...	***65***	***62***	***57***	***172***	***164***	***152***
Eastern Natural Division ...	***66***	***63***	***60***	***168***	***159***	***154***

DIVISIONS.	PROPORTION OF PERSONS AGED 60 AND OVER PER 100 AGED 15—40.						NUMBER OF MARRIED FEMALES AGED 15—40 PER 100 FEMALES OF ALL AGES.		
	1911.		1901.		1891.				
	Male.	Female.	Male.	Female.	Male.	Female.	1911.	1901.	1891.
1	8	9	10	11	12	13	14	15	16
STATE ...	***10***	***11***	***10***	***11***	***11***	***12***	***32***	***33***	***33***
PADMANABHAPURAM...	12	11	9	11	10	12	31	31	33
TRIVANDRUM... ...	10	11	10	10	11	11	30	31	32
QUILON	11	12	10	11	12	13	31	32	32
KOTTAYAM	9	11	9	10	10	11	34	35	35
Western Natural Division ...	***10***	***11***	***10***	***11***	***11***	***12***	***31***	***32***	***32***
Eastern Natural Division ...	***10***	***11***	***10***	***11***	***11***	***12***	***33***	***34***	***34***

SUBSIDIARY TABLE VI.—*Variation in population at certain age-periods.*

DIVISIONS.	PERIOD.	VARIATION PER CENT IN POPULATION (INCREASE + DECREASE −).					
		All ages.	0—10.	10—15.	15—40.	40—60.	60 and over.
1	2	3	4	5	6	7	8
STATE	***1891—1901***	***+ 15·4***	***+ 21·5***	***+ 21·4***	***+ 14·3***	***+ 9·3***	***+ 0·4***
	1901—1911	***+ 16·2***	***+ 19·1***	***+ 19·4***	***+ 13·6***	***+ 14·6***	***+ 19·8***
PADMANABHAPURAM	1891—1901	+ 10·2	+ 17·1	+ 22·3	+ 5·5	+ 8·4	− 4·7
	1901—1911	+ 11·8	+ 9·2	+ 10·7	+ 10·8	+ 12·9	+ 29·4
TRIVANDRUM ...	1891—1901	+ 20·9	+ 30·6	+ 28·1	+ 18·1	+ 13·3	+ 6·7
	1901—1911	+ 22·3	+ 32·7	+ 28·5	+ 17·7	+ 15·2	+ 22·6
QUILON	1891—1901	+ 12·2	+ 15·5	+ 16·6	+ 13·2	+ 6·2	− 1·4
	1901—1911	+ 15·2	+ 18·9	+ 20·2	+ 12·4	+ 13·6	+ 13·9
KOTTAYAM	1891—1901	+ 18·5	+ 26·2	+ 23·4	+ 17·3	+ 11·5	+ 1·8
	1901—1911	+ 15·9	+ 17·3	+ 17·9	+ 14·0	+ 16·1	+ 21·8
Western Natural Division	***1891—1901***	***+ 13·7***	***+ 20·6***	***+ 21·7***	***+ 12·3***	***+ 8·4***	***− 1·0***
	1901—1911	***+ 15·9***	***+ 20·6***	***+ 19·4***	***+ 14·2***	***+ 14·8***	***+ 21·4***
Eastern Natural Division	***1891—1901***	***+ 17·9***	***+ 22·9***	***+ 21·0***	***+ 17·1***	***+ 19·6***	***+ 2·2***
	1901—1911	***+ 16·5***	***+ 17·1***	***+ 19·5***	***+ 12·8***	***+ 14·3***	***+ 17·5***

SUBSIDIARY TABLE VII.—*Reported birth rate by sex and Natural Divisions.*

YEAR.	NUMBER OF BIRTHS PER 1,000 OF TOTAL POPULATION (CENSUS OF 1901).					
	STATE.		WESTERN NATURAL DIVISION.		EASTERN NATURAL DIVISION.	
	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7
1900—'01	**11**	**10**	11	10	11	11
1901—'02	**9**	**9**	9	9	9	9
1902—'03	**9**	**9**	9	9	9	9
1903—'04	**9**	**9**	10	9	9	9
1904—'05	**10**	**10**	10	9	9	10
1905—'06	**7**	**7**	8	8	6	6
1906—'07	**7**	**7**	7	7	6	6
1907—'08	**9**	**9**	9	9	8	9
1908—'09	**10**	**10**	10	9	10	10
1909—'10	**10**	**9**	10		9	9

SUBSIDIARY TABLE. VIII.—*Reported death rate by sex and Natural Divisions.*

YEAR.	NUMBER OF DEATHS PER 1,000 OF TOTAL POPULATION (CENSUS OF 1901).					
	STATE.		WESTERN NATURAL DIVISION.		EASTERN NATURAL DIVISION.	
	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7
1900—'01	10	8	11	9	9	7
1901—'02	9	7	10	8	8	7
1902—'03	9	7	9	7	8	7
1903—'04	8	6	8	6	8	7
1904—'05	8	6	8	6	8	7
1905—'06	6	5	6	5	6	5
1906—'07	8	7	9	7	8	6
1907—'08	9	8	9	8	9	8
1908—'09	7	6	7	6	7	6
1909—'10	9	7	9	8	8	7

CHAPTER V.

SEX.

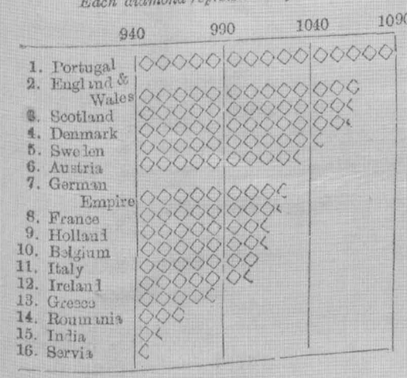
(TABLE VII.)

Preliminary remarks on sex proportions.

71. The numerical proportion between the sexes varies in different countries and among different peoples. In some, there are more men than women, in others more women than men. In the United States of America, women are fewer than males, numbering 943 per 1,000 of the latter. So also in Canada, where the ratio is 952 to 1,000. Among the aboriginal races and tribes, however, females are said to be in a majority, and in some cases thrice as numerous as the males. Among the peoples of Africa, and in some cases thrice as numerous as the males. Among the peoples of Africa, the cases in which the men preponderate appear few and far between; but in Egypt there are found only 992 women to 1,000 of the other sex. In Australia the men generally out-number the women. The reverse appears to be the case in the west of Asia, such as Syria, Armenia, and the three Arabias. Women exceed the men among the Chinese, while in Japan they count up only to 980 to every one thousand of the other sex.

Diagram showing the number of females to 1,000 males. *

Each diamond represents 10 females.



The marginal diagram shows that in Europe, the south-eastern parts excepted, the females out-number the males, the excess ranging from 4 in Ireland to 90 in Portugal, for every one thousand males. This predominance, it may be noted, coexists with the fact that more males than females are *born*. Having to lead lives of greater roughness than females, males die off in increasing numbers so that, about the age of 15, females outstrip them. Migration, to some extent, and exposure in various occupations to risks from which females are comparatively free, operate in the same direction in respect of males at the higher ages; and the relative proportion which the women show earlier in life continues to grow.

In India too, the number of males at birth is greater than that of females; but unlike in Europe, the males maintain the excess in the actual population. In 1901, the proportion in all India was 963 females to 1,000 males. At this Census, there is even a greater excess of males, the ratio of the fair sex having fallen to 953. The difference, however, even if taken as real, is not considered sufficient to

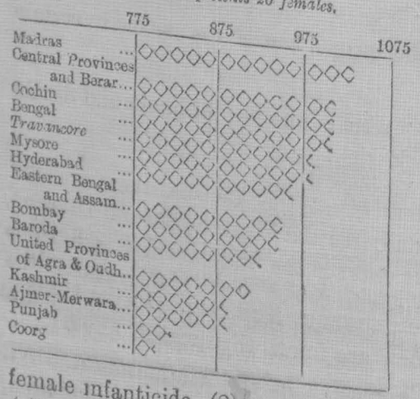
* The Census years to which the proportions relate are as below:—Countries 2, 3, 4, 12 & 15—1911; 5 & 7—1910; 9—1909; 13—1907; 8 & 11—1901; 1, 6, 10 & 16—1900; 14—1899

account for the relatively high ratio of males as compared with females, in the enumerated population.

If the figures for the different Provinces and States within India are examined, considerable local variations are noticed. The marginal diagram illustrates these variations as per the 1911 Census. In only four out of the fifteen units shown therein does the ratio of females exceed one thousand, as against a corresponding number of males. But even here, the Province which stands first, namely, Madras, occupies among the European countries only the seventh place, next above the German Empire.

Diagram showing the number of females to 1,000 males in certain Indian Provinces and States.

Each diamond represents 20 females.



Several reasons are suggested to explain why India should exhibit a phenomenon the reverse of that in Europe, and that, in spite of a correspondence more or less at life's start. They are chiefly—(1) female infanticide, (2) neglect of female infant life, (3) premature child-bearing, (4) unskilful midwifery, (5) bad feeding of women at puberty and confinement from air and light during the menstrual period and in the puerperal state, (6) the hard life of widowhood, (7) the exhausting labour which women of the working classes have often to perform, and (8) adverse conditions generally of climate, nourishment, accommodation, &c. These result, it is stated, in a relatively high mortality among females. The supplemental theory of female omissions is also put forward. This theory rests on the *a priori* probability of such omissions in view of the jealous reserve of certain communities regarding their womankind, on the seen rise in the proportion of females at each successive enumeration, on the marked lowness of the proportion at the very ages when omissions may, on the grounds anticipated, be looked for, and lastly on the assumption that carefully collected vital statistics of modern European countries must more faithfully represent the normal than figures recorded elsewhere.

But it has to be remarked that the proportions in European countries are disturbed by the large movements of the different peoples to and fro, and that but for this migration several of them would return different sex-ratios. However, on the basis of what is found actually existing in Europe, the Indian figures are examined and local conditions and artificial causes appraised, which, while they may produce in some places a heavy mortality among females, probably stand in the way of the entire female population being brought to book in the case of others.

These preliminary observations summarise the aspects presented by the statistics in Europe and India; and some space has been devoted to them, as they help in understanding the general bearing and importance of the subject-matter of the Chapter and the points from which it admits of being viewed.

Reference to statistics.

72. Though all the Impreial Tables give the population by sex, the one most utilised for this Chapter is Table VII, where the sexes are shown in conjunction with age and civil condition. The following Subsidiary Tables illustrate the features relative to the subject.

Subsidiary Table I.—Giving the proportion of the sexes in each Division at the last four Censuses.

Subsidiary Table II.—Showing the number of females per 1,000 males at different age-periods, by religions.

Subsidiary Table III.—Showing the number of females per 1,000 males at different age-periods, by Natural Divisions.

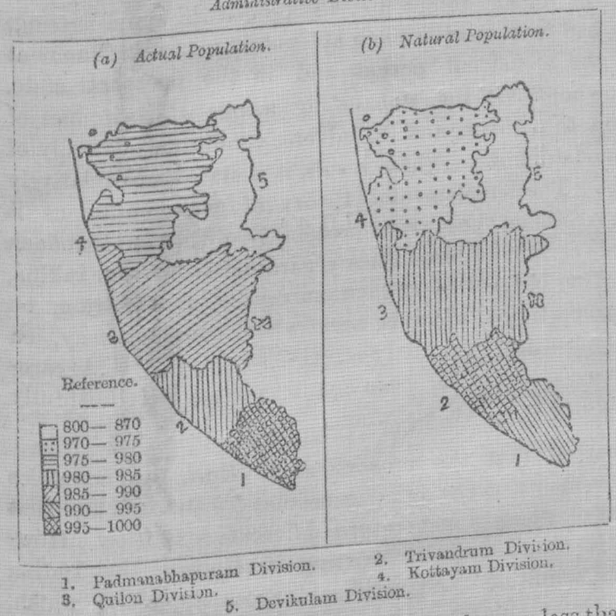
Subsidiary Table IV.—Showing the proportion of the sexes in certain selected castes.

Subsidiary Table V.—Giving the actual number of births and deaths during the last 15 years from 1895–'96.

Proportion of the sexes in Travancore.

73 In the total population as enumerated at the Census, there are 981 females to every 1,000 males. In the Western Natural Division, the proportion of females exceeds the State average by 6, while in the Eastern Division it is in defect by 10. If the ratios in the five Administrative Divisions are examined, it is found that in all of them females are in a minority, but least so in the southernmost Division, Padmanabhapuram, where the two tend to get into par. The proportion decreases towards the north, there being a sudden drop in the adjoining Division of Trivandrum(984). The small rise to 987 in Quilon is accompanied by a fall to 977 in its northern neighbour, Kottayam. The deficiency of women is greatest in the Devikulam Division where there are only 805 females for every 1,000 males.

Maps showing the proportion of the Sexes in the Administrative Divisions.



1. Padmanabhapuram Division. 2. Trivandrum Division.
3. Quilon Division. 4. Kottayam Division.
5. Devikulam Division.

In the natural population, *i.e.*, the population born within the State, enumerated at home or abroad, the ratio of females to 1,000 males is only one less than in the case of the actual population, which takes in the immigrants and excludes the emigrants. Among the arrivals, the proportion stands at 983 women per 1,000 of the other sex, while among the outgoers, it is 946 to a like number of males. The disturbance due to the migratory movements of people from and into Travancore may be taken as almost imperceptible. In the Western Natural Division, the natural population shows a lesser ratio of females than the actual, 984 against 987, while the reverse obtains in the other Division, 976 against 971. Among the Administrative Divisions, Trivandrum and Devikulam return higher proportions—996 and 860 respectively, as against 984 and 805; while, in the other three Divisions, it is less—Padmanabhapuram, 990 against 997 in the population actually censused, Quilon 981, as compared with 987 and Kottayam 974 against 977.

74. The figures for the main Provinces and States are embodied in the diagram on page 132 *supra*. It is seen therefrom that the proportion of females to 1,000 males is higher than in Travancore only in three Provinces and one State, the remaining ten coming below it. The lowest ratio is exhibited by the Province of Coorg where, for every thousand men, the other sex numbers 201 less, as against a deficiency of 19 in this country. Of the bigger States, Mysore alone has a ratio close to that of Travancore, 979 against 981. In all India, the proportion is less than in this State by 28; and if the population of the British Indian Provinces only is taken and compared, the difference between the two ratios would stand reduced from 28 to 25.

Comparison with other Provinces and States.

75. Since the Census of 1901, there has been no variation in the proportion of the sexes, and the ratio has continued at 981 females to 1,000 males. In the Natural Divisions, however, there has been a decrease in the Western from 991 females per 1,000 males to 987, and an increase in the Eastern from 967 to 971 of the former sex to a like number of the latter. In the Administrative Divisions, there has been a rise throughout, except in Padmanabhapuram.

Variation since previous Census.

The relation of the sexes, when considered and compared by age-periods, shows that, during the last decade, the number of females to every 1,000 males has—

fallen in the age-period		0—10;
gone up	,,	10—20;
diminished	,,	20—30;
increased	,,	30—60: and
decreased	,,	60 & over.

In the ages under 30, there were in 1901, 1,024 females per 1,000 males, as against 1,014 in 1911. But the ages 30 and over now shows an increase in the ratio of females to males, being 917 as compared with 903 at the preceding enumeration.

76. The disproportion between the sexes will now be examined on the lines indicated *supra*. The Vital Statistics returns for the State as a whole show that, as elsewhere, more males than females are ushered into existence. In the decade, 1900-'01 to 1909-'10, there have been born 30 more of males to a thousand of the other sex. If the figures for the 27 special localities placed under observation (*Vide* para 42 of Chapter II) are examined, the proportional excess of male births goes up to 116 or about four times that deduced from the general registration accounts. Nevertheless, on the analogy of what obtains in Europe, the difference between male and female births may not be considered sufficient to warrant the observed disproportion between the sexes, even with the added assumption of a heavy mortality among females. And in view of "the fashion to judge of the accuracy of an Indian Census by the nearness with which the female total approaches that of the males," the tendency is to suspect at the very outset the correctness of the sex record. The reliability of the statistics therefore will first be examined.

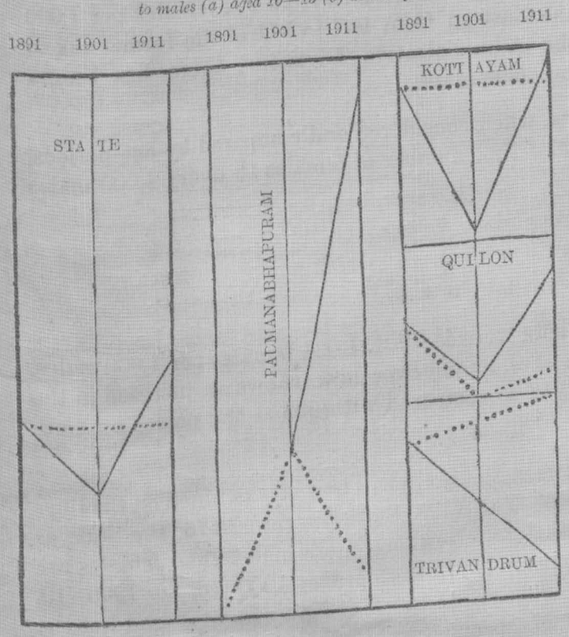
Disparity between the sex proportions examined.

Incompleteness of enumeration.—The unprecedented increase in the population as enumerated by a responsible official agency disposes of the presumption of perfunctory counting. Nor do the figures lend support to any such suspicion. In four out of the five component Divisions of the State, women have progressed at a higher rate than men, the excess in Devikulam being as much as 3 per cent.

Omission of girls:—Apart from the undoubted growth of females, defective enumeration may perhaps still be presumed from their low proportion at certain ages, especially at 10-15. Subsidiary Table II shows that, at this age-period, there are 928 females to every one thousand males; and the deficit contrasts noticeably with the excesses at the two preceding and the two succeeding quinquenniads. It may ordinarily be put down as due to a higher mortality among nubile females arising from special derangement and premature "child-bearing." But here among the majority of the population, early consummation does not obtain. From Census to Census, there has been a decrease in the female married proportion at the ages in question, while the ratio of total females to the total males at that period now stands higher than at the two preceding Censuses. Another explanation suggested for the deficiency of females at the period under reference is the inaccuracy in the age-returning of females. The marginal diagram compares the variations since the Census of 1891 in the ratio of females to males, (*a*) at the age-period 10-15, and (*b*) at all ages. The Administrative Divisions are also shown therein to illustrate the fluctuations in detail. To take only the State as a whole, the curve 'at all ages' shows little variation since 1891. But in regard to the period 10–15, the proportion which stood at 920 to 1,000 boys in 1891 fell to 912 ten years later. At this Census, it has risen to 928—a figure higher than at the two previous enumerations. It has also to be noted that the difference between this ratio and the one at the age-period on either side is less now than in 1901 and 1891. Again, females at the ages 10-15 and 15-20 have, during the last ten years, increased in number to the extent of 20·5 per cent. and 19·1 per cent. respectively—the incremental ratios being greater than those of any other age-period till 55. Further, the proportion of females in the period in question to the total of the sex in all ages is 12 per cent. and is higher than those of the two previous Censuses. The foregoing facts and figures lead to the conclusion that, with the increasing accuracy in the return of ages, a complete enumeration of girls at the period in question has been secured. The result is that the advance in their number has also contributed its share towards the increase observed in the total female population of the State.

Age-period.	No. of Females to 1,000 males.
0—5	1,044
5—10	993
10—15	928
15—20	1,044
20—25	1,086

Diagram showing the variation since 1891 in the proportion of females to males (a) aged 10—15 (b) at all ages.



PROPORTION AT 10-15 ——— AT ALL AGES .....

Concealment of females.—With regard to the theory of wilful suppression of females, the observations made in the 1901 Census Report need only be recalled here, with the added force of a decade of general change in men's feelings in such matters.*

Local conditions.—In these circumstances, the disproportion between the sexes has to be explained with reference to material and social conditions, which are taken to induce a relatively high mortality among females. It is not possible, however, in the present state of information, to measure the extent of applicability to Travancore of the several factors regarded as being in operation in India generally towards producing a similar result. And unless such measurements are made and the results co-ordinated with the sex proportions, the investigation cannot be said to serve its purpose. What is permissible, however, will be done, and that is, to indicate the broad directions. In regard to some of the factors, such as female infanticide, they have only to be mentioned and rejected. In the case of some others, such as neglect of female life, it may be pointed out that, in view of the position which women occupy in the domestic and social constitution of the majority of the population, the attention paid to them is, at the least, as much as males receive. As regards another factor, *viz*, hard life of widows, it may be remarked that immutable widowhood is itself confined to a small section of the population, and even here, it cannot be said that life is harder than in the case of the married or the single of the sex. Unskilful midwifery is urged as yet another factor against women. It has, however, been seen in Chapter II that a vast improvement has already taken place in the matter of providing the people with trained aid, and they are availing themselves of it to an increasing extent. Without dilating further on the subject, it may be observed that, so far as the question hinges on the care with which female life is reared and the treatment accorded to women, Travancore presents an aspect decidedly more favourable than many other parts of India.

Sex and Age.

77. Viewed in relation to age, the numerical proportions of the two sexes present the following features:—

Excess of females at the ages			0—5:
defect	,,	,,	5—15:
excess	,,	,,	15—30:
defect	,,	,,	30—60: and
excess	,,	,,	60 & over.

At the ages below 30, females out-number the males by 14 to a thousand while among those who are thirty years old and above, they are in defect to the extent of 83 per 1,000 males.

These features are reflected in detail in both the Natural Divisions, and the figures for the latter need not, therefore, be gone into. They will be found recorded in Subsidiary Table III.

* "Viewing the social condition of the population *en masse*, it may be said that reticence in regard to the female members of the family seldom obtains to such an extent as to lead to their omission from the Census schedules. Among the Marumakkathayees who form the majority of the population, women are regarded as of equal importance with men, if not more, and enjoy a conspicuous amount of personal freedom. Girls are at least as much valued and cared for as boys, not because they are sources of income, but, what is of greater moment to the family, because they are the channel by which the *Tarwad* property is conserved and transmitted. The *Purdah* system is unknown among the Hindus and the Christians, and if seclusion behind the curtain obtains at all, it is confined to a numerically insignificant portion of the population—the Nampuțiri Brahmans and the foreign Musalmans. The Census enquiries about women have not been regarded as an interference with domestic privacy and the baseless fears and suspicions that are once said to have hedged round a Census are now things of the past".—Travancore Census Report, 1901—Page 164.

Sex proportions in the different religions.

78. Of the three main religionists, the Hindus possess the highest ratio of females to males—993 to 1,000. The Christians come next with a proportion of 960, followed by the Musalmans with 945. When compared with the ratios at the 1901 Census, they are higher in the case of the Hindus and the Muhammadans, by 3 and 10 females respectively. Of the two Natural Divisions, the Western Division returns higher proportions in respect of every religion. Here, in regard to the Hindus, the sexes almost equal, there being 998 females to 1,000 males, while in the Eastern Division the ratio of females goes down to 984. The difference between the two Divisions comes out most marked in respect of the Muhammadans. With preponderating numbers in the sea-board regions, they are able to show 960 females to 1,000 males; while in the interior tracts, as many as 76 women are wanting to balance the other sex.

All the three religions show an excess of females at the ages below 30, the Hindus returning the highest ratio 1,020, followed by the Christians (1,002) and the Muhammadans (1,001). At the ages 30 and above, females are in a minority everywhere. However, the religionists stand in the same order, the Hindus first (943 females per 1,000 males), then the Christians (873), and lastly the Muhammadans (835). At the ages 60 and over, females out-number the males by 149 to every 1,000 among the Hindus, while among the Christians and the Muhammadans they are in defect by as many as 32 and 114 respectively. If the proportions at the ages below 5 are compared, it is seen that girls predominate in all the religions, most among the Christians (1,058). The Hindus follow with a proportion of 1,039 per 1,000 boys, the Muhammadans showing the smallest ratio of excess (1,036).

Sex and Caste.

79. It was observed in the Report on the Census of 1901 that, so far as Travancore was concerned, no relation appeared to have been established between castes and the proportion of the sexes. The assumption on which such a relation was to be sought for was based on the supposed tendency for the ratio of females to males "to vary inversely with the status of the caste, so that it is highest in the lowest castes, and lowest in the highest." But it was found from actual figures that "the phase of the marital institution to which the tendency above noted is traceable are not, with the bulk of the people, the invariable concomitants of social status, and that a high position in the scale of precedence does not connote the adoption of early marriage or the prohibition of widow-marriage, both of which are generally known to be important regulating principles in the ordering of society. *Teste*, the Nāyars, high in the scale, but among whom remarriage is far from uncommon. Among the Nampūtiri Brahmans, the highest caste in Malabār, marriage takes place after puberty, and women sometimes continue single throughout life,"

This position still continues. Sixteen representative castes have been selected and their sex proportions entered in Subsidiary Table IV. The Malayāla Brahman shows, no doubt, the lowest ratio of females, 768 to 1,000 males. But among the Nāyars, the proportion stands as 1,004 women to 1,000 men. At the end of the scale come the Parayan with a ratio of 1,008 females and the Pulayan with 985. Between these are found all manner of relations which it is difficult to reduce to a common intelligible tendency.

The same difficulty is experienced if the proportions at the different age-periods are taken up and examined; and it serves no useful purpose to pursue a subject in which the factors that have to be taken note of are so varied and the conclusions that may be come to so uncertain.

80. *European theories.*—The problem of the causation of sex has engaged attention in all ages. The theories put forward have been innumerable; but no satisfactory solution appears to have been come to.* The views of European inquirers are summarised by Geddes and Thomson in their book on 'the Evolution of Sex', and by Edward Westermarck in his 'History of Human Marriage'. The scientific views fall under two groups, one of which postulates a fundamental difference in the sexual cells themselves. No definite evidence, however, is stated to be forthcoming on this aspect of the subject. The second group of theories regards external conditions as determining the sex. Recognising the importance of such conditions, Geddes and Thomson have, by their researches, come to the conclusion that "the female is the outcome and expression of relatively preponderant anabolism, and the male of relatively predominant katabolism."† And they maintain that "future developments of the theory of sex can only differ in degree, not in kind, from that suggested, inasmuch as the present theory is, for the first time, an expression of the facts in terms which are agreed to be fundamental in biology, those of the anabolism and katabolism of protoplasm." However, the writer on the 'Determination of sex' in the latest edition of the Encyclopædia Britannica, remarks in reference to these scientists that "their view ranges many diverse facts in apparent harmony, but has to encounter many facts that apparently contradict it." And he adds that "in a later work, J. A. Thomson himself (1907) assigns less weight to his own theory, and quotes with approval T. H. Morgan's suggestion that the determination of sex may be brought about in different fashions in different cases." The question, therefore, as to how the sex is determined during the "nine months' ante-natal gloom" may still be regarded as an open question. To the further query, *when* in *intra-uterine* life the sex of an organism is absolutely decided, no general answer has yet been given.

Causation of Sex.

Hindu theories.—"Many of the modern theories regarding the causation of sex have been anticipated by ancient Hindu writers. The idea underlying many of these theories, ancient and modern, is that sex is determined by the preponderance of the male over the female principle, or the reverse at the time of conception."‡

The sixteen days commencing with the appearance of the menstrual flow constitute the season of gestation according to Manu. Of these, even days are said to favour the procreation of the stern sex, and odd days of the gentle. The fourth day or the day of the bath gives a weak offspring, shattered and ineffective. The force of conception on the seventh day is not sufficent to impress the offspring —which of course is a female—with the power of reproduction. It is a sterile child that is then born. The eighth and ninth days produce excellent male and female

* "Ever since Aristotle's days inquirers have sought to discover the causes which determine the sex of the offspring; but no conclusion commanding general assent has yet been arrived at." 'The History of Human Marriage' by Edward Westermarck—P 469.

"At the beginning of the last century, the theories of sex were estimated at as many as five hundred, and they have gone on increasing." The number of speculations as to the nature of sex has been well-nigh doubled since Drelincourt in the last century brought together two hundred and sixty-two 'groundless hypotheses,' and since Blumenbach quaintly remarked that nothing was more certain than that Drelincourt's own theory formed the two hundred and sixty-third. Subsequent investigators have of course, long ago added Blumenbach's 'Bildungstrieb' to the list." 'The Evolution of Sex' by Professors Patrick Geddes and J. Arthur Thomson, 1901—pp. 35 and 123.

† "Such conditions as deficient or abnormal food, high temperature, deficient light, moisture, and the like, are such as tend to induce a preponderance of waste over repair,—a *relatively katabolic* habit of body,—and these conditions tend to result in the production of *males*. Similarly, the opposed set of factors, such as abundant and rich nutrition, abundant light and moisture, favour constructive processes, i. e., make for a *relatively anabolic* habit, and these conditions tend to result in the production of *females*. With some element of uncertainty, we may also include the influence of the age and physiological prime of either sex, and of the period of fertilisation. *Ibid*—p. 55.

‡ Bengal Census Report—Page 239.

children respectively. So are the tenth and twelfth, fourteenth, fifteenth and sixteenth, the sex varying with the oddness or evenness of the number. The development of the ovum impregnated on the eleventh and thirteenth days after the flow is not considered satisfactory in any respect. It is also laid down that under-feeding of the women during the reproductive season of the month lessens the chance of begetting female progeny.

In regard to the effect of dietary, it is believed that over-feeding of the maternal parent favours the procreation of the female sex, and moderate feeding of the male, and that when to deficient feeding over-work is added, sterility must be looked for. It is stated in illustration that girls are more numerous among the sedantary clsses living in towns, that more boys are born to poor parents and residents in villages, and that, in the bovine kingdom, the taboo of hard labour for cows has its reasons in the fear of consequent infertility. The view in regard to the evolution of sex in the human species is shared by the great Indian poetess, *Auvvai*, who, in an oft-quoted couplet, has sung "*untichurunkuthal pentirkkazhaku*" (Spare diet is good for women). The creation of female bees by means of special feeding—a feature well-known in the history of the insect world—may be recalled in corroboration of this theory.

Enquiry with the aid of Census statistics.—In the 1901 Census Report of Bengal, the question was fully discussed as to what extent local conditions supported or contradicted the theories put forward as influencing sex, and the inference drawn was that no connection could be traced between the proportion of the sexes at birth on the one hand, and climate, altitude, nutrition, life led by women, famine or season of gestation, on the other, but that possibly race, polyandry, relative ages of husband and wife and long continued female infanticide might have some influence. The discussion was extended in the All India Census Report to other Provinces, but the conclusions which the statistics led to were not consistent and the influence of the several factors varied in different places.

The investigation therefore of the suject, in the light of Census statistics, can hardly be pursued with any advantage, especially with reference to a small State like Travancore. However, as the main problem is of interest in connection with the Chapter on sex, its stand has been briefly noticed for purposes of general information.

SUBSIDIARY TABLE I.—*General Proportions of the Sexes by Divisions.*

DIVISIONS.	NUMBER OF FEMALES TO 1,000 MALES.					
	1911.		1901.		1891.	1881.
	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Actual population.
1	2	3	4	5	6	7
STATE	**981**	**980**	**981**	**986**	**982**	**1,006**
PADMANABHAPURAM	997	990	1,012	1,012	993	1,032
TRIVANDRUM ...	984	996	983	995	980	1,009
QUILON ...	987	981	984	985	994	1,009
KOTTAYAM ...	977	974	974	969	975	992
DEVIKULAM ...	805	866	792	...	737	896
A.—Western Natural Division ...	**987**	**984**	**991**	**991**	**992**	**1,017**
B.—Eastern Natural Division ...	**971**	**976**	**967**	**976**	**968**	**990**

Note.—Detailed figures relating to Natural population for 1891 and 1881 are not available.

SUBSIDIARY TABLE II.—*Number of females per 1,000 males at different age-periods by religions at each of the last three Censuses.*

AGE.	ALL RELIGIONS.			HINDUS.			MUSALMANS.			CHRISTIANS.		
	1891.	1901.	1911.	1891.	1901.	1911.	1891.	1901.	1911.	1891.	1901.	1911.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—1	1,201	1,134	1,106	1,191	1,126	1,104	1,253	1,112	1,078	1,219	1,157	1,120
1—2	1,135	1,072	1,054	1,122	1,061	1,053	1,230	1,036	1,072	1,156	1,111	1,053
2—3	1,083	1,088	1,035	1,080	1,071	1,027	1,112	1,029	1,028	1,106	1,125	1,055
3—4	1,078	1,064	1,026	1,064	1,054	1,024	1,100	1,033	975	1,117	1,102	1,044
4—5	1,016	1,038	1,007	1,036	1,028	998	1,062	1,018	1,053	1,074	1,073	1,022
Total—0—5.	*1,101*	*1,077*	*1,044*	*1,089*	*1,067*	*1,039*	*1,139*	*1,043*	*1,036*	*1,066*	*1,113*	*1,058*
5—10	994	1,000	993	996	997	990	924	966	989	1,010	1,014	1,003
10—15	920	913	928	921	914	927	887	890	908	925	914	934
15—20	1,060	1,034	1,044	1,072	1,044	1,069	1,027	994	984	1,026	1,009	997
20—25	1,098	1,124	1,086	1,105	1,126	1,098	1,053	1,089	1,084	1,085	1,113	1,053
25—30	1,035	1,032	1,023	1,036	1,041	1,040	1,056	1,085	1,044	1,021	994	972
Total—0—30.	*1,050*	*1,034*	*1,014*	*1,032*	*1,025*	*1,020*	*1,010*	*1,001*	*1,001*	*1,039*	*1,023*	*1,002*
30—40	889	888	900	898	905	917	859	854	877	865	852	862
40—50	840	842	865	847	862	886	797	738	787	827	847	833
50—60	924	916	931	938	953	956	841	775	777	897	979	906
60 and over.	1,057	1,104	1,085	1,089	1,165	1,149	948	890	886	966		968
Total 30 and over.	*902*	*903*	*917*	*914*	*930*	*943*	*849*	*809*	*835*	*872*	*856*	*873*
Total all ages ... Actual population.	**982**	**981**	**981**	**987**	**990**	**993**	**952**	**935**	**945**	**974**	**967**	**960**
Do. Natural ... population.	...	...	**980**	...	...	**993**	...	...	**944**	...	...	**960**

SUBSIDIARY TABLE III.—*Number of females per 1,000 males at different age-periods by religions and natural divisions. (census of 1911).*

AGE.	WESTERN NATURAL DIVISION.				EASTERN NATURAL DIVISION.			
	All religions.	Hindus.	Christians.	Musalmans.	All religions.	Hindus.	Christians.	Musalmans.
1	2	3	4	5	6	7	8	9
0—1 ...	1,111	1,100	1,157	1,072	1,101	1,110	1,087	1,035
1—2 ...	1,043	1,039	1,043	1,076	1,063	1,074	1,063	1,066
2—3 ...	1,014	1,003	1,055	995	1,064	1,063	1,055	1,077
3—4 ...	1,009	1,000	1,050	974	1,050	1,036	1,039	976
4—5 ...	988	977	1,005	1,054	1,034	1,033	1,038	1,051
Total 0—5.	*1,032*	*1,021*	*1,061*	*1,027*	*1,063*	*1,070*	*1,055*	*1,048*
5—10 ...	990	988	1,010	1,001	996	1,000	996	972
10—15 ...	930	926	942	928	926	930	928	880
15—20 ...	1,035	1,031	1,090	1,043	1,016	1,050	979	894
20—25 ...	1,102	1,107	1,018	1,113	1,064	1,032	1,030	1,042
25—30 ...	1,057	1,063		1,033	977	999	934	981
Total 0—30.	*1,021*	*1,021*	*1,018*	*1,033*	*1,004*	*1,018*	*988*	*960*
30—40 ...	916	935	856	905	879	890	838	835
40—50 ...	869	895	811	774	860	870	852	803
50—60 ...	929	966	862	754	932	941	944	812
60 and over ...	1,083	1,152	902	876	1,039	1,145	1,026	901
Total 30 and over ...	*925*	*955*	*849*	*837*	*907*	*923*	*895*	*831*
Total all ages (actual population) ...	**987**	**998**	**962**	**960**	**971**	**984**	**958**	**924**

SUBSIDIARY TABLE IV.—*Number of females per 1,000 males for certain selected castes.*

CASTE.	NUMBER OF FEMALES PER 1,000 MALES.						
	All ages.	0—5.	5—12.	12—15.	15—20.	20—40.	40 and over.
1	2	3	4	5	6	7	8
1. Ampattan	985	882	706	862	1,419	1,225	917
2. Brahman-malayala	768	1,059	819	527	603	744	837
3. Brahman-others	898	980	859	808	942	731	1,162
4. Chakkala	1,022	924	926	782	1,278	1,156	879
5. Channan	964	995	891	852	906	1,155	812
6. Chetti	982	993	904	990	936	1,007	1,010
7. Izhavan	1,011	1,029	933	942	1,010	1,031	993
8. Kammalan	979	1,032	993	1,356	869	1,019	963
9. Konkani	903	650	792	940	655	798	1,434
10. Kuravan	1,048	911	979	1,570	1,330	1,124	893
11. Maran	1,000	1,021	761	1,010	1,909	1,135	776
12. Nayar	1,004	1,117	931	921	1,111	953	1,038
13. Parayan	1,008	1,155	983	938	1,720	903	330
14. Pulayan	985	985	1,002	1,080	1,270	1,013	788
15. Tantan	997	1,041	1,153	657	1,689	707	1,529
16. Vellalan	997	1,005	1,173	922	528	979	1,119

Note.—The proportions are calculated on the figures given in Imperial Table XIV.

SUBSIDIARY TABLE V.—*Actual number of births and deaths reported for each sex during the periods 1895–'96—1899–1900 and 1900–'01—1909–'10.*

YEAR.	NUMBER OF BIRTHS.			NUMBER OF DEATHS.		
	Male.	Female.	Total.	Male.	Female.	Total.
1	2	3	4	5	6	7
1895—'96	29,619	27,120	56,739	27,694	21,946	49,640
1896—'97	24,442	22,533	46,975	21,227	16,953	38,180
1897—'98	20,106	18,963	39,069	22,198	17,800	39,998
1898—'99	26,332	24,501	50,833	19,315	15,368	34,683
1899—1900	28,651	27,460	56,111	22,812	18,145	40,957
Total.	***129,200***	***120,577***	***249,777***	***113,246***	***90,212***	***203,458***
1900—'01	27,228	26,253	53,481	26,076	20,472	46,548
1901—'02	27,010	26,214	53,224	27,908	22,040	49,948
1902—'03	26,500	25,665	52,165	25,123	20,170	45,293
1903—'04	27,516	26,776	54,292	23,337	18,956	42,293
1904—'05	29,428	28,924	58,352	23,009	18,949	41,958
1905—'06	20,859	20,458	41,317	17,449	13,706	31,155
1906—'07	19,454	18,899	38,353	23,750	19,031	42,781
1907—'08	26,361	25,509	51,870	25,599	22,122	47,721
1908—'09	28,924	27,979	56,903	20,946	17,832	38,778
1909—'10	27,971	26,879	54,850	25,188	21,798	46,986
Total.	***261,251***	***253,556***	***514,807***	***238,385***	***195,076***	***433,461***

YEAR.	Difference between columns 2 and 3. Excess of latter over former + Defect −.	Difference between columns 5 and 6. Excess of latter over former + Defect −.	Difference between columns 4 and 7. excessof former over latter + Defect −.	Number of female births per 1,000 male births.	Number of female deaths per 1,000 male deaths.
1	8	9	10	11	12
1895—'96	− 2,499	− 5,748	+ 7,099	916	792
1896—'97	− 1,909	− 4,374	+ 8,795	922	799
1897—'98	− 1,143	− 4,398	− 929	943	802
1898—'99	− 1,831	− 3,947	+ 16,200	929	796
1899—1900	− 1,191	− 4,667	+ 15,154	958	795
Total.	***− 8,623***	***−23,034***	***+ 46,319***	***933***	***797***
1900—'01	− 975	− 5,604	+ 6,933	964	785
1901—'02	− 796	− 5,868	+ 3,276	971	790
1902—'03	− 835	− 4,953	+ 6,872	968	809
1903—'04	− 740	− 4,381	+ 11,999	973	812
1904—'05	− 504	− 4,060	+ 16,394	983	824
1905—'06	− 401	− 3,743	+ 10,162	981	785
1906—'07	− 555	− 4,719	− 4,428	971	801
1907—'08	− 852	− 3,477	+ 4,149	968	864
1908—'09	− 945	− 3,114	+ 18,125	967	851
1909—'10	− 1,092	− 3,390	+ 7,864	961	865
Total.	***− 7,695***	***−43,309***	***+ 81,346***	***967***	***818***

CHAPTER VI.

MARRIAGE.

(TABLES VII AND XIV.)

Reference to statistics.

81. The statistics relating to the civil condition of the population are embodied in Imperial Tables VII and XIV, combined with age and religion in the former and with age and certain selected castes in the latter. The Subsidiary Tables are, as usual, intended to show the prominent features of the statistics reduced to proportional forms. They are:—

Subsidiary Table I.—Showing the distribution by civil condition and religion of 1,000 persons of each sex at certain age-periods.

Subsidiary Table II.—Showing the distribution by civil condition and religion of 1,000 of each sex at certain age-periods for the State and for the Natural Divisions.

Subsidiary Table III.—Showing the distribution of 10,000 of each sex by civil condition and religion.

Subsidiary Table IV.—Showing the proportion of the sexes by civil condition and religion at certain age-periods for the State and for the Natural Divisions.

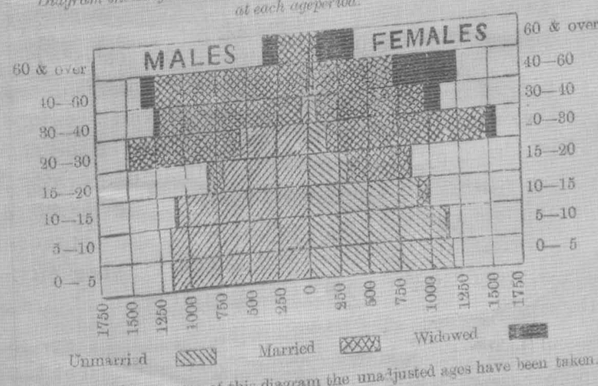
Subsidiary Table V.—Showing the distribution by civil condition of 1,000 of each sex at certain ages for selected castes.

General features.

82. Of the male population in the State, 54 per cent., and of the total females, 44 per cent., are returned as unmarried. The sexes show the same proportion in the married state, 41 per cent., while widows are more than thrice as numerous as widowers, 14 against 4 per cent.

Viewed with reference to age, the males return 39 per 100 as single at the ages below 15. The corresponding proportion for females is 38. In the age-period, 15—40, males unwed form 15 per cent. of their entire strength, while unmarried females constitute only 6 per cent. The ratio goes down to three per mille of each sex at the ages, 40 and over. In the married state, the highest proportion is returned in the age-period, 15—40, males yielding 25 per cent. and females 32 per cent. out of their aggregate population. As regards the widowed in either sex, all ratios with reference to the total number of people vanish at the younger years

Diagram showing the proportion of the unmarried, married, and widowed at each age-period.



NOTE.—For the purpose of this diagram the unadjusted ages have been taken.

of life, even if a radix of 1,000 be taken. With 10,000 as the basis, the proportions become just visible, 4 girls appearing at the period 10–15 bereft of their husbands, and one boy bereft of his wife. The proportion of children under ten years of age who have had their share of the experience of matrimony and widowhood dwindles down to one in a total of 10,000 in each sex.

The marginal statement which distributes the population in each civil condition according to age presents the same subject from another view. Nearly three-fourths of the bachelors and over four-fifths of the maids seem to be of the ages under 15; nearly three-fifths of the total number of husbands and more than three-fourths of the aggregate number of wives are found at the ages, 15–40, and the distribution of the widowed population in either sex shows that 73 per cent. of the widows are aged 40 and over, while the ratio for widowers at the higher ages is 69 per cent.

Distribution by age-periods of 1,000 in each civil condition.

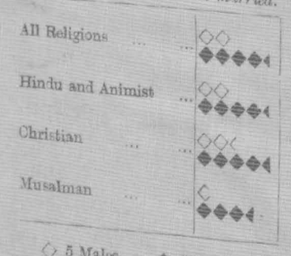
Age-period.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
0—10 ...	487	...	2	616	1	1
10—15 ...	228	3	4	243	24	3
15—40 ...	279	591	305	134	771	266
40 & over.	6	406	689	7	204	730

These are the broad features of the statistics. Comparison with other Provinces and States would show to what extent Travancore shares the characteristics observed in India generally. But the latest figures are not available. However, when at the Census of 1901 such a comparsion was instituted, this State presented a distinct difference in respect of the marital condition. Marriage was found to be comparatively less universal, juvenile marriage less common, and immutable widowhood less prevalent than elsewhere. Nothing has transpired during the last ten years to alter the main aspect of the situation. To bring out clearly whatever difference there is, the distribution of the population at each age-period into unmarried, married and widowed, will be examined, with special reference to early marriage and widowhood.

83. An examination of the proportions of the three states in each age-period discloses the universality of the unmarried condition at the earliest ages and of the married at later periods. Not one of either sex is returned as married at the ages below 5. Of those living in the next period, 5–10, only 5 females and 3 males per 1,000 of each are seen to have been hurried out of the unmarried state. Even at the succeeding quinquennium, 10—15, the tendency to enter the matrimonial life is but faintly disclosed in the case of males; but in regard to females, the married per 1,000 of the sex at these ages rise to 84, which is more than nine times the ratio for males. It is when the age of 15 is passed by, that single life gets into disfavour, more so with girls than with boys. In every one thousand girls in the age-period, 15—20, the number unwed shrinks to 407; while in the other sex the bachelors mount up to 863. The unmarried condition gets very scarce however in another five years, in respect of both the sexes.

Early marriage.

Diagram showing the number per 10,000 aged 0—10 who are married.

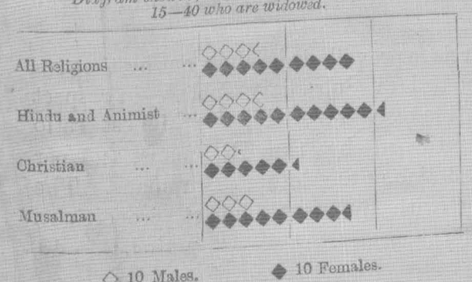


84. Among children aged 0—10, the widowers and widows returned at the Census number respectively 144 and 276. If the next age-quinquennium is also taken in, the actual figure rises to 400 in the case of males, and 914 as regards the other sex. Reduced

Widowhood.

to a base of 10,000, the population in each sex at the ages, 0—15, gives 6 widowers and 14 widows. At the ages, 15—20, when, as has been seen, wedded life may be taken as more or less assured, 6 in every 1,000 boys are returned as widowers, the proportion among the fair sex being 22. The condition of women darkens after the age of 20; and the greater the number of these that seek wedded happiness, the greater also the number that have to face the wrench of separation. At the age-period, 20—40, for every hundred husbands there are 5 males whose collaborateurs in life have failed them, while females in that predicament number 13 per 100 wives. At the highest age-period, 60 and over, the widows appear to swamp the field. Against a tale of 831 forlorn in 1,000 women aged 60 and over, the bereaved of the other sex with their contingent of 294 appear nowhere. When compared with the ratio of the married at these ages, there are for 100 husbands 42 men who have lost their wives, while per 100 wives, the widows tell a tale of 540.

Diagram showing the number per 1,000 aged 15—40 who are widowed.



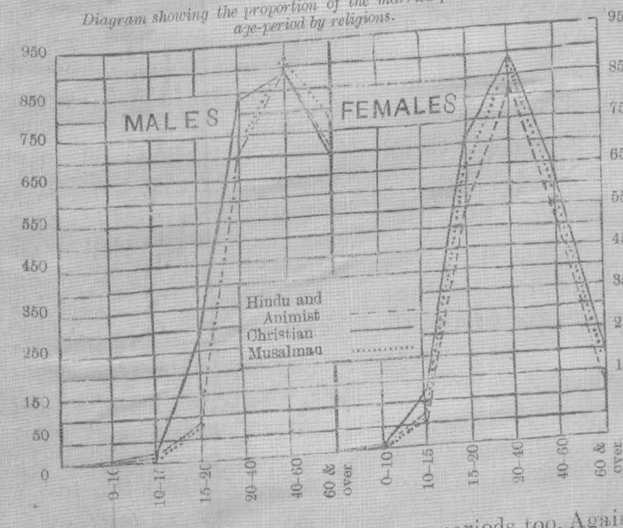
85. If the Hindus, Muhammadans and Christians are compared with one another, it is seen that, in a thousand of either sex, the Muhammadans return the highest ratio of the unmarried, the Christians stand first in respect of the married, and the Hindus form the vanguard among the widowed. The widows among the Hindus are thrice, among the Christians less than thrice, and among the Muhammadans four times as numerous as the widowers among the respective religionists,

Variation by religion.

Religion.	Number of widows per 1,000 females in the age-period.			
	15—20.	20—40.	40—60.	60 & over.
Hindu	26	127	473	851
Muhammadan	28	101	432	826
Christian ...	8	68	377	769

The distribution of the population in each age-period, according to civil condition, shows some variations. It will suffice if the females alone are noticed. At the ages, 5—10, 99 per cent. remain unmarried in the three religions. In another 5 years, however, a difference appears and becomes pronounced at the ages, 15–20, the comparison going against the Christians. The Hindu maids with a ratio of 457 per 1,000 females take a long lead of the Christians with a proportion of 292. The Muhammadans occupy a middle position. The relatively high number of unmarried women is maintained by the Hindus at the higher age-periods too. Again, in respect of the widowed,

Diagram showing the proportion of the married per 1,000 of each age-period by religions.



the three religions do not differ from one another in the ages below 15. Nor is the difference great at the period 15—20. Though the ratio rises thereafter in all the religions, the Hindus appear to be in the least favourable position, as will be seen from the figures entered in the margin.

Civil condition in certain castes.

86. The extent to which early marriage prevails is brought out by the proportional statistics embodied in Subsidiary Table V in respect of 16 castes. Between the ages 5 and 12, the highest ratio of married females is returned by the Brahmans, 25 per 1,000 among the Malayāla Brahmans and 86 among the 'other' Brahmans. The Konkanis and the Vellālas follow in order with the next highest proportions. At the ages, 12—20, the married state prevails generally. At the age-period, 20—40, in every one of the 16 selected castes, the ratio of married females stands over 700 per 1,000 of the sex. It is at this period of life too, that the proportion of widows begins to rise considerably, ranging from 69 among the Pulayas to 184 among the Konkanis.

Variation since 1901.

87. During the last ten years, the proportion of the married has been on the decrease in both sexes, while there has been a rise among the unmarried. In respect of the widowed, the lot of the female has remained unchanged, while the widowers have lessened. When viewed with reference to age, it is seen that, in the periods of life below 15, the ratios of unmarried and the widowed in both sexes have gone up, while there has been a fall in the married. This feature is kept up at the subsequent age-periods by the unmarried. As regards the wedded, however, the ratios of husbands and wives at the periods, 40—60 and 60 and over, seem to have grown. In repect of the widowed, an advance is noticed at the ages below 20. At the period, 20—40, the widowers show a decrease and the widows a rise during the last decade. In regard to the bereaved of both sexes at the last two periods of life, it is seen that the enhancement which marked the Census of 1901 now gives place to a diminution.

Proportion of the sexes in each civil condition.

88. The number of females per 1,000 males stands lowest among the unmarried and highest among the widowed, the ratios being 804 and 3,241 respectively. The wives number 20 less to every 1,000 husbands. Viewed with reference to age, the proportion of females to males shows from the early ages onwards a decline in respect of the first of the civil conditions and a progress as regards the last. Below the age of 10, maids are in excess of bachelors by 17 in every one thousand; but by the age of 15, they get scarce to the extent of 144. In the period, 15—40, the number diminishes to less than two-fifths of the unmarried males and reaches the limit of 385. If the further ages of 40 and over are considered together, the two sexes tend to equality. In the case of the widowed on the contrary, the females are throughout more numerous than the males, being nearly twice, two and a half times, thrice and three and a half times respectively at the four age-periods taken up for comparison, the actual ratios being 1,917, 2,492, 2,820, and 3,435 respectively, per 1,000 males. As between the married in both sexes, the relation is subject to no regular sequence and the disproportions are very marked at the several age-periods. This phase, however, is but the reflection from another side of the condition of things seen to prevail among the widowed females. The ratio of girl-wives to boy-husbands which is as two to one at the ages below ten, more than quadruples in another five years and becomes as nine to one; but from this height, it drops suddenly till it slides almost to a level at the period, 15—40. The decline even continues further till the proportion of

females shrinks to less than one-half at the higher ages, being 491 per 1,000 males in the period, 40 and over.

Hindu ideals.

89. The marriage alliance according to the Indian ancients falls under two broad groups —(1) Dharma Vivāham or canonical marriage, and (2) Kāma-Vivāham or Carnal marriage. Under the first are included, Brāhmam, Daivam, Arsham, and Prājāpatyam. Under the second are comprised, Āsuram, Gāndharvam, Rākshasam, and Pāisāchaṁ.

The first class or canonical marriage is also describable as social marriage, as the primary object of the alliance is to enable certain appointed duties to society (Dharmas) being performed and to provide for those duties being continued to be performed in the family, even after the death of the individual married. Hence, the married or *grahasta* stage of life is considered a very important one on which the other stages, *viz.*, Brahmachāri, Vānaprasta and Sanyāsi, most vitally depend. For the purposes of such alliance, the selection of suitable partners is an all-important pre-requisite. By a division of labour between husband and wife, the former undertakes, in addition to social duties, the guardianship of the wife's interests, both temporal and secular, and the latter holds herself responsible for all the domestic functions. This tie of interdependence knits the two in permanent union, and safeguards it against danger from the possible effects of time on the body and mind of either partner. These advantages are conspicuous by their absence in the other type of marriage known as Kāma Vivāham, where the object of marriage is individual, and where each seeks to get the best partner suited to his or her personal taste and happiness. Here, the children being only the bye-products of a conveniency-alliance, the question of the ownership of the offspring has, to judge from the history of human marriages, often arisen as a separate question. Manu* has emphasized the principle that dominion over the soil must precede the title to its produce and has declared, in its application to human society, that when marriage does not make the wife the rightful belonging of the husband, either as collaborateur, ward or both, the right over children cannot be authoritatively claimed by the father, nor can responsibility to them be enforced against him. The Puranas contain references to such instances of child-right. Vyāsa was claimed by the father, Pāndu and Upasloka by the mother. It may also be mentioned that marriage was at one time not a universal institution among women in India. There were the *Brahma-Vādinis*, corresponding to the *Nitya-Brahmacharis*, who, not wishing to take on the functions of married life, went through the Upanayana ceremony like their male fellow-born, learned Vedas and performed the *homās* and other rites prescribed for the Brahmachāri. The other class, *viz*, social females were called *Sadyovadhus*. They sought the same supreme goal as their Brahma-Vādini sisters but through service. To them, *Vivaham* was *Upanayanam*, and the husband was the Guru. Referring to this class, says Manu:

> Vaivāhikō vidhistrīṇām
> Samskārō vaidikasmritah,
> Patisevā gurau vāsō
> Grihārtthāgni parikriyā.

By way of general remarks, it may be stated that the modern tendency of matrimony in the West is, with the growing approximation of ideals and aspirations between the West and the East, beginning to show themselves here as well. Although the fixity and the inviolability of the marital tie, while it lasts *in jure*,

* Manu Smriti, Chapter 9—Slokas 48—55.

are of course honoured, the question that has been asked and allowed by the go-a-head Westerner, why should marriage be sacramental and not civil, is attacking the no-longer-unapproachable sanctum of Indian orthodoxy; and custom and sentiment bid fair to stand in increasing measure the only barrier to its acceptance in actual life.

Customs and practices.

90. The customs and practices of several of the communities in Travancore in respect of marriage were fully described in the 1901 Census Report, Chapter XI, and it serves no useful purpose to reproduce them here. However, a description of the marriage among the Nāyars (Sambandham marriage) and among the Nānchanād Marumakkathāyam *Vellalas* in regard to whom social legislation is in contemplation, is given at foot.* Here, some observations may be made in regard to a few of the external incidents which are now attracting attention.

* (1) *Description of Sambandham Marriage among the Nayars.*—"When a boy attains the marriageable age, his guardian (generally the father) sets about to find a proper and suitable bride. After having, in consultation with his friends and relations, fixed upon a girl and satisfied himself as to her birth, respectability &c., he obtains from the bride's father or Karanavan a copy of her horoscope. An astrologer is consulted and on his assurance that the horoscopes of the bride and bridegroom-elect agree, an auspicious day is fixed for the formal receipt of the horoscope. On the appointed day, the bridegroom's father, uncle and some other relations and friends go to the bride's house where they are formally received by the bride's father, uncle and other relations and friends. The bride's horoscope is handed over by the bride's father or karanavan to the bridegroom's father or karanavan. The right of giving and receiving the horoscope is generally exercised by the father unless the Karanavan happens to be the older of the two, in which case he is accorded the privilege in deference to his age. The ceremony closes with a feast. A day is then fixed by the bridegroom's party in consultation with an astrologer, and formal intimation in writing is sent to the bride's people. Invitations are then issued by both parties to their respective friends and relations. On the appointed day, shortly before the time fixed for the ceremony, the friends and relations of the bridegroom meet in the latter's house and they all go to the bride's house in a sort of procession. The bride's people and their relations and friends formally welcome the bridegroom's party at the gate, and seat them in an important part of the house. A portion of the Ramayanam or other sacred book is then read and explained by some person, generally the Asan or village schoolmaster. Some music is also occasionally provided, for the delectation of the assembled guests. When the auspicious hour arrives, the bridegroom proceeds to the Arappura, the most important apartment in the house, accompanied by his relatives and guests. There a seat is specially provided for the bridegroom. The seat generally consists of a plank or a low bench draped with white cloth. If the bridegroom belongs to a family of some distinction, a black blanket is also spread over the white cloth. On either side of the seat, but a little to the front, a lamp and a Nirapara or measure filled with paddy and decorated with flowers, are placed. The bridegroom makes obeisance to his father, Karanavan and other elders present, distributes Dakshina (presents) to a few Brahmins, and installs himself in the orthodox fashion on the appointed seat. One of his kinsmen (known as Machampi) sits by him with the cloths to be presented to the bride, the cloths being folded, wrapped in silk and placed on a plate. Meanwhile the bride makes obeisance to her mother and other female relations, distributes Dakshina to Brahmins and is conducted to the bridegroom's presence by a female relation. The bridegroom's Machampi then hands the plate containing the bridal dress to the bridegroom who presents it to the bride. The girl makes a low bow and receives the dress. While this is done, the ladies assembled raise the customary applause called Kurava. The guests are then treated to a sumptuous feast. The bride is generally taken to the bridegroom's house the same night in procession, and the party entertained at a similar banquet." *(The late Mr. P. Thanu Pillai M. A., at the Travancore Legislative Council—1896.)*

The Marumakkathayam Committee referred to in the Report observe that "the evidence of 1,011 witnesses examined on the point, shows that the above is substantially an accurate description of the ceremony in South Travancore, and that, if the part relating to

Varasulkam or bridegroom price.—In Travancore, such a thing as a price or premium for the bridegroom,* exists only among the Brahmans and one or two other communities, among whom, under religious or social prescription, marriage for females is imperative before a certain stage of life. But the evil, where it exists,—and it seems to exist in every part of India where the necessary conditions coexist—is of a cankerous kind, and has been the theme of well-merited denunciation in the press and on the platform. The subject, however, would deserve more sympathy, at least, from the standpoint of the much abused bridegroom. It would be unscientific to put down the evil as an irruption of vice in

* Under no form of marriage recognised in early India, had the bridegroom to be purchased or premiumed.

the formal giving and receiving of the horoscope is omitted, it will apply to Middle and North Travancore also. One *viva voce* witness (No. 14) says that in his locality (Kalkulam) it is usual to close the ceremony by the serving of sweets by the bride to the bridegroom to show that the two can interdine with each other; but no other witness supports him on this point. In some of the taluks of the Quilon division (Karunagapalli, Kartikapalli and Mavelikara), it appears to be usual for the bridegroom or his people to make a money payment to the bride's people, called Panayam, and in other places, to make presents of cloth to the bride's people. Again, where the bridegroom is either a Brahmin or a Kshatriya, it does not appear to be usual to examine the horoscope as in the case of Nairs. In the Kottayam division, in some of the northern taluks, the 'sumptuous feast' does not appear to be usual, but it is now becoming common. Again, in recent times, in addition to cloth, the presentation of jewels and garlands appears to become fashionable. These are, however, local and sectional variations not affecting the essential of the ceremony which consists of the open and solemn presentation of cloth in the presence of villagers and relations". *(Extract from the Report of the Marumakkathayam Committee pp. 5—6.)*

(2). *The following is a description of the first marriage ceremony of the Vellalas:*—

The parents or other guardians of the bride and bridegroom fix an auspicious day for consulting the horoscope of the parties. On that day, the relations and friends of both the parties meet and settle the particulars of the ornaments to be given to the bride by her guardians and of the amount of money to be paid by the bridegroom's guardians to the bride's house. This being over, the astrologer writes down the *charthu* for the marriage. A silk cloth with 'Ashtamangalyam' is taken by the bridegroom's sister and given to the bride who is made to wear the silk on that occasion. The astrologer reads out the auspicious hour and other particulars written by him and the *charthu* is then formally received from him after giving the usual *dakshina*. The father of the bridegroom presents this *charthu* along with the sum of money fixed at the previous meeting to the father of the bride, who in turn exchanges another *charthu*. On this auspicious occasion is usually done the planting of the main post of the marriage pandal. These functions are of course, accompanied by music and feasting and are termed what is called 'niskayatambulam'. On the morning of the day fixed for the marriage, the bride bathes and goes for worshipping in a temple and returns home. This is known as the 'kathalukuli.' The bridegroom also after bathing and worshipping goes on a procession to the bride's house. The bride and the bridegroom are then seated in a specially consecrated part of the house called the 'manavata' which is previously decorated with lights, 'ashtamangalyam' &c. The sacrificial fire is burnt at the place nd oblations are made to God Ganapathi. The bride's father is then seated near the sacrificial fire, the bridegroom is made to wear the holy thread and the priest instructs the bridegroom with the necessary *mantras*. The bride's father then holds the bridegroom's hand saying " I hereby give my daughter in marriage to you" and pours water into his hand. The Thali with 'ashtamangalyam,' kumkum and flowers is placed in a plate and taken round to all present at the place, who touch the plate, meaning thereby that the alliance has their consent. The bridegroom then takes the 'Thali' from the plate and ties it round the bride's neck in the presence of the sacrificial fire as witness and in the midst of music and tom-tom. They also exchange the flower garlands worn by them. The bride's father then ties the hands of both the bride and the bridegroom with a silk and after causing them to go round the 'manavata' three times, they are allowed to retire into the house. On the fourth day of the marriage, there will be a procession through the main streets of the place. The Karanavan of the bride then comes to the 'manavata' and causes the wedded pair to hold a palmyra leaf in their hands, and says "as my niece (so and so) is given

certain compartments of human nature, fit only for treatment by moral suasion, and be done with it. On the other hand, if all the righteous indignation now levelled should have any effect worth having, the causes should be discovered and attempted to be removed, with patience and diligence. What with the increasing approximation to modern countries in the number of human wants and with the steady enhancement in the cost of securing them, but at the same time with no rise in the level of income in sufficient correspondence, the struggle to make both ends meet on the part of the average Indian has increased. Bridegrooms in easy circumstances relatively to the times, are proportionately less than before, and brides' parents or *kanyapitris* from the proud official to the impecunious priest, are found engaged in a constant scramble for sons-in-law who could be trusted

in marriage to you, I have hereby given the following moveable and immoveable properties as dowry". This is now more or less a formal function, a relic of an old custom. As no Karanavan of a Marumakkathayam family can give away the family properties at his own will, it is not possible to insist on the compliance of this function to its very letter. But there are rare cases where, with the consent of all the junior members, the grant is fulfilled at the spot. After enumerating such properties, he gives his blessings to the pair and pouring milk into that cadjan, hands it over to the pair. On the seventh day, the husband and the wife, after bathing with turmeric, tread upon granite slab and look at the sky saying 'ammiyemititu Arundhatiye kāṇu'. The granite slab here refers to 'Ahalya' who became a stone by her immoral conduct. So the saying above quoted is evidently to indicate that the example of one who has adopted immoral ways is to be despised and that of 'Arundhati' the model of chastity in the world is to be followed. Then, on an auspicious day, the wedded pair enter the house of the husband.

The marriage and obsequial ceremonies of the Marumakkathayee Nanjanad Vellalas are similar to those obtaining among the Makkathayee Vellalas (vide T. L. R. 9. page 21). The Tarwad properties are made liable for the expenses of the marriage (vide T. L. R. 21. page 17). Chief among the customs which are remnants of the old Makkathayam system and which are now followed by the Marumakkathayees are the following.—

(i) The Asura form of marriage as described above is compulsory.

(ii) Marriages are contracted between parties of the same caste. But the Marumakkathayee Vellala is permitted to marry from his Makkathayee ancestor's families.

(iii) The priest who officiates for the Makkavazhi Vellalas also officiates for the Marumakkavazhi Vellalas.

(iv) If an elderly man dies unmarried, certain ceremonies have to be performed purporting the contracting of a marriage and then only the dead body could be cremated.

(v) The wife should always live with her husband.

(vi) Re-marriage is to be permitted under certain conditions *viz.* the death of the first husband or the execution of a Vidumuri on proper grounds.

(vii) The son should perform the obsequial ceremonies of the father. In the absence of a son, the brother's son has to perform the ceremony.

(viii) The son is entitled to a portion of the father's property.

(ix) The person who performs the obsequial ceremonies is entitled to the ornaments worn by the father or step-father at the time of his death. If there is no son by the first wife, the son by the second wife, if any, should perform such ceremonies.

(x) An issueless widow should be given maintenance from her husband's family.

(xi) If the father is dead, the wife and children should observe pollution and perform the Shradhas.

(xii) For one year after the husband's death, the wife should not get out of the house.

(xiii) The surname should be that of the father and not of the Karanavan.

As a result of their adoption to the Marumakkathayam system, re-marriage is permitted among them and this is done just like the Sambandham ceremony of the Nairs. The modes of wearing the front-tuft and apparel are also the result of the above conversion."

(Report of the Committee on the proposed reforms in regard to the customs of the Nanjanad Marumakkathayam Vellala Community.)

to keep their daughters in fair competence and comfort. Further, unlike in the industrially developed countries of the West, whose style of expenditure more than that of income has been yet copied, the public service and the so-called learned professions stand in the fore-front of a young man's outlook. They not only command higher respect than departments of productive labour, but English education of a certain degree of finish, the usual portal to such a career, has become the indispensable mark of a 'gentleman' who a bridegroom of a respectable household must presumably be. And as comparatively poor boys with the necessary application and alertness come out successful more largely than others, the capital expended by them which, it must be admitted, has gone on increasing, becomes in their case an additional factor. And under the operation of the ordinary economic canons, with a boy under no compulsion, social or religious, to get partnered at any, or at a particular, time, and with a girl, who *must* be married, if not at a particular time, certainly as *soon* as possible, it is no wonder that the bridegroom has become an object of—the no doubt most demoralizing—speculation in the matrimonial market. Cases where, in these circumstances, the price or premium is sought to be justified as an enabler of still higher educational equipment and cases where a stipulation to so enable in due course is part of the marriage contract, are not wholly uncommon among non-Malayāla Brahmans. In regard to the Malayāla Brahmans, the decline in their material condition, viewed as of a class, that has been noticed within the last few decades, has added to their standing institution of necessary marriage only for the eldest boy in increasing their difficulty in the disposal of girls. Among them, very high prices are usually demanded, often to a degree little short of impoverishment to the unfortunate father. And although neither rule nor custom makes ante-nubile marriage compulsory, old maids are to them no less an object of anxiety and even a source of danger and are therefore only tolerated.

As for polygamy, it has never been very common in Travancore and is now getting distinctly rarer. In regard to hypergamy, all that can be said is that, though a mate as high placed in society as possible, *cæteris paribus*, is of course still sought, the appreciation of compensating advantages is steadily becoming more powerful than considerations of caste and sub-caste.

Social legislation.

91. During the last decade, an attempt at social legislation has been inaugurated in respect of two important communities in the State, the Nāyars and the Nanchanād Marumakkathāya Vellālas. To confine attention to the aspect of marriage, it may be mentioned that, on the representation of the leading Nāyars, a Committee was appointed to report, among other points, on the measures to be taken to give legal effect to the Sambandham union. The Committee have toured through the country, collected evidence and reported. The report is a mine of information on the subject. The Committee also drafted a Bill to be passed into law. That Bill has been considered by the State Legislative Council and is now awaiting final reading.*

* The main provisions of the Bill relating to marriage, so far approved, are as follow:

MARRIAGE AND ITS DISSOLUTION.

3. The conjugal union of a Nair female, subject to the restrictions of consanguinity and affinity, with—

(i) a Nair male, or

(ii) any male, other than a Nair, with whom conjugal union is permitted according to recognised social custom and usage,

openly solemnised by the presentation of cloth to the female by the male, whether so solemnised before the date on which this Regulation comes into force and subsisting on such date, or so solemnised after this Regulation comes into force, shall be deemed to be a valid marriage for all legal purposes.

In regard to the other community the Nānchanād Marumakkathāya Vellālas, another committee was appointed. The point for their enquiry in relation to marriage was divorce. The arrangement of *Vidumuri* (deed of dissolution) by which divorce is now effected is, it has been reported, harmless and effective. But it is added that, with the decline in power of village heads, the system is not now in working order. Legislation has therefore been suggested.* The entire question is now under the consideration of Government.

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* "The consensus of public opinion on the question of divorce is that no dissolution of marriage should be permitted without the execution of the Vidumuri document, as was insisted on in olden days, that if divorce is to be effected without the consent of one of the parties, the party that insists on it should be made to pay compensation to the other and that if the party that receives compensation be still unwilling to effect the divorce, the amount of compensation should be deposited in Court, which should, without going into the grounds of the proposed dissolution, determine the amount of compensation and declare the marriage dissolved. Some are of opinion that there is no use in awarding the compensation and that, instead of depositing the compensation amount in Court, a petition may be submitted stating the reasons of the applicant for the proposed dissolution of marriage. The other party may appear and meet the grounds of the proposed dissolution stated in the application. If, on hearing both the parties, the Court is convinced that the marriage has to be dissolved, it shall order so. If it is not, it shall order otherwise. If, however, the party to whom notice is given, fails to appear within the period prescribed, then also the Court should declare the marriage dissolved.

The Committee accept the above view generally. It is considered desirable to make it incumbent on the party seeking dissolution to pay compensation to the other party. If this is not made a condition-precedent to such dissolution, applications for divorce on imaginary and frivolous grounds are apt to multiply." *(Extract from the Report of the Committee.)*

Provided that, in conjugal unions so solemnised after the date on which this Regulation comes into force, in the case of a male who has not completed eighteen years of age, or of a female who has not completed sixteen years of age, such conjugal union shall not be deemed to be a valid marriage, unless it takes place with the consent of his or her legal guardian.

4. Such marriage may be dissolved only in one of the following ways, that is to say,

(i) by the death of either party, or

(ii) by mutual consent evidenced by a registered document, or

(iii) by a formal order of dissolution as hereinafter provided.

5. A husband or wife may present a petition for dissolution of the marriage, under Section 4, Clause (iii), in the Court of the District Munsiff within the local limits of whose jurisdiction the respondent resides, carries on business, or personally works for gain, and, when the petitioner is the husband, he shall, in all cases, offer in the petition reasonable compensation to the respondent, except where such respondent has renounced Hinduism.

6. What is reasonable compensation shall, in case of dispute, be determined by the Court after an enquiry into the position, means, and circumstances of the parties, but without going into the grounds of the proposed dissolution; and it shall, in no case, exceed two thousand rupees.

7. A copy of such petition as aforesaid shall be served on the respondent at the expense of the petitioner, and in the manner provided for the service of summons on a defendant in the Code of Civil Procedure.

8. Six months after the service of the copy as aforesaid, if the petition is not withdrawn in the meantime, the Court shall, after determining the amount of compensation, declare in writing the marriage dissolved. The dissolution shall take effect from the date of the order declaring it.

So far as it decrees payment of compensation, such order shall be executable and appealable as a decree under the Code of Civil Procedure, on payment of court fees on the amount adjudged or claimed, as the case may be.

9. A subsequent marriage of a female during the continuance of a prior marriage is void.

SUBSIDIARY TABLE I.—*Distribution by Civil Condition of 1,000 of each Sex, Religion and main age period at each of the last three Censuses.*

RELIGION, SEX AND AGE.	UNMARRIED.			MARRIED.			WIDOWED.		
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10
ALL RELIGIONS.									
Males.	***543***	***525***	***525***	***415***	***429***	***440***	***42***	***46***	***35***
0— 5	1,000	1,000	1,000	...	...	...	...	...	...
5—10	997	999	997	2	1	3	1	...	...
10—15	990	987	982	9	12	17	1	1	1
15—20	863	854	852	131	140	146	6	6	2
20—40	226	207	237	735	749	750	39	44	13
40—60	17	15	55	875	871	849	108	114	96
60 and over	11	10	56	695	679	642	294	311	302
Females.	***445***	***436***	***453***	***414***	***423***	***436***	***141***	***141***	***111***
0— 5	1,000	1,000	1,000	...	...	...	...	...	...
5—10	995	995	992	4	5	7	1	...	1
10—15	913	907	900	84	90	98	3	3	2
15—20	407	421	451	571	560	544	22	19	5
20—40	61	60	112	828	833	834	111	107	54
40—60	18	15	79	534	529	557	448	456	364
60 and over	15	14	71	154	150	198	831	836	736
HINDU AND ANIMIST.									
Males.	***550***	***529***	***532***	***404***	***421***	***433***	***46***	***50***	***35***
0— 5	1,000	1,000	1,000	...	...	...	...	...	...
5—10	997	999	999	2	1	1	1	...	...
10—15	993	990	987	6	9	13	1	1	...
15—20	915	898	886	79	96	113	6	6	1
20—40	259	233	265	696	717	722	45	50	13
40—60	20	17	62	870	864	845	110	119	93
60 and over	11	9	61	695	677	647	294	314	292
Females.	***441***	***431***	***452***	***401***	***413***	***431***	***158***	***156***	***117***
0— 5	1,000	1,000	1,000	...	...	...	...	...	...
5—10	994	995	993	4	5	6	2	...	1
10—15	927	924	915	69	72	84	4	4	1
15—20	457	464	482	517	513	513	26	23	5
20—40	71	68	124	802	812	821	127	120	55
40—60	20	16	86	507	506	540	473	478	374
60 and over	15	14	75	134	138	182	851	848	743
MUSALMAN.									
Males.	***567***	***546***	***539***	***400***	***420***	***428***	***33***	***34***	***33***
0— 5	1,000	1,000	1,000	...	...	...	...	...	...
5—10	999	999	994	1	1	5	...	...	1
10—15	996	992	985	3	7	14	1	1	1
15—20	922	891	889	72	104	108	6	5	3
20—40	245	215	235	718	748	751	37	37	14
40—60	9	9	38	915	913	875	76	78	87
60 and over	11	10	43	770	738	653	219	252	304
Females.	***459***	***455***	***472***	***419***	***427***	***429***	***122***	***118***	***99***
0— 5	1,000	1,000	1,000	...	...	...	...	...	...
5—10	996	995	989	3	5	10	1	...	1
10—15	930	918	898	67	79	98	3	3	4
15—20	355	393	422	617	587	568	28	20	10
20—40	36	46	116	863	866	831	101	88	53
40—60	14	11	89	554	552	571	432	437	340
60 and over	13	11	70	161	160	195	826	829	735
CHRISTIAN.									
Males.	***517***	***507***	***497***	***446***	***455***	***463***	***37***	***38***	***38***
0—5	1,000	1,000	1,000	...	...	...	...	...	...
5—10	997	999	994	2	1	5	1	...	1
10—15	980	976	968	19	23	31	1	1	1
15—20	723	719	723	273	276	275	4	5	2
20—40	135	122	135	839	848	850	26	30	15
40—60	13	12	35	878	880	856	109	108	109
60 and over	12	11	38	677	670	624	311	319	338
Females.	***451***	***447***	***448***	***447***	***450***	***458***	***102***	***103***	***94***
0— 5	1,000	1,000	1,000	...	...	...	...	...	...
5—10	995	994	989	4	6	10	1	...	1
10—15	876	858	854	122	140	144	2	2	2
15—20	292	300	345	700	691	650	8	9	5
20—40	40	37	67	892	893	883	68	70	50
40—60	13	14	48	610	604	621	377	382	331
60 and over	14	15	53	217	192	241	769	793	706

SUBSIDIARY TABLE II.—*Distribution by Civil Condition of 1,000 of each Sex at certain ages in each Religion and Natural Division.*

RELIGION.	MALES.																	
	ALL AGES.			0—5.			5—10.			10—15.			15—40.			40 AND OVER.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	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	14	15	16	17	18	19
State.																		
All religions	543	415	42	1,000	...	...	997	2	1	990	9	1	869	599	32	16	838	146
Hindu	551	403	46	1,000	...	...	997	2	1	993	6	1	405	559	36	18	834	148
Musalman	567	400	33	1,000	...	...	997	2	1	993	6	1	405	559	36	18	834	148
Christian	517	446	37	1,000	...	...	999	1	..	993	3	1	401	569	30	10	885	105
Animist	499	454	47	1,000	...	...	997	2	1	980	19	1	273	706	21	13	836	151
Western Natural Division.																		
All religions	557	401	42	1,000	...	...	997	2	1	992	7	1	404	564	32	19	839	142
Hindu	561	395	44	1,000	...	...	997	2	1	994	5	1	424	541	35	21	834	145
Musalman	569	399	32	1,000	...	...	999	1	...	993	3	1	412	558	30	12	889	99
Christian	542	421	37	1,000	...	...	993	2	..	985	14	1	337	642	21	13	841	146
Animist	452	490	58	1,000	...	...	996	4	...	995	5	...	305	635	60	10	863	127
Eastern Natural Division.																		
All religions	523	433	44	1,000	...	...	997	2	1	987	12	1	323	645	32	13	835	152
Hindu	535	417	48	1,000	...	...	997	2	1	992	7	1	375	587	38	14	832	154
Musalman	566	400	34	1,000	...	...	999	1	..	995	4	1	385	585	30	5	880	115
Christian	495	467	38	1,000	...	...	997	2	1	975	23	2	218	761	21	13	832	156
Animist	514	442	44	1,000	...	...	998	1	1	989	10	1	318	647	35	7	855	138

RELIGION.	FEMALES.																	
	ALL AGES.			0—5.			5—10.			10—15.			15—40.			40 AND OVER.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
State.																		
All religions	445	414	141	1,000	...	...	995	4	1	913	84	3	143	767	90	17	443	540
Hindu	441	401	158	1,000	...	...	994	4	2	927	69	4	161	735	104	19	414	567
Musalman	459	419	122	1,000	...	...	996	3	1	930	67	3	109	806	85	14	465	521
Christian	451	447	102	1,000	...	...	995	4	1	876	122	2	102	845	53	13	521	466
Animist	434	474	92	1,000	...	...	993	6	1	931	67	2	145	795	60	14	592	394
Western Natural Division.																		
All religions	447	403	150	1,000	...	...	995	4	1	928	69	3	154	747	99	17	422	561
Hindu	439	396	165	1,000	...	...	994	5	1	934	62	4	162	727	111	17	400	583
Musalman	456	420	124	1,000	...	...	995	4	1	929	68	3	115	797	88	17	454	529
Christian	472	423	105	1,000	...	...	995	4	1	910	88	2	140	801	59	18	501	481
Animist	410	505	85	1,000	...	...	995	5	...	974	26	...	186	806	58	24	594	382
Eastern Natural Division.																		
All religions	441	430	129	1,000	...	...	995	4	1	963	104	3	127	796	77	17	472	511
Hindu	445	408	147	1,000	...	...	994	4	2	916	76	4	160	748	92	22	488	540
Musalman	464	418	118	1,000	...	...	997	2	1	933	65	2	101	820	79	9	482	509
Christian	432	469	99	1,000	...	...	994	5	1	847	111	2	68	884	48	10	537	453
Animist	441	465	94	1,000	...	...	993	6	1	919	78	3	148	792	60	11	592	397

SUBSIDIARY TABLE III.—*Distribution by main age periods and Civil Condition of 10,000 of each Sex and Religion.*

RELIGION AND AGE.	MALES.			FEMALES.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
ALL RELIGIONS	**5,427**	**4,147**	**426**	**4,449**	**4,144**	**1,407**
0—10	2,644	3	1	2,742	6	1
10—15	1,288	11	1	1,080	100	4
15—40	1,513	2,450	130	594	3,195	374
40 and over	32	1,683	294	33	843	1,028
HINDU	**5,508**	**4,034**	**458**	**4,414**	**4,006**	**1,580**
0—10	2,566	7	1	2,640	5	2
10—15	1,215	2	1	1,059	79	4
15—40	1,669	2,300	149	677	3,093	438
40 and over	58	1,725	307	38	830	1,136
MUSALMAN	**5,674**	**4,000**	**326**	**4,590**	**4,194**	**1,216**
0—10	2,769	5	1	2,960	8	1
10—15	1,285	5	1	1,154	83	9
15—40	1,602	2,274	119	433	3,337	350
40 and over	18	1,720	205	23	769	862
CHRISTIAN	**5,172**	**4,458**	**370**	**4,506**	**4,471**	**1,020**
0—10	2,758	3	1	2,954	6	1
10—15	1,284	25	2	1,117	156	8
15—40	1,107	2,866	85	412	3,417	215
40 and over	23	1,564	282	23	895	801
ANIMIST	**4,993**	**4,537**	**470**	**4,343**	**4,737**	**920**
0—10	2,568	2	1	2,588	8	1
10—15	1,128	10	1	1,058	76	3
15—40	1,280	2,619	168	676	3,691	277
40 and over	17	1,905	300	21	962	639

SUBSIDIARY TABLE IV.—*Proportion of the sexes by Civil Condition at certain ages for Religions and Natural Divisions.*

RELIGION.	NUMBER OF FEMALES PER 1,000 MALES.														
	ALL AGES.			0—10.			10—15.			15—40.			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	9	3	4	5	6	7	8	9	10	11	12	13	14	15	16
State.															
All Religions	804	980	3,241	1,017	2,126	1,917	856	8,543	2,492	385	1,279	2,820	993	491	3,435
Hindu	796	956	3,434	1,018	2,036	1,999	865	11,743	2,970	403	1,334	2,923	993	477	3,674
Musalman	795	991	3,526	1,011	4,231	1,556	849	16,889	3,600	268	1,838	2,765	1,178	423	3,977
Christian	836	963	2,646	1,028	2,007	1,800	835	6,021	1,375	357	1,145	2,433	955	549	2,719
Western Natural Division.															
All Religions	793	933	3,520	1,039	2,377	1,607	870	9,518	2,634	397	1,350	3,132	848	463	2,661
Hindu	782	1,003	3,695	1,001	2,338	1,803	870	12,048	2,844	393	1,397	3,282	788	465	3,903
Musalman	767	1,010	3,761	1,012	4,750	1,800	866	19,345	3,833	284	1,455	3,030	1,077	403	4,216
Christian	838	955	2,772	1,034	2,115	1,883	871	6,003	1,633	405	1,215	2,752	1,154	503	2,786
Eastern Natural Division.															
All Religions	819	933	2,878	1,028	1,844	2,066	838	7,857	2,305	380	1,195	2,838	1,287	524	3,117
Hindu	818	964	3,014	1,034	1,705	2,210	858	11,385	3,214	422	1,257	2,895	1,511	498	3,823
Musalman	758	963	3,205	1,009	3,400	1,250	825	14,040	3,250	242	1,295	2,402	1,522	454	3,662
Christian	885	952	2,538	1,024	1,928	1,778	805	6,030	1,220	294	1,094	2,159	768	591	2,662

SUBSIDIARY TABLE V.—*Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes.*

DISTRIBUTION OF 1,000 MALES OF EACH AGE BY CIVIL CONDITION.

CASTE.	ALL AGES.			0—5.			5—12.			12—20.			20—40.			40 AND OVER.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	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	14	15	16	17	18	19
1. Ampattan																		
2. Brahman (Malayala)	575	374	51	1,000	...	...	1,000	...	...	904	91	5	221	714	65	27	815	158
3. Brahman (Other)	491	449	60	1,000	...	...	999	...	1	893	99	8	269	677	54	57	789	154
4. Chakkāla	534	408	58	1,000	...	...	992	6	2	893	90	17	238	727	35	16	761	223
5. Channān	514	408	78	1,000	...	...	993	6	1	942	50	8	822	640	38	16	738	246
6. Chetti	593	365	42	1,000	...	...	999	1	...	945	50	5	295	669	36	15	834	151
7. Izhavan	643	292	65	1,000	...	...	992	7	1	885	107	8	280	720	50	35	749	216
8. Kammālan	571	384	45	1,000	...	...	999	1	...	960	36	4	242	709	49	13	834	153
9. Konkani	540	416	44	1,000	...	...	995	5	...	937	56	7	253	703	45	15	857	128
10. Kuravan	496	484	20	1,000	...	...	991	8	1	931	59	10	238	748	14	16	925	59
11. Marān	498	451	51	1,000	...	...	999	1	...	934	63	3	135	808	57	7	855	138
12. Nāyar	520	452	28	1,000	...	...	1,000	...	...	913	82	5	145	835	20	14	891	95
13. Paraya	569	382	49	1,000	...	...	999	1	...	971	25	4	322	624	54	22	833	145
14. Pulayan	520	436	44	1,000	...	...	995	5	...	935	61	4	285	679	36	8	858	134
15. Tantān	497	472	31	1,000	...	...	1,000	...	...	918	77	5	203	771	26	12	888	100
16. Vellāla	485	484	31	1,000	...	...	999	1	...	909	88	3	122	863	15	78	741	181
	515	423	62	1,000	...	...	994	5	1	953	42	5	266	695	39	15	780	205

DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION.

CASTE.	ALL AGES.			0—5.			5—12.			12—20.			20—40.			40 AND OVER.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
1. Ampattan																		
2. Brahman (Malayala)	411	444	145	1,000	...	...	997	1	1	582	448	20	60	856	84	21	401	578
3. Brahman (Other)	340	436	224	1,000	...	...	975	25	...	529	450	21	34	811	153	23	381	596
4. Chakkāla	349	438	213	1,000	...	...	991	8	...	518	435	47	7	818	103	7	266	727
5. Channān	355	437	208	1,000	...	...	993	7	...	766	222	12	7	803	114	20	360	620
6. Chetti	437	367	146	1,000	...	...	931	15	4	626	349	25	5	811	132	30	456	514
7. Izhavan	433	403	164	1,000	...	...	996	4	...	710	273	17	81	776	143	13	413	574
8. Kammālan	453	379	156	1,000	...	...	993	6	1	528	456	16	73	812	115	21	485	494
9. Konkani	418	419	163	1,000	...	...	973	22	5	388	542	70	68	748	184	7	562	431
10. Kuravan	270	518	217	1,000	...	...	993	6	1	501	484	15	41	859	100	8	873	619
11. Marān	408	428	164	1,000	...	...	994	5	1	562	419	19	73	849	78	17	623	360
12. Nāyar	433	471	91	1,000	...	...	996	4	...	677	304	19	74	777	149	20	369	611
13. Paraya	443	373	184	1,000	...	...	988	12	...	624	368	8	76	820	104	14	520	466
14. Pulayan	449	431	120	1,000	...	...	991	9	...	559	428	13	63	868	69	23	492	485
15. Tantān	418	476	106	1,000	...	...	993	7	...	412	570	18	46	885	119	48	501	451
16. Vellāla	417	452	131	1,000	...	...	983	16	1	515	459	26	21	851	128	14	383	603
	363	434	203	1,000	...	...												

CHAPTER VII.

EDUCATION.

(TABLES VIII AND IX.)

92. At the Census of 1891, the population was grouped under three classes —learning, literate and illiterate. The instructions issued on the subject and the nature of the returns secured under them were dealt with fully in the 1901 Census Report. Suffice it to note here, that the inadequacy of that system as a means of measuring educational progress led to a change in 1901. The entry has thereafter been confined to the two broad categories, the literate and the illiterate. The instructions ran as follow:—

Scope of the return.

Column 14 *(Literacy)*.—"If the person can both read and write any language, enter the names of the languages which he or she can both read and write, putting first the language which is known best. If the person cannot both read and write even a single language, or is only *learning* one, or can only *sign* his or her name, enter "illiterate" in this column."

The above was supplemented thus:—

"Do not enter literate, young children or others who are only able to read and write a few words of a language with difficulty.

Note that the language or languages to be entered in this column may not always be those entered in column (13). Persons who speak Tamil in their houses, like the Travancore Tamil Brahmans, very frequently cannot write it, but can write Malayalam. It is the language or languages which the person can speak and write, which is to be entered in this column, and not the language used in the household.

If the person can both read and write any language, enter 'literate' in this column, and add the names of the languages which he or she can both read and write, putting first the language which is known best."

The definition of literacy was the ability to *both* read and write, and it excluded those "who, though unable to write, can spell out the words of a book." and those "whose caligraphic attainments extend only to the scrawling of their own name."

As at the 1901 Census, a separate column was provided in the schedule for recording literacy in the English language, the Vernacular language or languages in which a person might be literate being entered in the general column for literacy.

93. The statistics compiled are embodied, combined with age and religion, in Imperial Table VIII for the Natural and Administrative Divisions, and in the corresponding Provincial Table for taluks. The prevalence of literacy among certain selected castes is exhibited in Imperial Table IX. In both the Tables, literacy in Malayalam, Tamil and English are separately shown. Seven Subsidiary Tables are appended, illustrating the main features.

Reference to Tables.

Subsidiary Table I.—Education by age, sex and religion.

Subsidiary Table II.—Education by age, sex and locality.

Subsidiary Table III.—Education by religion, sex and locality.

Subsidiary Table IV.—English education by age, sex and locality.

Subsidiary Table V.—Progress of education since 1901.

Subsidiary Table VI.—Spread of education among certain selected castes.

Subsidiary Table VII.—Number of Books published in each language.

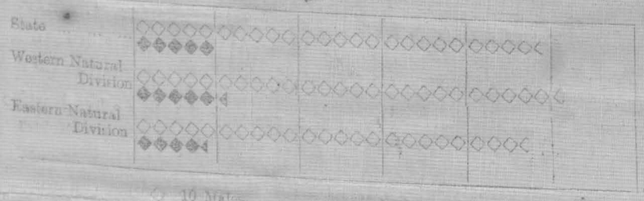
Statistics of the Education Department as well as of literacy and journalistic activity will also be referred to.

Extent and distribution of literacy.

94. As per the Census of 1911, there are 15 persons literate in every one hundred of the population. Among men, one in every four, and among women, one in every twenty, have stated that they are able to read and write. Thus, for every 5 literate males, there is one literate female.

Of the total number of literate males, 77 per cent. are of the ages of 20 and over. The remaining 23 per cent. fall under 20 years and are distributed in the proportions of 2, 9 and 12 between the age-periods, 0—10, 10—15 and 15—20 respectively. In the case of females, 42 per cent. of the total literate population are below the age of 20, 6 per cent. between 0—10, 17 per cent. between 10—15, and 19 per cent. between 15—20. Thus in respect of the early ages, female education is progressing more than that of males. Taking the two Natural Divisions, the Western seems to be more literate than the other, the proportions being 26 males and 5 females in one hundred of each sex, as against 24 males and 4 females respectively. The littoral and deltaic regions are further distinguished by the wider prevalence of education among the younger population, especially in the case of the fair sex, 44 per cent. of the female literates being under the age of 20 as compared with 40 per cent. in the mountainous and sub-montane interior. Viewed with reference to the component parts of each Division, literacy appears to gradually diminish as one passes from the sea-ward to the hill-ward tracts. This is explained by the greater educational facilities and the comparatively higher concentration of population and civilization in the former and by the relatively large proportion of the backward communities in the latter. If, taken as a whole, the Eastern Division shows a large ratio of literates, it is mainly attributable to the preponderance of the Christian population.

Diagram showing number of persons per 1,000 who are literate.



Distribution by Administrative Divisions.

95. Of the Administrative Divisions, the most favoured is Kottayam, where the porportion of those able to read and write is higher than the State average in respect of both the sexes—256 males and 52 females per mille, against 248 and 50 respectively. The second place is taken by Quilon among males (253 per 1,000) and by Padmanabhapuram and Devikulam among females (50 per 1,000). The latter Division returns

the lowest proportion of educated males (213), while the fewest number of literate women is found in Trivandrum (47 per mille).

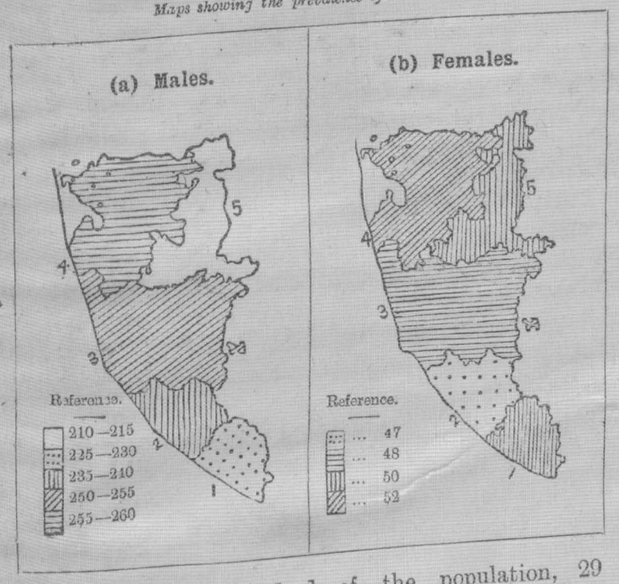
Viewed according to age, the highest male ratio is returned by—

Padmanabhapuram	at the period,	0—10,
Quilon	,,	10—15,
Quilon and Kottayam	,,	15—20, and
Kottayam	,,	20 and over.

In the case of females, the Division which stands first is —

Padmanabhapuram	at the periods,	0—10 and 10—15,
Kottayam	,,	15—20, and
Devikulam	,,	20 and over.

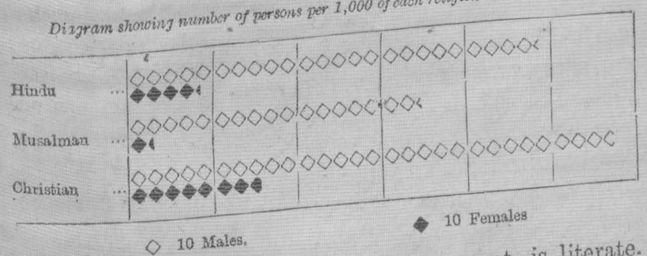
Maps showing the prevalence of education.



Literacy by religion.

96. The Christians are the best educated of all the religionists, the literates numbering 18 per hundred of the population, 29 males and 8 females. The Hindus come next, among whom 24 males and 4 females in a hundred of each are able to read and write, giving an average of 14 per cent. on their population. The Muhammadans with a literate total of 94 in a thousand appear to be the most backward. The gap between these and the other religionists is specially wide as regards females, of whom only one per cent. is literate. Among the Christians and the Hindus, the highest proportion is returned by the males at the ages 20 and over, and by females at the period, 15—20, the ratios per mille of each sex being 433 and 157 respectively among Christians and 357 and 82 among Hindus. The corresponding ratios for Muhammadans are 279 and 20.

Diagram showing number of persons per 1,000 of each religion who are literate.



It may be surprising that the Headquarter Division which contains the seat of higher education in the State occupies a low place, especially in regard to female literacy. But, facilities for imparting elementary education exist more or less throughout the State, and that is all that the Census is concerned with.

As regards the local distribution of the literates, noticeable variations are observed in regard to Christians, and to some extent among Muhammadans. The literate Hindus, on the other hand, appear more uniformly distributed. The Devikulam Division with a large English-knowing population presents the highest proportion of literate Christians—344 males and 123 females per mille, followed by Quilon with 339 males and 94 females. Padmanabhapuram follows, *longo intervallo*, with ratios of 194 males and 60 females per mille respectively. Trivandrum which on the whole takes the last place, stands first in respect of the literate Hindu population (264 males and 48 females per mille). The fewest number of Hindu literates is found in the planting Division of Devikulam, being 162 males and 25 females per mille.

97. In respect of males, the prevalence of literacy is greatest among the Konkanis, 73 per cent., closely followed by the Brahmans, and then successively by the Kaniyāns (the local astrologer class), the Nāyars, the Ampalavāsis and the Vellālas (44 per cent). At the other end come the Parayans with 25 per mille of males able to read and write, the Pulayans with 15 and the Kuravans with 12. The castes which return the highest proportions of literate females are the Malayāla Brahmans, 22 per cent., the Ampalavāsis, 13 per cent., and 'other' Brahmans, 11 per cent. The Nāyars, the Mārāns and Kaniyāns follow with 8 females per hundred of the sex. In the other castes the ratio is less than 5 per cent. The advancement since 1901 is noteworthy among the backward communities. Both sexes taken together, the literate ratio has risen from 2 to 8 per mille among the Pulayans and 9 to 13 among the Parayans. The class treated as 'Special' for the purposes of educational work include Muhammadans, Izhavas, Arayans, Parayans, Pulayans, Mukkuvans, Maravans, Kuravans, and the hill-tribes, &c. The total strength of such pupils numbered 25,000 in 1910–'11. Education as now understood not being held in favour by Malayāla Brahmans as a class, they have also been brought under the head of 'Special'.

Literacy by caste.

98. In connection with literacy among the Christians, two special Tables showing the distribution of the literates by race and sect have been compiled. The figures are reproduced in the margin. The first Table shows English literacy according to race, and the second gives the sects of the Indian Christian literates.

Literacy among Christians by Race and Sect.

English education by Race.—Of the Europeans in the country, 90 per cent. are literate in English; of the Anglo-Indians which, under the new system of classification, comprises the classes formerly returned as Eurasians and East Indians, 56 per cent., and of the Indian Christians, one per cent. The English literates among the three communities together number 11,476. Of these, Europeans form 3 per cent., Anglo-Indians, 9 per cent; while the remaining 88 are Christian Natives of India. Of the 10,129 persons of the last named community who are able to read and write English, 61 per cent. are of the ages '20 and over.' The remaining 39 per cent., below the age of 20, is shared by the age-periods, 15—20 and under 15, in the proportion of 23 to 16. Of the ages under 20, there are 3,907 of both sexes, literate; and of

English Education among Christians by Race.

AGE.	EUROPEAN.		ANGLO-INDIAN.		INDIAN CHRISTIAN.	
	Male.	Female.	Male.	Female.	Male.	Female.
0—10 ...	3	4	19	14	222	86
10—15 ...	5	5	47	47	862	407
15—20 ...	15	16	91	88	1,808	522
20 & over..	211	100	396	286	5,191	1,031
TOTAL	234	125	553	435	8,033	2,046

these, 60 per cent. come within the ages, 15—20. This may be taken as a measure of the increasing spread of English literacy among the Indian Christians. Distributed by sex, the males among these constitute 80 per cent. and stand in the ratio of four to one female English literate. Viewed with reference to the number of literates in all the languages taken together, the number of the English educated forms only 6 per cent., but exhibits no partiality in favour of either sex.

Education among Indian Christians by Sect.

AGE.	PROTESTANT.		ROMAN CATHOLIC.		SYRIAN.	
	Male.	Female.	Male.	Female.	Male.	Female.
0—10 ...	560	316	644	251	2,442	1,302
10—15 ...	1,858	1,273	1,794	705	8,584	3,984
15—20 ...	2,643	1,239	2,742	1,039	11,226	4,434
20 & over..	13,930	3,777	16,929	3,036	67,778	12,553
TOTAL	19,041	6,635	22,109	5,141	90,030	22,273

Indian Christian literates by sect.—These have been classified under the three broad heads—Protestant, Roman Catholic and Syrian. The literates in the three sects together consist of 165,229 persons, and the distribution shows 25,676 or 16 per cent. as Protestants, 27,250 or another 16 per cent. as of the Roman Catholic persuasion, and 112,303 or 68 per cent. of the total Christian literates as adhering to the cult that hails from old Syria. On the total population of each sect, the literate percentages are 17, 16 and 20 respectively. The distribution of the literates in each sect by age shows that, at the period 15—20, the Roman Catholics and Syrians return 14 per cent. each, while in the case of the Protestants, the proportion is higher by one per cent. Even at the earliest years, 0—10, the Protestants possess a larger ratio of literate children, being 4 per cent. as against 3 among the other two sects. These statistics testify to the activity of the Protestant Missionaries in the matter of educating the younger generation of their wards.

The marginal abstract gives the sex distribution per 100 of the total literates in each sect. The females among the Protestants show a higher ratio than their sisters in the other two sects. In regard to male literates, there are 28 Protestants for every 10 females educated to read and write, while among the Roman Catholics, the males number as many as 43 per 10 females. In this respect, the Syrians approach the latter more than they do the Protestants, the proportion among them being 40 males against 10 of the other sex.

Sect.	Males.	Females.
Protestant.	74	26
Roman Catholic.	81	19
Syrian.	80	20

99. Proportional figures of vernacular literacy are shown in the margin. Malayalam claims 132 literates per mille of the population; and of the three religionists, the Christians are most acquainted with that language. In regard to Tamil, which is the prevailing tongue only in South Travancore and in Shencottah, the literates do not amount to more than 32 per mille. Of Tamil literates, Muhammadans present the highest ratio. In regard to female literacy, it is noticed that Christians return the highest proportion in both Malayalam and Tamil, the Hindus coming only next to them.

Literacy in the Vernaculars.

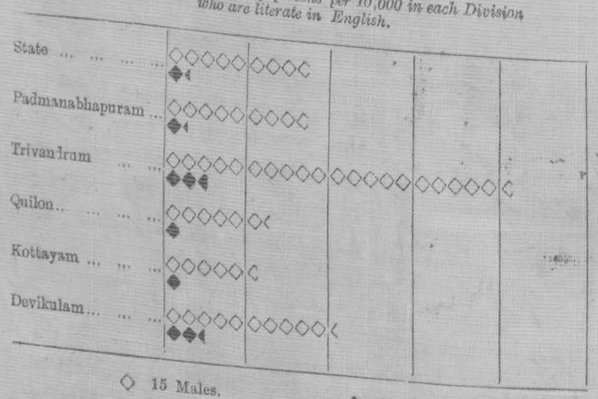
Number of literates per mille of the population.

Religion.	Malayalam.			Tamil.		
	Person.	Male.	Female.	Person.	Male.	Female.
All Religions	132	218	44	32	55	8
Hindu	126	213	38	24	60	7
Christian	183	259	70	25	39	11
Muslman	69	127	8	37	68	4

100. In the State as a whole, 132 males and 20 females per 10,000 of each sex have returned themselves as literate in English, as against 87 males and 13 females in 1901. In other words, one in every 76 males and one in every 500 females are acquainted with English, while ten years ago, there was only one such male in every 115 of the sex and one female in every 770. The advance, as measured by the ratio of increase in the total number of English literates, has been greater in the case of females than males—the former having risen by 81·4 per cent., as against 75·8 per cent. among the latter.

English literacy.

Diagram showing number of persons per 10,000 in each Division who are literate in English.



As at the preceding Census, English education has spread most among the Christians, there being 19 males and 6 females per 1,000 of each sex. The Hindus come next with proportions of 12 and 1 respectively. Those literate in English are least numerous among the Muhammadans, only 288 males and 11 females having been so returned in a total population of 116,488 males and 110,129 females.

Among the Administrative Divisions, the proportion stands highest in the metropolitan Division of Trivandrum which is the centre of higher education in the State and where the educated classes are more largely engaged in the service of the State. Here, one in every 32 males and one in every 232 females are able to read and write the English language. The Devikulam Division shows the next highest ratio, due to a relatively large contingent of Britishers resident therein. While the proportion of literate females is the same as in Trivandrum, that for males is only one-half. Next to these come in order the Padmanabhapuram, Quilon and Kottayam Divisions. The diffusion of English education among the female population is very small in these Divisions, being 17 per 10,000 in the first named and 14 in the other two.

101. Owing to the change of system introduced in 1901, as already explained, a review of progress in literacy has to be confined to the last decade. Within these ten years, the total number of literate males has shown an increase of 34 per cent. shared equally by both the Natural Divisions. Literate boys at the ages under 10 years have grown to the tune of 58 per hundred. Boys at the ages of 10—15 exhibit the next largest activity, They have added 47 to every one hundred since 1901.

Comparison with previous Census.

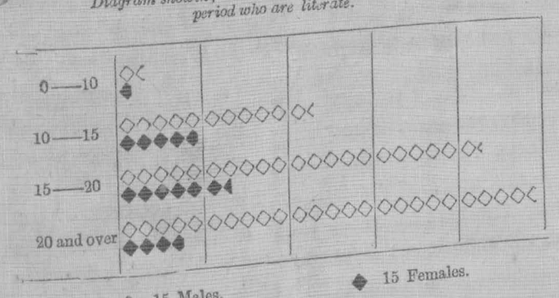
Progress of literacy during 1901-1911.

AGE-PERIOD.	VARIATION IN LITERATES, PER CENT.		RATIO PER MILLE.			
			1911.		1901.	
	Male.	Female.	Male.	Female.	Male.	Female.
Total	*34*	*83*	*248*	*50*	*215*	*31*
0—10	58	73	23	11	17	7
10—15	47	100	169	71	136	43
15—20	42	101	318	97	264	58
20 and over	31	82	369	56	320	35

Compared with the great strides which the education of women has made, the spread of literacy among the male population is very small. In Travancore as a whole, female literates

have advanced in strength by as much as 88 per cent. The increase has been greater in the Eastern than in the Western Division, 92 per cent. against 85, the absolute number in the former being double what it was a decade before.

Diagram showing number of persons per 1,000 in each age period who are literate.



To compare the literate proportions at the last two Censuses, there are now per 1,000 of the population 33 more males and as many as 19 more females. In both the sexes, the progress has been greatest at the ages 15—20. In 1901, there was in this period of life one in every four males possessed of the rudiments of learning as per the Census definition; now there is one such in every three males. Again, ten years ago, one in every 17 females was able to read and write; now the proportion is one in every 10. In other words, for every female literate, there were four of the other sex in 1901; now there are three. There are now 231 Recognized Girls' Schools and the total number under instruction is 43,000. With reference to the aggregate female population, there are 25 girls in a thousand attending school; but calculated on the number of girls of the school-going ages, taken as extending from 5 to 15, the proportion works up to 100 per mille.

Progress of Education according to Departmental statistics.

102. Of course, no correspondence can be looked for between the advance in literacy as noticed above and the statistics of the Education Department. The former represents the sum total of the literates in the State and includes mostly those who have left school, while the Departmental figure relates to those actually under instruction and mainly about 15 years of age. However, educational institutions are the standing fount and source whence the results whose cumulative effect the Census registers at a given time, flow. The State Department which has given these results year by year may therefore be looked into for a while. Reference has already been made in the opening pages of this Report to the remarkable solicitude of His Highness' Government in furthering the cause of Education. The last decade, and especially the second quinquennium exhibits unprecedented activity in that direction. The Government have accepted full responsibility for the imparting of primary education to *all* children; and as a first step, they have ruled that the entire cost of primary education should be borne by the State in regard to schools that recruit the majority of scholars from the backward or special classes.

Recognised educational institutions of all classes number 1,649 and the scholars therein, 159,913. The details of the former are given in the margin. The corresponding totals for 1900-'01 were 3,683 and 184,639 respectively. To judge from the following extract, it would be fallacious, however, to compare the two sets of figures with one another, collated as the earlier ones were under an undefined system of recognition. "One of the chief

Statement giving the number of educational institutions in 1910-'11.

INSTITUTION.	TOTAL.	GOVERNMENT.	AIDED.	UNAIDED.
Arts Colleges ...	4	2	1	1
Professional Colleges ...	2	2	...	...
Secondary Schools ...	68	28	11	29
Elementary Schools ...	1,556	478	792	286
Training & other Schools...	19	8	1	10
Total...	*1,649*	*518*	*805*	*326*

results of the introduction of the Education Code was to draw a very cle distinction between the Recognised and the Unrecognised Schools. Recognised Schools conformed to the conditions laid down by the Code, and came under the control of the Department. They were either managed by the Department or by Private Agencies. Unrecognised Schools neither conformed to the prescribed standards nor came under any control. They were wholly maintained by private persons and were of a low type in most respects. The policy of the Education Code is to discourage the existence of these institutions. The number of Unrecognised Schools has, during the past few years, steadily gone down, and the concern of the Department has been to accelerate the rate at which their number and strength diminished and to see that the pupils who leave them are provided with adequate facilities for education in Recognised Schools. That the public are being gradually weaned from the Unrecognised Schools, is evident from the fall of nearly 20,000 in the strength of such Schools during the last three years.* * The real progress of education could be judged only from the figures of the Recognised Schools".*

If, therefore, the comparison is confined to the growth of institutions maintained by Government alone, it will be seen that they have been increasing at the rate of ten per annum during the last ten years, and at the rate of twenty, if an earlier decade is also taken in. A corresponding growth is also seen in the strength of these institutions. In 1890-'91, the scholars aggregated 20,000, but by 1900-'01, the number rose to 45,000, *i. e.*, at the rate of 2,500 students per annum. During the last decade, the increase has been even greater, 3,000 students having been admitted every year on an average.

Calculated on the total population of 1911, the number under instruction in all the Recognised institutions taken together is 5 per cent. and does not seem to indicate any perceptible advance over the proportions at the two previous Censuses. But it has to be observed that such a broad comparison is misleading. The total on which the ratio is calculated includes persons who can never be at school nor will ever return to it. Children under 5 years may well therefore be left out of reckoning. In regard to persons at the higher ages, it may be said, pitching the estimate a little high, that persons above the age of 30 are not likely candidates for schooling. Taking, therefore, the population living within the ages of 5–30, the proportion under instruction comes to 9 per cent. This, when compared with the 6 per cent. of twenty years ago, is certainly a satisfactory record.

In regard to the expenditure incurred by the Government on Education, it is seen that the amount has increased more than one and a half times since 1900–'01, and trebled since 1890–'91. It now stands at 8 lakhs of rupees. One third of this is devoted to the advancement of primary education through Departmental institutions. Compared with British Indian Provinces, as they stood in 1901 (*Vide* marginal abstract),† Travancore takes the second place when the expenditure per 1,000 of the total population is considered, and the fourth place with reference to the outlay per 1,000 pupils in public institutions. In respect of the latter, Travancore should

PROVINCE.	Expenditure on primary education.	
	Per 1,000 of population.	Per 1,000 pupils in public institutions.
	Rs.	Rs.
Assam ...	28	1,931
Bengal ...	11	637
Berar ...	75	4,965
Bombay ...	107	3,839
Burma ...	28	2,283
Central Provinces ...	33	2,766
Madras ...	25	1,526
Punjab ...	20	3,741
United Provinces ...	15	2,599
Travancore ...	81	3,659

* Travancore Administration Report—1910–'11—Page 49, Para 162.

† Information relating to the British Indian Provinces are taken from the All India Census Report of 1901 to which refer the figures relate.

have gone up still higher, had not free primary education increased the strength of the schools concerned and lowered the proportional expenditure *pro tanto*.

Books and Newspapers in Travancore.

103. Journalistic enterprise has made great progress during the last decade. Its growth in a country is significant as showing the literary appetite of its population and the capacity for responding to it. It may also be taken as evidence of the extent to which the people have benefited by the advance of education, of the increasing interest they take in public matters and of the desire to acquire general information. As in all other things, the good and evil of journalism hinge on its use and misuse. To the busy man of to-day, the need for the vicarious performance of several of his necessary functions is becoming increasingly urgent; and under the infinite specialization of the age, somebody has to see for all, to hear for all, to think for all, and to speak for all, though it may perhaps be "sad to reflect how much solid diet, the newspapers have superseded." But contemporary literature is not necessarily the purveyor of slops; and with the rise in the faculty of public discernment, what may be at one time weak and shallow and even harmful to the body-politic, may become later on nourishing food and inspiring gospel.

In 1901, the total number of newspapers printed and published within the State was less than 20. In ten years, the number has more than doubled. The details are given in the marginal abstract. Of the 45 newspapers and periodicals, one is a tri-weekly and one bi-weekly, 8 are weekly papers, 2 are fortnightly, 27 monthly, three are published once in two months and 3 once in three. The 8 weekly papers are distributed over English 2, Malayalam 3, English and Malayalam 2, and Tamil one. Of the 27 monthly publications, 21 are in Malayalam. The Malayalam papers have comparatively large circulation; and it is satisfactory to note that some of them aim, with considerable success, at giving their purely Malayalam clientele as good a grounding in current events and thoughts as could be expected through papers conducted in English.

LANGUAGE.	Class of newspaper.	1911.	
		No.	Circulation.
English ...	Tri-weekly ...	1	600
Do. ...	Weekly ...	2	1,200
Do. ...	Monthly ...	1	300
Do. ...	Once in two months...	1	325
Do. ...	Quarterly ...	1	500
Do. ...	Monthly ...	1	1,000
English and Latin	Monthly ...	1	3,200
English and Malayalam...	Bi-weekly ...	2	2,430
Do. ...	Weekly ...	3	1,900
Malayalam ...	Do. ...	21	17,145
Do. ...	Monthly ...	2	1,300
Do. ...	Fortnightly ...	2	2,000
Do. ...	Once in two months...	2	1,100
Do. ...	Quarterly ...	1	150
Do. ...	Weekly ...	3	1,600
Tamil ...	Monthly ...	1	150
Do. ...	Do. ...		
Portuguese ...			

More solid literary activity has not been wanting in Travancore. The number of books published each year since 19 1 is given in Subsidiary Table VII with the languages in which they are written. For the years till 1904, the list cannot be said to be complete. The law which requir d the submission to Government of all publications within the State was enacted on y in December 1903, and the figures for the first three years of the last decade ref only to the publications whose copyright has been registered by Government. The figures, as they are, give 85 publications per year and Malayalam litera ure naturally claims the largest number of votaries.

Comparison with other Provinces and States.

104. The 1911 Census figures for all the Indian Provinces and States are not available for comparing the extent of literacy between them and Travancore. The figures that have come in will be referred to. In 1901, this State occupied the foremost place in point of literacy, and it is most pleasing to record that the position has been maintained. In Baroda, one of the best educated of the States and Provinces, there are, as per the recent Census, only ten persons in a hundred able to read and write, against 15 in Travancore. The difference is striking in respect of female literacy. While in Baroda, there is one male literate in every six persons against one in every four in this State, a female literate has to be searched among 50 in Baroda, against 20 in Travancore. The percentages of literates in Mysore and the Punjab are 11 and 6 respectively for males and one for females. Cochin alone marches abreast of Travancore. Though in point of male literacy it is lagging behind a little, the advance made in female education has been rapid, and the ratio now stands at 6 per cent., as against 5 per cent. in this State.

104

SUBSIDIARY TABLE I.—*Education by age, sex and religion.*

RELIGION.	NUMBER PER MILLE WHO ARE LITERATE.										NUMBER PER MILLE WHO ARE ILLITERATE.			NUMBER PER MILLE WHO ARE LITERATE IN ENGLISH.		
	All ages.			0—10.		10—15.		15—20.		20 and over.						
	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
All Religions	150	248	50	23	11	169	71	318	97	369	56	850	752	950	8	13	2
Hindu	142	242	42	22	8	165	62	305	82	357	47	858	758	958	6	12	1
Musalman	94	171	13	9	3	79	16	196	20	279	17	906	829	987	1	2	...
Christian	184	286	78	29	15	204	107	382	157	433	94	816	714	922	13	19	6

SUBSIDIARY TABLE II.—*Education by age, sex and locality.*

DIVISIONS.	NUMBER PER MILLE WHO ARE LITERATE.										
	All ages.			0—10.		10—15.		15—20.		20 and over.	
	Total.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12
State ...	***150***	***248***	***50***	***23***	***11***	***169***	***71***	***318***	***97***	***369***	***56***
PADMANABHAPURAM ...	140	229	50	27	14	166	90	259	99	339	51
TRIVANDRUM	144	239	47	20	11	158	66	297	88	368	55
QUILON	151	253	48	22	9	184	72	338	97	370	53
KOTTAYAM	155	256	52	24	11	163	63	333	104	385	61
DEVIKULAM	140	213	50	21	11	107	42	209	73	301	67
Western Natural Division ...	***156***	***256***	***54***	***26***	***13***	***183***	***84***	***330***	***103***	***379***	***59***
Eastern Natural Division ...	***141***	***236***	***44***	***19***	***8***	***150***	***55***	***302***	***90***	***357***	***52***

SUBSIDIARY TABLE III.—*Education by religion, sex and locality.*

DIVISIONS.	NUMBER PER MILLE WHO ARE LITERATE.					
	Hindu.		Musalman.		Christian.	
	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7
State ...	***242***	***42***	***171***	***13***	***286***	***78***
PADMANABHAPURAM ...	241	48	298	24	194	60
TRIVANDRUM	264	48	144	13	182	69
QUILON	236	38	174	10	339	94
KOTTAYAM	241	42	155	13	295	74
DEVIKULAM	162	25	248	27	344	123
Western Natural Division ...	***254***	***48***	***189***	***14***	***287***	***87***
Eastern Natural Division ...	***222***	***32***	***145***	***11***	***286***	***71***

SUBSIDIARY TABLE IV.—*English Education by age, sex and locality.*

DIVISIONS.	LITERATE IN ENGLISH PER 10,000.											
	1911.										1901.	
	0—10		10—15.		15—20.		20 AND OVER.		ALL AGES.		ALL AGES.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
STATE ...	***10***	***3***	***93***	***31***	***251***	***48***	***183***	***29***	***132***	***20***	***87***	***13***
PADMANABHAPURAM	10	2	96	21	304	32	175	21	134	17	93	11
TRIVANDRUM ...	20	10	135	45	342	101	509	50	311	43	178	29
QUILON	8	2	80	30	214	32	120	13	94	14	63	8
KOTTAYAM	8	1	89	30	240	45	95	11	84	14	71	11
DEVIKULAM... ..	23	5	25	8	104	33	242	71	157	41		
Western Natural Division ...	***12***	***4***	***108***	***36***	***291***	***54***	***238***	***25***	***167***	***24***	***104***	***15***
Eastern Natural Division ...	***7***	***2***	***72***	***24***	***199***	***40***	***109***	***12***	***86***	***13***	***66***	***9***

SUBSIDIARY TABLE V.—*Progress of Education since 1901.*

DIVISIONS.	NUMBER OF LITERATES PER MILLE.											
	ALL AGES.				15—20.				20 AND OVER.			
	Male.		Female.		Male.		Female.		Male.		Female.	
	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.	1911.	1901.
1	2	3	4	5	6	7	8	9	10	11	12	13
STATE ...	***248***	***215***	***50***	***31***	***318***	***264***	***97***	***58***	***369***	***320***	***56***	***35***
PADMANABHAPURAM	229	180	50	22	259	197	100	46	339	281	51	25
TRIVANDRUM ...	239	199	47	32	297	247	88	64	369	291	55	34
QUILON	253	222	48	29	333	281	97	55	370	325	53	32
KOTTAYAM	256	227	52	36	333	278	104	63	386	341	61	43
DEVIKULAM ...	213		50		209		73		301		67	
Western Natural Division ...	***256***	***223***	***54***	***34***	***330***	***278***	***103***	***65***	***379***	***329***	***59***	***38***
Eastern Natural Division ...	***236***	***203***	***44***	***25***	***302***	***245***	***90***	***48***	***357***	***308***	***52***	***31***

SUBSIDIARY TABLE VI.—*Edycation by Caste.*

CASTE.	NUMBER PER 1,000 WHO ARE LITERATE.						NUMBER PER 10,000 WHO ARE LITERATE IN ENGLISH.					
	1911.			1901.			1911.			1901.		
	Person.	Male.	Female.	Person.	Male.	Female.	Person.	Male.	Female.	Person.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Ampalavasi	291	455	125	371	574	156	96	...	...	106	208	...
Ampattan	115	203	25	90	168	15	17	25	8	11	18	5
Brahman (Malayāla) ...	452	628	224	446	663	191	30	48	7	23	41	2
Brahman (Other) ...	346	558	111	406	698	90	653	1,235	31	792	1,498	30
Chakkāla	100	171	31	104	187	21	25	50	...	10	20	...
Channān	55	104	5	37	70	4	18	28	7	2	4	...
Chetti	167	310	22	172	330	15	32	59	5	24	47	1
Izhavan	101	183	17	73	137	10	26	50	3	4	7	...
Kammālan	142	263	14	124	233	14	13	26	...	3	6	...
Kaniyan	293	490	76	295	519	55	6	11	...	1	2	...
Konkani	398	727	35	272	490	33	104	194	4	67	125	3
Kuravan	7	12	2	5	7	2	1	1	...	...	1	...
Marakkān	54	101	7	61	117	7	13	26	...	9	19	...
Marān	195	313	77	203	354	53	20	38	3	21	43	...
Maravan	70	132	6	57	111	5	19	38	...	16	37	...
Nāyar	245	461	83	216	376	57	92	172	12	578	1,110	61
Pantāram	107	192	18	97	181	10	5	10	...	5	10	...
Parayan	13	25	2	9	16	2	2	4	...	1	2	...
Pulayan	8	15	...	2	4	1	1	2	...	...	...	...
Vellāla	239	442	35	231	434	32	193	378	8	180	358	...

SUBSIDIARY TABLE VII.—*Number of books published in each language.**

LANGUAGE.	NUMBER OF BOOKS PUBLISHED IN										TOTAL.
	1901.	1902.	1903	1904.	1905.	1906.	1907.	1908.	1909.	1910.	
1	2	3	4	5	6	7	8	9	10	11	12
Malayalam	28	51	49	63	140	140	135	90	127	78	907
Tamil	2	2	2	1	10	11	7	12	9	6	62
Sanskrit	...	...	...	...	3	3	3	1	2	2	14
Syriac	...	...	...	...	2	1	1	1	1	2	8
Malayalam and English	...	...	4	1	3	3	5	3	8	3	30
Tamil and English	...	...	...	...	...	1	...	...	...	...	1
Syriac and Malayalam...	...	...	...	...	...	1	1	...	...	...	2
Sanskrit and Tamil	...	...	...	...	2.	...	...	...	...	...	2

* The particulars in this statement are taken from the Travancore Administration Reports.

CHAPTER VIII.

LANGUAGE.

(TABLE X.)

Languages spoken.

105. Thirty four languages have been recorded at the Census as spoken in the households of Travancore. The number of speakers count from one upwards to 83 per cent. of the total population. More than two thirds of the total are Indian tongues, one in every seven of all languages Indian being spoken in Travancore. Of the remaining, 11 are the languages of Europe and 2, the languages of Asiatic countries beyond India.

Classification of languages.

106. The Indian languages are classified according to the scheme proposed by Dr. G. A. Grierson. It embodies the results of the investigations made by the Linguistic Survey during the last decade. Subsidiary Table I appended to this Chapter arranges the languages returned as per Dr. Grierson's revised list and gives the population under each head. The following shows the classification in outline of the Indian and the non-Indian languages.

	Number of languages spoken.	Number of speakers.
A. VERNACULARS OF INDIA.		
Dravidian Family	5	3,401,461
Indo-European Family	14	25,115
Semitic Family	2	141
TOTAL VERNACULARS OF INDIA...	21	3,426,717
B. VERNACULARS OF ASIATIC COUNTRIES BEYOND INDIA.	2	5
C. EUROPEAN LANGUAGES	11	2,253
GRAND TOTAL—TRAVANCORE ...	34	3,428,975

It is seen from the above classification that the languages spoken in the country are almost entirely of the Dravidian Family, and that the total number of such speakers amount to as many as 9,920 per 10,000 of the population. 79 out of the remaining 80 speak one or other of the languages of the Indo-European Family—73 of the Aryan Sub-Family and 6 of the European Branch.

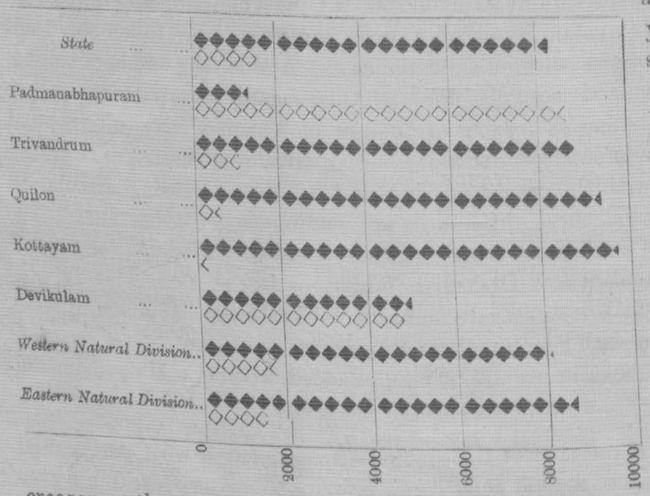
The Dravidian Family.

107. The Dravidian Family comprises two groups—Dravida and Andhra. The former covers Malayalam, Tamil, Kanarese and Tulu, and the latter Telugu only.

Malayalam.—This is the language of the country and is the parent tongue of 83 persons per 100 of the population. The largest proportion is found in the Kottayam Division, where 9,696 persons in every 10,000 speak Malayalam. Southwards, the ratio diminishes to 93 per cent. in Quilon, to 88 per cent. in Trivandrum and to 13 per cent. in Padmanabhapuram. Of the Natural Divisions, the

Western shows a lesser ratio than the Eastern—81 per cent. against 86, due more to the proportion being weighted by the languages of the non-Malayalam immigrants. Persons who speak the languages of the Indo-European Family are also relatively more numerous in the littoral and deltaic areas than in the interior.

Diagram showing the number per 10,000 of the population speaking the Vernaculars of the State.
Each diamond represents 400 persons.—◆ Malayalam. ◇ Tamil.



Tamil.—16 per cent. of the population speak Tamil in their homes. It is most predominant in the southernmost Division (86 per 100). The proportion decreases northwards giving way to Malayalam, till it falls to 2 per cent. in the Kottayam Division. In Devikulam, Malayalam and Tamil appear to be equally prevalent.

Kanarese, Tulu and Telugu.—Kanarese and Tulu are spoken by very small numbers, 1,901 and 1,762 respectively. Telugu counts 6,452 persons and is found most in Devikulam among the cooly population (164 per 10,000) and least in Kottayam (3 per 10,000).

General remarks.—The views as to the origin of Malayalam were summarised in the 1901 Census Report (page 219 *et seqiæ*), to which attention is invited. Dr. G. A. Grierson's conclusions are that "Malayālam is a modern offshoot from Tamil, dating from, say, the ninth century. In the seventeenth century it became subject to Brahmanical influence, received a large infusion of of Sanskrit words, and adopted the Grantha instead of the Vatteluttu character for its alphabet. From the thirteenth century the personal terminations of the verbs, till then a feature of Malayālam as of the other Dravidian languages, began to be dropped from the spoken language, and by the end of the fifteenth century they had wholly gone out of use except by the inhabitants of the Laccadives and by the Moplahs of South Kanara, in whose speech remains of them are still found."*

The Malayalam language has only one dialect—the Yerava—and it is spoken in the Province of Coorg. In Travancore, there are minor differences in the vocabulary of the people in different parts, but they are neither sufficiently material nor numerous to constitute a separate dialect. There is no difficulty for a Malayalam speaking person to make himself understood in any part of the State. The same may be said in regard to Tamil as spoken in the country. A French writer, M. Jules Block, in speaking of the Tamil castes and dialects, points out that caste influences dialect and asserts that, if a person who knows the language well were to listen with closed eyes to a conversation between people of different castes, he would be able to recognise the castes to which they belong by their accent, grammar and vocabulary. Certainly, the Tamil spoken by persons belonging

* All India Census Report, 1901—Page 286.

to the goldsmith caste differs perceptibly from the Tamil spoken by the *Vellalas*, and the Tamil spoken by the latter differs in its turn from the Tamil spoken by the Brahmans, who freely introduce into their speech words from Sanskrit. It may similarly be stated that the Malayalam spoken by the Pulayas is different from that spoken by other Malayalam speaking people, and that these differences will often enable one to recognise without sight the castes to which the speakers belong. But what caste really and actively does in this regard is only to crystallize and preserve such differences as may be original or such as may have interpolated themselves as the bye-effects of exclusive social lives and dissimilar working conditions. However, with the spread of education and the increasing circulation of vernacular periodicals, these differences are tending to get obliterated. Nor is dialect a question of sex, pronounced as it is in Bengal. "If the language" says the Professor of Sanskrit and Dravidian languages at the College at Trivandrum "that women speak is anywhere more homely than the language of men, they speak it in common with the uneducated men of their own class or caste." The vernacular school books in use are, it may be added, written in Malayalam and are readily intelligible to children in all parts of the State.

In regard to the question of the gradual displacement of what are called non-Aryan languages, it may be said that Tamil presents a greater resisting power than Malayalam. But the resistance consists mainly in compromise. While Sanskrit words are more largely taken over and adopted without change in spelling or pronunciation by Malayalam, Tamil, which does not take in so many, has to write and pronounce what it takes in the Tamil fashion for want of media and aspirata for the gutterals, dentals and labials in its own alphabet. The result is what Dr. Grierson describes as occurring with reference to the Bengali language. For instance, Lakshmi (Goddess of wealth) is written in Bengali and pronounced as *Lachchhi* or *Lakkhi*. In Tamil, the word takes the form *Lachchimi*. Sūtram is in Tamil *Soothhiram*; and so on. But in the case of Malayalam, no change occurs. The words imported are written and pronounced as in Sanskrit.

Other Indian Vernaculars.

108. Of the 16 other Vernaculars of India returned as spoken in Travancore, the only ones of any note are the Konkani spoken in all by 11,052 perosns, Marathi (6,740) and Hindostani (4,647). Per 10,000 of the population, the proportions which these bear amount to 32, 20 and 14 respectively. The Kottayam Division, with its large centre of Konkani population in the Shertallay taluk, registers the highest ratio as regards that language (68 per 10,000). Quilon stands first in respect of Marathi (32); while in the case of Hindostani, Trivandrum exhibits relatively the highest proportion (33). With regard to all these outside languages, the Western Natural Division, constituting the open sea-board of the State, shows, as may be expected, greater numbers than the Eastern.

Literary activity.

109. The literary and other activity as evidenced by the number of books and newspapers published in the vernaculars has been referred to in the Chapter on Education. Here, a few words will be devoted to the larger question of the development of the vernaculars through such activity. Though the progress made during the last decade suffers by comparison with that of the vernaculars on the other side of the Ghāts, the advance has not been inconsiderable. To refer to the chief language of the country, Malayalam has rapidly progressed in poetry, drama, including what is called *sangita natakam*, "a curious blending of songs and prose" on the model of the Tamil drama of to-day,

kavyam, champu, manipravalam, &c. Songs and short stories in metre are numerous. The most notable performance in the field of solid translation is the rendering in Malayalam verse of the Maha Bharata by a distinguished scion of the historic family of Cranganore now included in the Cochin State. Others have followed the example and *Puranas* are being similarly translated. Some of the best poems of the English language have also been done into Malayalam. In the field of romance, the language is making decided advance. A few of the original contributions in this department of literature reveals but too clearly the wonderful story-telling capacity of Malayalam authors. With the growing recognition that a healthy development of useful prose literature is the direction of language enrichment that is now needed, elementary treatises have been published in physical and chemical science, mathematics, hygiene, domestic economy and politics. In the department of biography, too, progress is visible. The best literature that could be found in current magazines of note have been gathered and edited in small volumes, and preserved from oblivion. But the greatest drawback in Malayalam is said to be "the want of a standard literary prose style or rather than an individuality of style." However, the separation of Malayalam as an optional subject in the University Examinations and the grouping of it with Sanskrit, added to the institution of the Travancore School Final Examinations wherein Malayalam is made compulsory as regards composition and translation, and optional as a subject, are, it is believed, calculated to create a taste for cultivating and to provide the aid and the stimulus for developing, a good prose literature.

But after all the progress that has been made, it cannot but be conceded that neither University curricula on the one side nor abundance of literature on the other, translations or originals, promise to fully meet the situation. The steps in the descent should be known before an ascent could be rationally anticipated, or worked up to. Certain conditions of abnormality have brought on a state of decline for the vernaculars. The decline is accentuating the abnormality. What is wanted therefore is to correct the abnormality and check the decline. With the old occupational channels getting silted up in the present state of transition and new ones not yet opened out in sufficient abundance, public service and the practice of the learned professions constitute now the most honoured walk of life; and their pursuit does not require a devotion to the vernaculars. According to the law of economic logic, lessened supply must in large measure be the result of lessened demand; and when the demand for the literature of a language and for proficiency in it has diminished, no amount of patriotic pleading and no amount of lavishness in the providing of a rich literature can attract people to it. The vernacular is not the accepted medium of higher education. Even for a training in industries and commerce, it is not considered the most convenient. Recently the proposal has been made that the vernacular should again be a compulsory subject and be continued further up in the University course than it now is. Though the existing system is not connected with the decline of the vernacular languages and literature as cause and effect, it is feared that it would operate as a powerful aggravating circumstance. It is no doubt true that, with the language of the home as the medium of school and collegiate instruction as it is elsewhere, studying, thinking and expressing would be less laborious processes, and to that extent more fruitful, effort for effort, in quality and amount. But, as the English language is the medium of all higher education, and as that literature is the fullest and most developed that we have, including within it the best of the literature produced in all ages and countries, it may only tax the none too abundant energy of the Indian

youth still more to drill them through a compulsory training in another language and literature, holding forth as it does no great prospect of useful purpose in public life. On the other hand, the unceasing demand for more and more English schools and teaching must usher in a time, ever so distant, when to every man and woman that tongue would be the sole and sufficient vehicle of thought and communication. Even as it is, with an English educated female as wife and *mater familias*, the conversation of the home is becoming English in increasing measure; and with the advance of female education which includes the knowledge of that language, the universal prevalence of English at home and outside, and the allocation to the vernacular of a place by the side of Sanskrit without, however, its classic prestige may, as the current now runs, be looked forward to as a logical termination. One need not in this connexion dogmatize on the effect this and similar consummations must have on the individuality of the Indian, as Indian, the preservation of which is deemed essential by Europeans and Indians alike. But in the considerations advanced lies, it must be remembered, the crux of the whole language question.

SUBSIDIARY TABLE I.—*Distribution of total population by language.*

Family, Sub-Family, Branch and Sub-Branch.	Group and Sub-Group.	Language.	Total number of speakers	Number per mille of population of State.
1	2	3	4	5
Dravidian Family.	**Dravida Group.**	Tamil	554,618	
		Malayalam	2,836,728	
		Kanarese	1,901	
		Tulu	1,762	
	Andhra Group.	Telugu...	6,452	
		Total	**3,401,461**	992
Indo-European Family.				
Aryan Sub-Family.				
Indian Branch.				
Sanskritic Sub-Branch.	**Sanskrit Group.**	Sanskrit	8	
	North-Western Group.	Sindhi.		
		Kachchhi[1]	378	
	Southern Group.	Marathi	6,740	
		Konkani	11,052	
		Singhalese[2]	28	
	Eastern Group.	Oriya	1	
		Bengali	26	
	Western Group	Hindostani	4,647	
		Hindi	2	
		Urdu	12	
		Gujarati	810	
		Nagari	27	
		Patnuli	1,383	
		Panjabi	1	
		Total	**25,115**	7
Semitic Family.				
		Arabic	136	
		Syriac	5	
			141	...
Mongolian Family.	**Ural Altaic Group.**	Turkish	2	
	Monosyllabic	Chinese	3	
		Total	**5**	...
Indo-European Family.				
	Romanic Group.	French *	5	
		Italian...	5	
		Latin	6	
		Portuguese	35	
		Spanish	3	
	Celtic Group.	Welsh	1	
	Teutonic Group.	Dutch	2	
		English	2,167	
		Flemish	3	
		German	18	
		Norwegian	8	
		Total	**2,253**	1

* In Imperial Table X, 4 persons are shown as speaking, 'Swiss'. As there is no such language as 'Swiss', and as French is generally spoken in Switzerland in addition to German and Italian, the four persons have been taken as speaking French and included as such in the above statement.

1. Kachchhi was classed as a dialect of Gujarati at the Census of 1901. It has since been settled that it is a dialect of Sindhi.

2. Singhalese is now definitely regarded as an Indo-European language and as belonging originally to Western India.

SUBSIDIARY TABLE II.—*Distribution by language of the population of each Division.*

DIVISIONS.	NUMBER PER 10,000 OF POPULATION SPEAKING.						
	MALAYALAM.	TAMIL.	TELUGU.	KONKANI.	MARATHI.	HINDOSTANI.	OTHER LANGUAGES.
1	2	3	4	5	6	7	8
State ...	***8,273***	***1,617***	***19***	***32***	***20***	***14***	***25***
PADMANABHAPURAM	1,286	8,630	23	...	3	12	46
TRIVANDRUM	8,814	1,062	31	6	8	33	46
QUILON	9,337	556	18	24	32	13	20
KOTTAYAM	9,696	199	3	68	19	5	10
DEVIKULAM	4,908	4,811	164	1	1	25	90
Western Natural Division ...	***8,056***	***1,795***	***18***	***48***	***30***	***18***	***35***
Eastern Natural Division ...	***8,568***	***1,376***	***20***	***11***	***5***	***7***	***13***

CHAPTER IX.

INFIRMITIES.

(TABLES XII AND XII A.)

Nature of the return.

110. As in the 1901 Census, particulars were recorded in regard to five infirmities, namely, insanity, deaf-mutism, blindness, leprosy and elephantiasis. The last is special to Travancore and the desirability of collecting information in regard to it was dwelt upon in the preceding Report.

The following instructions were issued to the Census agencies, and they were the same as in 1901.

"If any person be totally blind in both eyes, or both deaf and dumb from birth, or insane, or suffering from corrosive leprosy, enter in this column 'Blind', 'Deaf', 'Insane', or 'Leper', as the case may be. Do not enter those who are blind only in one eye, are not deaf *as well as* dumb, have become deaf and dumb *after* birth, or have only *white* leprosy.

'Corrosive leprosy' is leprosy with characteristic thickenings of ears or nose, ulceration of foot, or dropping of toes or fingers. It is only persons of this description that have to be entered as 'lepers' and not those who have discoloured patches of skin or numbness."

Elephantoid swelling.—"This is an additional column which will be found only in the schedules supplied to the taluks of Ambalapuzha and Shertallay, where elephantoid swellings are largely found. In trying to elicit this information, the Enumerator should not put any offensive questions, but merely observe whether he or she has an elephantoid swelling and quietly record the fact. As the Enumerator will generally obtain the particulars for all columns in the schedule from the chief or other member in a house, he may not be able to see all the members for the purpose of ascertaining for himself whether any of them has an elephantoid swelling. The Enumerator may, in these cases, question the member who gives all the other items of information, whether any inmate of his house has this disease. He should then record his answer without further enquiry."

Accuracy of the statistics.

111. The statistics relating to infirmities are usually regarded as only of approximate value, partly because of the difficulties in the way of accurate diagnosis and of the possible inaccuracies due to wilful concealment. An ordinary enumerator, with the education he has, cannot be expected to correctly understand the infirmities, and mistakes are apt to creep in. Even in England, it is observed, "the machinery of an ordinary English Census is but imperfectly adapted to furnish the required particulars with that degree of accuracy which is essential for statistical purposes." * Persons, for instance, who are merely weak-headed or whose mental aberration is purely temporary may be mistaken for the actually 'insane' and returned as such.

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* "What is 'Blindness,' is the important point to settle. The question has long occupied the attention of philanthropists in England and other Countries, and we certainly think that the Commissioners who may be responsible for the arrangements connected with the next Census should take steps to obtain expert opinion as to what standard of vision, or defective vision, should be held to constitute 'Blindness,' and also to determine whether any additional methods should be adopted, in order to obtain, if possible, more accurate Returns as to the number and condition of the Blind.

Relative to the inquiry into the number and condition of the 'Deaf and Dumb', similar remarks are equally applicable to those persons returned as simply 'Deaf' for, if the standard of absolute deafness is abandoned, no definite line can be insisted upon, and each individual must be left to adopt for insertion, in the 'Occupier's' Schedule, his own definition of what constitutes deafness." (General Report on the Census of England and Wales, 1901—pp. 145-'46.)

Again, in regard to deaf-mutism, the instructions require that only those persons who are deaf and dumb from birth should be entered in the Census schedule; but persons who are hard of hearing on account of old age or have become deaf through illness or accident after birth may have been taken for deaf-mutes. It is not unlikely that those who have lost the sight of only one eye or whose vision has become dim in old age may have been brought within the census definition of blindness. Finally, the figures for leprosy may have been vitiated by the inclusion of persons suffering from leucoderma (white leprosy) or from syphilitic taints.

Omissions due to wilful concealment are not infrequent. "In this country, however," says Mr. Gait, "the existence of blindness, insanity, or deaf-dumbness inspires pity rather than contempt. ** It is only in the case of leprosy that any shame is held to attach to the sufferer, and concealment may, perhaps, have been attempted on a larger scale, especially in the case of females and persons belonging to the more respectable castes. The latter suffer less frequently from the disease and in any case they form but a small proportion of the total population." * However, as the errors due to inaccurate diagnosis will be reflected by the age statistics, the distribution of infirmities by age-periods will also be examined.

112. The information collected in regard to the five infirmities is embodied in Imperial Tables XII and XII A, combined with age in the former and with caste in the latter. The following Subsidiary Tables illustrate the main features.

Reference to Tables.

Subsidiary Table I.—Showing the number of persons afflicted per 100,000 of the population at each of the last three Censuses.

Subsidiary Table II.—Distribution of the infirm by age per 10,000 of each sex.

Subsidiary Table III.—Showing the number afflicted per 100,000 persons at each age-period, and the number of females afflicted to 1,000 males.

Subsidiary Table IV.—Showing the number afflicted per 100,000 persons among certain selected castes.

113. There are at the Capital two Asylums—one for lepers and another for lunatics. A Regulation passed in 1902 is in force, which provides for the segregation and medical treatment of pauper lepers and the control of lepers pursuing certain callings. The Rules passed under the Regulation provide "that no lepers within the towns that may be notified in the Government Gazette shall—

Leper and Lunatic Asylums.

(1) personally prepare for sale or sell any article of food or drink or any drugs or clothing intended for human consumption or use,

(2) bathe, wash clothes, take water from or touch any public well, tank, fountain or any sources of water supply (except streams and rivers), or

(3) drive, conduct or ride in any public conveyance plying for hire other than a railway carriage, or

(4) attend public meetings or public markets, or

(5) exercise the following trade or calling:—vakil, schoolmaster, medical practitioner, midwife, washerman, barber."

In 1904, a Lunacy Act was passed, which provides for the reception and detention of lunatics in asylums established for the purpose and for the care of the

* All India Census Report, 1901—Page 131.

person and estates of lunatics. In 1900–'01, the number of lepers under treatment was 134, and of lunatics, 111. At the end of the decade, the figures rose to 142 and 156 respectively.

114. The total number of persons afflicted under each infirmity is noted in the margin and compared with the two previous Censuses. There has been a progressive increase except in leprosy, the increase at this Census being most striking among the blind and the deaf-mutes. In regard to leprosy, the increase in 1901 as well as the decline now are alike noticeable. Of all the infirmities recorded, insanity appears to be the least prevalent. A difference is noted as between the Natural Divisions with reference to infirmities. Insanity and leprosy appear to be more prevalent in the Western than in the Eastern Division, while blindness and deaf-mutism have spread more largely in the latter than in the former.

Total afflicted.

INFIRMITY.	1911.	1901.	1891.
Insane... ...	628	503	394
Deaf-mute ...	993	809	745
Blind	1,217	1,043	1,017
Lepers... ...	1,115	1,414	968
TOTAL ...	*3,953*	*3,769*	*3,124*

If the total is taken and compared with that of the 1901 Census, the increase during the last decade will be found to be only 5 per cent., as against 20 in the previous decennium. This contrast, while partly traceable perhaps to the increasing accuracy of Census enumerations, is also explainable by the greater sense of attention to the needs of public health on the part of the people and the increasing provision of medical aid on the part of the State. What is most satisfactory is that the worst of the infirmities, leprosy, has declined to the extent of three-fourths of the increase noted at the Census of 1901. It has also to be noted here that, at this Census, the infirmities were tabulated on slips specially provided for the purpose and that greater accuracy in tabulation was thereby ensured.

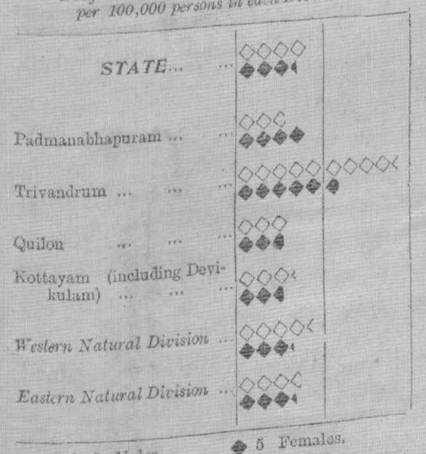
Of the total number afflicted, 30 per cent. are blind, 28 per cent. lepers, one in every four is a deaf-mute and one in every six infirm is of unsound mind.

Insanity.

115. Of the infirmities recorded, insanity appears to be the least prevalent, only one in every 5,460 persons having been enumerated at the Census as of unsound mind. It is more common among males than in the other sex, the former numbering 20 per 100,000 living against 16 among the latter. Compared with European countries, mental disease is seen to be generally rare in India. There, the proportions vary from 250 to over 400 per one hundred thousand of the population. In England and Wales, the Census of 1901 registered a ratio of 408 persons—395 males and 420 females. These high proportions are, it is said, "due partly to the fact that in Europe many persons who suffer from imbecility or from other harmless manifestations of mental disease, or whose attacks are periodical, are included, whereas in India ** they are not usually taken into consideration; but the main reason is doubtless to be found in the very different conditions of life in the East. In Europe the competition between man and man is severe, and is yearly becoming more so. The mental

Number and distribution.

Diagram showing the number of the insane per 100,000 persons in each Division.



wear and tear is very great, and the strain on the nervous system deranges many feeble intellects which in the calm and placid East would escape the storms to which they succumb."*

The general longevity of the insane in countries advanced in material civilization is another cause of difference, suggested by the eminent Statistician, Dr. William Farr, who observed more than 70 years ago that the variation may be "not because the tendency to insanity is greater, but because the lunatics live ten times as many months, or years."†

The male population of the Western Natural Division is subject to the disease to a greater extent than in the Eastern Division, 22 per 100,000 against 18; while among females, insanity is not more common in the one than in the other, the ratio being 16. Among the Administrative Divisions, Trivandrum, with ratios of 46 males and 29 females, appears to suffer most, having at the head-quarters of the Division a well-maintained Government Lunatic Asylum with 153 inmates on the date of the Census. In view to arrive at an accurate comparison, the Asylum schedules were examined and the lunatics enumerated therein distributed according to their birth-place. The distribution is shown in the marginal statement. Excluding the non-Travancoreans, there are 91 males and 50 females. When these are restored to the Divisions in which they were born, and the Census proportions revised in respect of the corrected figures, taken and compared with one another, it is seen, that all the Divisions except Trivandrum show higher ratios than the Census figures would indicate. In respect of male sufferers, Trivandrum still stands first, but takes the last place in regard to females.

Inmates of the Lunatic Asylum on the Census date, shown by birth-place.

DIVISION.	Males.	Females.
Padmanabhapuram ...	8	4
Trivandrum ...	32	14
Quilon ...	26	13
Kottayam ...	25	19
Devikulam ...	...	...
Outside Travancore ...	8	4
TOTAL	99	54

Number of insane per 100,000 in each sex.

DIVISION.	Ratio as per Census.		Ratio as per revised figure.	
	Males.	Females.	Males.	Females.
Padmanabhapuram ...	14	20	18	21
Trivandrum ...	46	29	22	14
Quilon ...	15	13	19	15
Kottayam ...	16	13	20	16

116. The results of investigation into the predisposing causes of insanity do not establish any clear connection with the factors alleged to be at influence, namely, locality, climate, the consumption of drugs and spirits, and such practices as consanguineous marriages and the zenana system. Taken generally, however, it may be stated, as was observed in the Travancore Report on the 1901 Census, that "the natural temperament of the Eastern peoples and of the Hindus in particular who form the large bulk of an Indian population is not one conducive to the production of mental dislocations. Nor is the social struggle which has well-nigh reached alarming proportions among the competitive nations of the West yet so keen in India where harmonious co-operation was for long the accepted foundation of corporate life. But to mention the usual antecedents of mental unsoundness, they are excessive intellectual strain, undisciplined religious zeal, disruption of cherished family ties by whatever means induced, the agonies of indigence and the effects, direct or inherited, of undue indulgence in stimulants and narcotics." ‡ With the struggle daily increasing in India, with the consequently

Causes.

* All India Census Report, 1901—p 134.

† Report on the mortality of Lunatics read before the Royal Statistical Society in 1841.

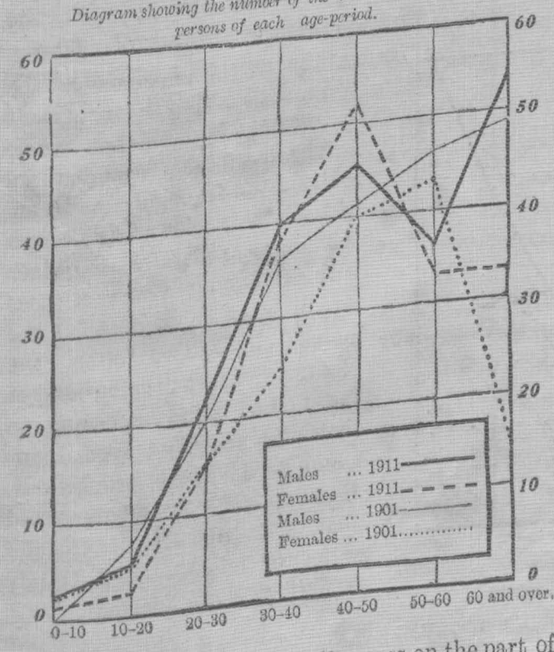
‡ Census Report of Travancore, 1901—Page 237.

greater anxiety and strain both in the education for living and in the practice of it, and with the growing approximation of working conditions and personal habits between the East and the West as the result of their closer contact, it need not surprise the Census statistician of a few decades hence, if he has to chronicle a similitude of affairs in respect of lunacy incidence.

117. Since 1891, there has been a steady increase in the number afflicted, the rate of advance, however, being less in the last decade than in the previous one—25 per cent. against 28 per cent. The variation is confined almost wholly to females. In 1891, insane females numbered 11 per 100,000 but the proportion rose to 14 in 1901 and to 16 in 1911. All the Divisions except Kottayam share in the increase, it being greatest in Padmanabhapuram where the ratio has doubled since 1901. In regard to males, the last two Censuses show no variation. In the Quilon Division, the disease has been stationary among this sex, during the last twenty years, while in Trivandrum the ratio has gone up considerably during the last decade. A decrease since 1901 marks the other two Divisions. The figures for the Natural Divisions show that there has been, since 1891, a steady increase in the Eastern Division, the growth being more rapid among females. In the sea-board tracts, there has been a continuous fall in the males afflicted, while in the other sex, the proportion, which rose slightly in 1901, has remained the same in 1911. The proportions borne by the insane at different age-periods to the population at all ages show that, in respect of males there has been, since 1901, a large increase at the ages below 10 accompanied by a fall at the period 10–20, and that thereafter the rise and fall alternate till the age of 55, after which, however, a steady increase is noticed. In regard to females, there has been a decline at the ages below 30 accompanied by a continuous rise till 50. Between the ages of 50 and 60, the ratio is smaller now than at the previous Census, while the reverse is the case at the period '60 and over'.

Inter-censal variations.

Diagram showing the number of the insane per 100,000 persons of each age-period.



118. The distribution of the insanes at the different age-periods with reference to the population living in each discloses the increasing prevalence of the disease with age. The small number at the ages below ten is probably due to unwillingness on the part of the parents to disclose the mental deficiency of their children. The proportion grows till the age of 45 among males and 50 among females. Thereafter it declines generally, except at the period '60 and over' in regard to males. When, again, the total number of insanes is distributed according to age, it is seen that, in respect of both sexes, the ages between 25 and 45 take in the greatest share. The ages below 25 and above 55 have a larger

Distribution by age and sex.

proportion of males than females, while the reverse is the case in the intervening period.

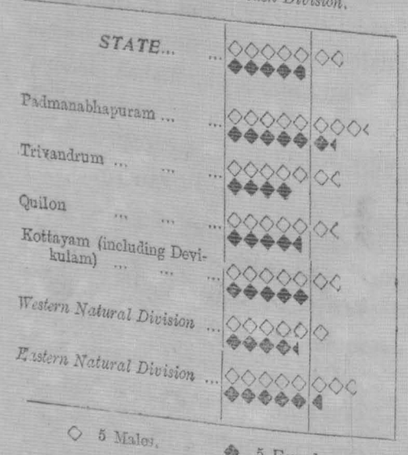
Though females are less subject to insanity than males, the proportion per 1,000 males is, it is significant to note, greater than in any other infirmity, being 799, all ages taken together. As noticed already, the ratio exceeds 800 between the ages, 25—55, out-numbering the males at the period, 45—50 (1,187 females per 1,000). The lowest proportion of females to males is at the ages below ten.

Deaf-Mutism.

119. According to the present Census, 34 males and 24 females per 100,000 of the population of each sex are deaf and dumb. If the sexes are taken together, there is one deaf-mute in every 3,453 persons, or 28 per 100,000. As per the Census of 1901, there were in England and Wales 52 males and 42 females per one hundred thousand of each sex or 46, if the sexes are taken together.

Number and distribution.

Diagram showing the number of deaf-mutes per 100,000 persons in each Division.



The incidence of the infirmity is greater in the sub-montane and mountainous tracts comprised in the Eastern Natural Division where the proportion rises to 39 males and 28 females per 100,000 of each, against 30 and 21 respectively in the plains and open lowlands of the Western Division. If the Administrative Divisions are compared with one another, it is seen that the southernmost Division covers the area of maximum prevalence (41 males and 31 females). Towards the north, the proportion decreases in intensity. In Kottayam, however, it rises over that of the two Divisions to the south, but is still considerably less than in Padmanabhapuram.

The affliction of the disease is considered due to local causes connected mainly with sources of water-supply. With cretinism and goitre, it has been traced to the injurious properties of certain rivers. Hilly tracts are also said to have their influence in the origination of the infirmity.

120. There has been a large increase under the head of deaf-mutism during the last twenty years. Between 1891 and 1901, the actual number afflicted rose by 8·6 per cent., and between 1901 and 1911, by 22·7 per cent. The proportions, on the total populations however, were the same at the 1891 and 1911 Censuses, while in 1901, males showed a decrease of 3 and females a decline of one, per 100,000 of each sex. In the Eastern Natural Division, there has been a steady rise since 1891 in respect of both sexes, as against a continuous decline in the Western Division. Among the Administrative Divisions, Trivandrum alone shows a decline among males and females between 1891 and 1911. In Quilon and Kottayam, the ratios as regards the sexes have risen, while in Padmanabhapuram, the rise in males is accompanied by a fall in the females afflicted. The age-distribution shows that, as compared with 1901, the ratios of the deaf-mutes of each sex to the total population have decreased among males at the ages below ten and have increased among females at the same ages, that thereafter there has been in both sexes a rise followed by a decline till the age of 45, and

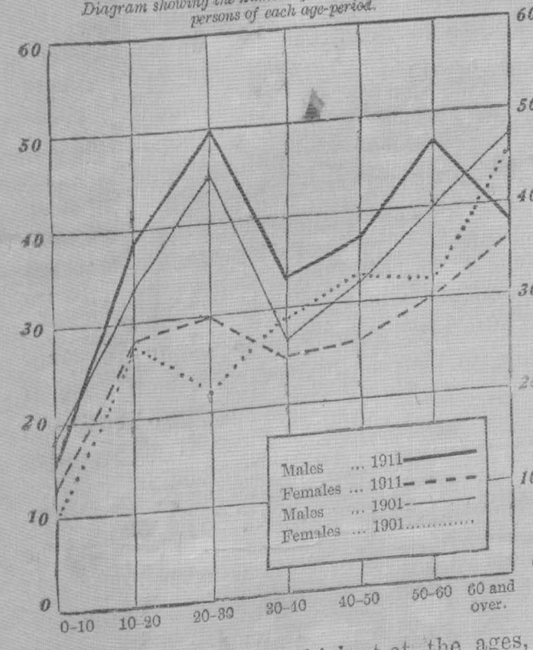
Inter-censal variations.

that above that age, the decline was kept up by the females throughout, while among males the rise and fall still continue to alternate.

121. If the number of deaf-mutes at each age-period is viewed with reference to the population living in it, the proportions afflicted are seen to be higher among males at the ages, 15 to 30, and among females, generally at the later ages. Deaf-mutism is a congenital defect, and persons suffering from it are stated to be short-lived. If the returns are quite accurate, the proportions should exhibit a steady decline from the earlier ages onwards. But it is seen that the ages below ten return very small proportions, while at the higher ages, the ratios go on increasing. Probably persons who have lost their hearing late in life have been included, while some children who have been born deaf and dumb have been omitted. At the earliest and latest periods of life, the number of females afflicted to 1,000 males stands higher than at the other age-groups.

Distribution by age and sex.

Diagram showing the number of deaf-mutes per 100,000 persons of each age-period.



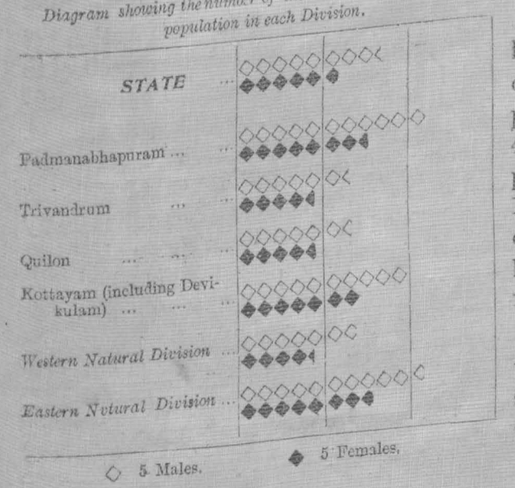
The ratios borne at the several age-periods to the total population at all ages reveal similar features. The ages below 30 generally come in for a larger share. Among males, the ratio is highest at the ages, 15 to 25, and decreases steadily thereafter, except at the period, 35–40. In regard to females, the ages, 25–30, take in the largest proportion. After the age of 30, the number declines; but unlike in the case of males, the proportions fall and rise alternately.

Blindness.

122. The number of persons afflicted with blindness is 35 in every one hundred thousand of the population, or, in other words, one in every 2,817 persons. The sexes return a ratio of 42 for males and 29 for females. The proportion in England and Wales in 1901 was over twice that in Travancore, being one in every 1,285 of the population or 78 per 100,000—males numbering 84 and females 73.

Number and distribution.

Diagram showing the number of the blind per 100,000 of the population in each Division.



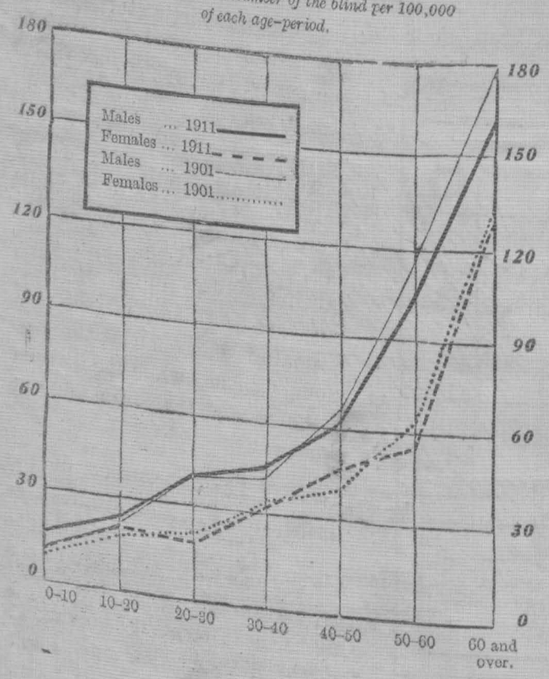
The infirmity is more widely prevalent in the Eastern Natural Division than in the Western, the disparity in its spread being comparatively

very wide. There are in the former Division 53 males and 39 females per 100,000 of each, as against 34 and 21 respectively in the littoral and deltaic regions. The amount of blindness varies in the different Administrative Divisions, the ratio being greatest in Padmanabhapuram (55 males and 38 females) and least in Trivandrum (32 males and 23 females). Kottayam comes next to Padmanabhapuram, while Quilon stands above Trivandrum. The proportional statistics of the Divisions, Natural and Administrative, appear to lend countenance to the view that blindness is most favoured by heat and dryness and is least prevalent where the tracts are damp and well-wooded. Small houses, badly ventilated, which are comparatively more common in the hills, predispose to visual incapacities.

Inter-censal variations.

123. Though the actual number of blind persons has increased since 1891, the ratio of either sex on the population has been the same as at the preceding Census, and has largely declined as compared with the 1891 figures. As between the Natural Divisions, the proportion has steadily increased in the Eastern, and rapidly declined in the Western Division. The decrease is shared by Quilon and Trivandrum among the Administrative Divisions, and the rise, by Padmanabhapuram and Kottayam. The increase is most marked in Padmanabhapuram, and the decline is most noticeable in Trivandrum. The variations by age-periods show that, as compared with 1901, there has been in both sexes a rise at this Census in the ages below 10 and a decline in the ages '60 and over'. The decrease is shared by either sex at the age periods, 20—30 and 45—55 and the increase, at the ages, 55—60.

Diagram showing the number of the blind per 100,000 of each age-period.



Distribution by age and sex.

124. If the incidence of the infirmity at the different age-periods is examined in relation to the population living in each, it is seen that though the ratio generally increases with advancing years, it rises rapidly after the age of 30, the males being more often the victims. The distribution of the total blind according to their ages shows no special unevenness in the proportions. However, it may be remarked that, after the age of 45, the ratios for females are distinctly less than those for males.

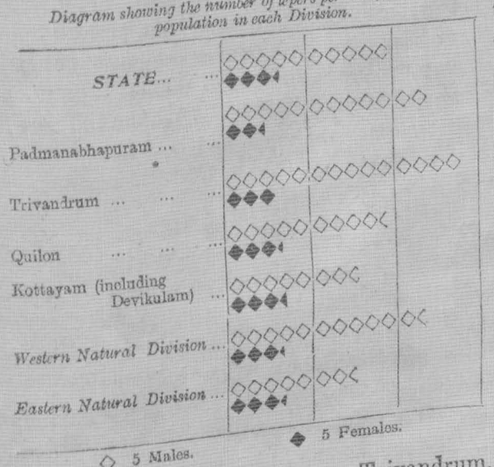
Leprosy.

Number and distribution.

125. In the State as a whole, 49 males and 16 females have been registered as lepers out of every one hundred thousand of each sex. In the aggregate population, one in every 3,075 persons is tainted with leprosy. Among the Natural Divisions, the damper Western returns a higher ratio than the comparatively drier Eastern—a

circumstance that tallies with the conclusions of the Leprosy Commission. The males contribute wholly to the excess, there being 58 males per 100,000 of the sex in the former against 37 in the latter Division. Among females, the disease is prevalent to the same extent in both Divisions, (16). The variations in the Administrative Divisions are considerable. In respect of females, there is a continuous rise in the proportion from Padmanabhapuram in the south (12 per 100,000) to Kottayam in the north (17 per 100,000). But in the case of males, no such continuity is observable. The ratio is highest in Trivandrum, and from there it diminishes steadily northwards, falling to 47 in Quilon and to 38 in Kottayam. Padmanabhapuram with a ratio of 60 male lepers comes next to Trivandrum. As in the case of insanity, the first place taken by Trivandrum is due to the existence at the Capital of a Government Leper Asylum, where 138 persons were under treatment at the time of enumeration. Two statements are entered in the margin, one distributing the inmates of the Asylum by birth-place and the other comparing the Census proportions with the figures compiled as per the Asylum returns. It is seen that, but for this massing of patients drawn from all parts of the country, the Divisional ratios would, unlike in the case of females, present a descending scale from Padmanabhapuram onwards, barring a small rise in the Quilon Division.

Diagram showing the number of lepers per 100,000 of the population in each Division.



DIVISIONS.	Males.	Females.
Padmanabhapuram ...	8	...
Trivandrum ...	55	21
Quilon ...	27	2
Kottayam ...	18	...
Outside Travancore ...	6	1
TOTAL.	114	24

DIVISIONS.	Ratio as per Census.		Ratio as per revised figures.	
	Males.	Females.	Males.	Females.
Padmanabhapuram ...	60	12	64	12
Trivandrum ...	70	15	49	14
Quilon ...	47	16	51	17
Kottayam ...	38	17	17	17

Inter-censal variations.

126. There has been, since 1901, a perceptible decrease in the number of lepers, the decline amounting to 21 per cent. The improvement is wholly in the Western Natural Division, where the total now recorded is less by 30·7 per cent. than in 1901. In the other Division, a rise is noticed to the extent of 6·9 per cent. The Padmanabhapuram Division has suffered most during the last two decades, the proportion now standing at 60 per 100,000 in the case of males and 12 in regard to females, as against 25 and 7 respectively in 1891. The ratio of male lepers has remained at the same figure between 1891 and 1911, in the Kottayam Division, while in Trivandrum and

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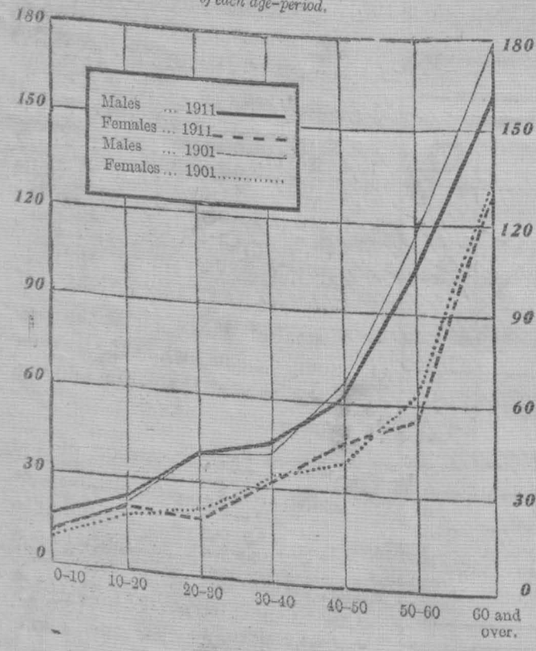

Distribution by age and sex.

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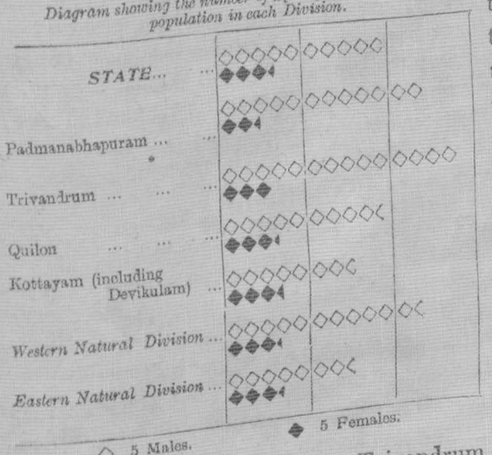
Diagram showing the number of lepers per 100,000 of the population in each Division.



DIVISIONS.	Males.	Females.
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Outside Travancore ...	6	1
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	Males.	Females.	Males.	Females.
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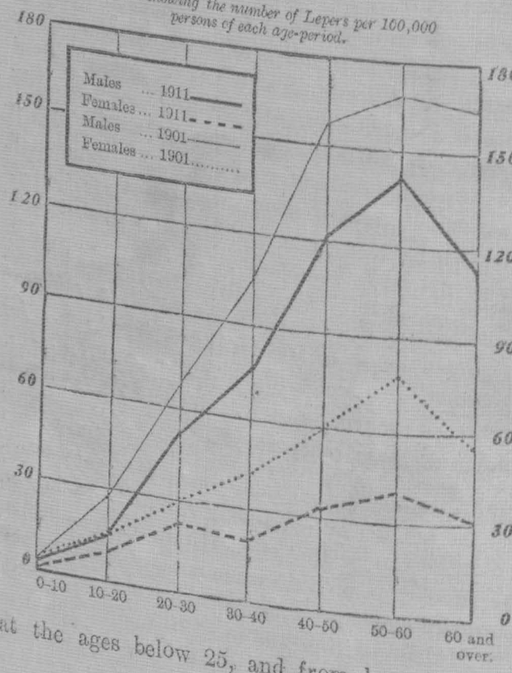
Quilon, it has diminished. Among female lepers, a decrease is noticed in the three Divisions. Distributed by age, the males show between 1901 and 1911 an increase at the ages 0—10, and a decrease at 10—20. Above the age of 20, a rise at this Census is followed by a fall, and this feature continues through all the quinquennial age-periods. Among females, the decrease since the preceding Census begins at the age-period, 5—10, and continues for another quinquennium. Between the ages, 15 and 30, the ratios show an increase over those of 1901, while in the period, 30—45, the increase stands converted into a decline. At the ages, 60 and over, female lepers, unlike males, show a rise over the preceding Census.

Diagram showing the number of Lepers per 100,000 persons of each age-period.



127. The proportion of lepers is seen to be exceedingly small in the first ten years of life, leprosy being very rare among females. There is a sudden increase at the period, 10—20, and the rise continues, though at irregular ratios, till the age of 60, when the ratio decreases, the decline being rapid and at a uniform rate.

Distribution by age and sex.

The distribution of the total number of lepers according to their ages shows that, among males, those living at the ages 25—30 and 35—50 are the most afflicted, while females return the highest proportions at the periods 20—30 and 40—45. In both sexes, the ratios are small at the ages below 25, and from here they grow.

Elephantiasis.

128. As already observed, the collection of statistics in respect of elephantiasis is special to Travancore, and has been confined only to two sea-coast taluks, Shertallay and Ambalapuzha, where they are most prevalent. The etiology of the disease, its origin and spread, were dealt with in the Report on the Census of 1901. At this census it has been returned from all the Divisions except Padmanabhapuram, the total enumerated being 4,217—2,393 males and 1,824 females. The proportion per 100,000 of each sex amounts to 138 for males and 107 for females. The Kottayam Division has recorded the highest number 3,973, or 94·2 per cent. of the total afflicted, the sex ratios being 366 males and 291 females per one hundred thousand of each. In Quilon and Trivandrum, the ratios are very low, being 23 males and 15 females in the former, and one of each sex in the latter.

Number and distribution.

There has been a considerable decrease under this infirmity during the last decennium. Between 1901 and 1911, the actual number afflicted decreased by 29 per cent. The proportion of males showed a decrease of 98 and females, a decline of 57, per 100,000 of each. In the Eastern Natural Division, the decrease is greater than in the Western.

129. If the number of persons afflicted with elephantoid swellings in each age-period is viewed with reference to the total population living in it, it is seen that, among both sexes, the proportion is exceedingly small at the ages below ten, from which it begins to grow till 50—55, where the ratio stands highest. There is a sudden fall in the next period, while at the ages 60 and over, the proportion again rises. Females appear to suffer less from elephantiasis than males, the ratio being 762 females per 1,000 males afflicted.

Distribution by age and sex.

Infirmities by Religion and Caste.

130. As usual, infirmities have been tabulated by the religions and castes, tribes or races to which the members afflicted belong and are recorded in detail in Imperial Table XII A. As the total afflicted is small, it does not serve any useful purpose to deal with the religions and castes under each infirmity, separately. As remarked in the 1901 Census Report, "it deserves to be remembered that the errors inseparable from statistical inferences based on small figures apply with special force to generalisations regarding the connection between caste, traditional occupation and disease." As a general review of the figures is therefore all that is possible, it has been reserved for the Chapter to close with.

Infirmities by religion and caste.

In Subsidiary Table IV, proportional figures are given for the four religionists, Hindus, Animists, Muhammadans and Christians. In regard to the Hindus, particulars of disease are entered for such of the castes as have returned at least about 50 infirm persons under all heads taken together.

To take insanity first, the Christians appear more liable than any other religionist and the males more than the females except among Animists, whom the Census declares to be the sanest of all. Among the eight Hindu castes selected for the purpose of this Chapter, the proportion of the insane is highest among the Brahman males and the Paraya females and lowest among the Kuravas. Deafmutism is least common among the Muhammadans and most so among the Animists. The Brahmans among the Hindu castes suffer most from the disease. The sex ratios show that this congenital defect is more common among males than among females. Taking religion and sex together in respect of blindness, the Christian males and the Animist females take the first places among the respective sexes. The incidence of visual failure appears to fall most heavily on the Kammala males and the Paraya females and is probably traceable to their respective avocations, the one generally living in the midst of hot furnaces and a smoke-and-powder-charged atmosphere, and the other in the blinding glare of a tropical sun. From leprosy, the Animists suffer most and the Hindus least. Among males, the Kammala lepers predominate, and among females, the Kurava. The smallest numbers are returned by the Brahman males and the Channa females. In interpreting the statistics of a repulsive ailment like leprosy, however, the possibility of concealment by or on behalf of the unfortunates, which may vary with different castes, deserves to be noted.

SUBSIDIARY TABLE I.— *Number afflicted per 100,000 of the population at each of the last three Censuses.*

DIVISIONS.	INSANE.						DEAF-MUTE.					
	Male.			Female.			Male.			Female.		
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13
STATE ...	***20***	***20***	***19***	***16***	***14***	***11***	***34***	***31***	***34***	***24***	***23***	***24***
PADMANABHAPURAM	14	15	15	20	10	10	41	35	35	31	20	32
TRIVANDRUM ...	46	40	46	29	25	24	33	34	46	20	22	34
QUILON ...	15	15	15	13	11	10	32	32	30	22	24	21
KOTTAYAM ...	16	18	14	13	15	8	34	28	32	25	25	22
Western Natural Division ...	***22***	***23***	***25***	***16***	***16***	***15***	***30***	***34***	***36***	***21***	***22***	***27***
Eastern Natural Division ...	***18***	***15***	***12***	***16***	***12***	***7***	***39***	***28***	***30***	***28***	***25***	***21***

DIVISIONS.	BLIND.						LEPERS.						ELEPHANTIASIS.			
	Male.			Female.			Male.			Female.			Male.		Female.	
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1911.	1901.
1	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
STATE ...	***42***	***42***	***46***	***29***	***29***	***33***	***49***	***68***	***53***	***16***	***28***	***22***	***138***	***236***	***107***	***164***
PADMANABHAPURAM	55	51	43	38	25	30	60	52	25	12	20	7	...	1	...	...
TRIVANDRUM ...	32	43	72	23	24	57	70	84	72	15	27	25	1	4	1	2
QUILON ...	38	38	44	23	32	28	47	67	70	16	29	27	23	67	15	46
KOTTAYAM ...	50	42	39	35	29	29	38	67	38	17	30	23	366	595	291	421
Western Natural Division ...	***34***	***37***	***48***	***21***	***26***	***35***	***58***	***91***	***64***	***16***	***34***	***26***	***239***	***410***	***185***	***284***
Eastern Natural Division ...	***53***	***49***	***44***	***39***	***33***	***30***	***37***	***37***	***38***	***16***	***20***	***17***	***2***	***6***	***1***	***2***

Note.— (1) The Trivandrum Division contains a Leper and a Lunatic Asylum. The corrected proportions for 1911 for Trivandrum, after deducting the number of inmates born outside the Division are:—

Lunatics, { Males.....22 per 100,000
Females .....14 ,,

Lepers, { Males.....49 per 100,000
Females .....14 ,,

(2) The figures for the newly formed Division of Devikulam have been included in those of Kottayam for purposes of comparison with previous Censuses.

SUBSIDIARY TABLE II.—*Distribution of the infirm by age per 10,000 of each sex.*

AGE.	INSANE.						DEAF-MUTE.						BLIND.		
	Male.			Female.			Male.			Female.			Male.		
	1911.	1901.	1891.	1911	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0— 5	57	34	40	...	47	...	374	470	299	395	352	161	318	225	334
5—10	201	...	161	107	237	414	850	1,004	1,264	1,062	762	1,035	774	498	585
10—15	143	240	201	107	264	276	1,128	1,068	1,172	1,259	1,261	1,032	608	740	602
15—20	430	514	602	251	427	483	1,344	1,239	1,195	1,259	1,144	935	649	402	639
20—25	802	616	1,084	466	664	621	1,344	940	1,030	889	850	1,065	773	804	753
25—30	1,117	1,199	1,365	1,183	1,327	828	1,208	1,560	874	1,407	997	871	829	836	619
30—35	1,347	10,62	1,044	1,393	1,185	1,103	663	684	759	617	997	1,032	732	788	635
35—40	1,519	1,747	1,165	1,649	1,232	1,310	731	641	690	765	733	581	815	724	903
40—45	1,347	890	1,406	1,434	1,137	1,310	578	641	621	445	704	871	704	852	669
45—50	917	1,301	1,205	1,362	1,327	1,241	510	406	391	519	557	516	760	804	836
50—55	573	959	763	681	853	690	459	428	460	494	528	645	733	932	903
55—60	458	445	442	430	806	759	357	321	253	198	235	226	718	691	535
60 and over.	1,089	993	522	932	474	965	459	598	942	691	880	1,000	1,588	1,704	1,957

AGE.	BLIND.			LEPERS.						ELEPHANTIASIS.			
	Female.			Male.			Female.			Male.		Female.	
	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1891.	1911.	1901.	1911.	1901.
1	17	18	19	20	21	22	23	24	25	26	27	28	29
0— 5	446	404	239	83	50	44	224	222	176	...	11	...	21
5—10	730	594	382	94	50	146	...	148	317	42	51	33	50
10—15	872	618	477	319	297	292	298	420	387	96	153	148	142
15—20	689	713	406	354	555	424	895	716	739	422	366	537	458
20—25	669	786	692	649	694	570	1,045	741	810	786	622	905	749
25—30	568	736	788	1,133	1,100	892	1,580	1,308	775	1,120	1,017	1,135	1,053
30—35	771	665	811	968	1,199	1,111	895	1,111	1,093	999	1,090	1,124	1,103
35—40	690	926	692	1,240	1,209	1,330	896	938	986	1,617	1,584	1,190	1,241
40—45	872	808	668	1,299	1,303	1,404	1,119	1,235	1,162	1,274	1,511	1,157	1,145
45—50	548	451	477	1,204	1,100	1,155	784	716	1,162	890	1,105	1,069	1,082
50—55	548	736	788	886	912	936	858	988	1,036	1,091	928	1,173	1,149
55—60	548	523	764	826	555	556	560	563	387	669	554	729	529
60 and over.	2,049	2,090	2,816	945	971	1,140	896	889	951	994	1,008	800	1,278

SUBSIDIARY TABLE III.—*Number afflicted per 100,000 persons of each age period and number of females afflicted per 1,000 males.*

AGE.	NUMBER AFFLICTED PER 100,000.										NUMBER OF FEMALES AFFLICTED PER 1,000 MALES.				
	INSANE.		DEAF-MUTE.		BLIND.		LEPERS.		ELEPHANTIASIS.						
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Insane.	Deaf-mute.	Blind.	Lepers.	Elephantiasis.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0—5 ...	1	...	10	7	10	9	3	3	...	...	...	727	957	857	...
5—10 ...	3	1	22	19	24	16	3	...	4	3	429	860	643	...	600
10—15 ...	2	1	30	25	20	21	12	4	11	13	600	773	977	296	117
15—20 ...	9	4	49	31	29	20	19	14	63	59	467	646	723	800	970
20—25 ...	19	8	55	23	39	21	38	18	114	105	464	456	589	509	878
25—30 ...	25	21	46	36	39	18	62	26	174	132	846	803	467	427	772
30—35 ...	38	33	32	21	43	32	67	20	194	172	830	641	717	293	858
35—40 ...	42	44	34	29	46	32	83	23	304	205	863	721	576	229	561
40—45 ...	50	47	36	21	54	51	117	35	323	249	851	529	843	273	692
45—50 ...	40	57	37	32	68	41	127	32	265	252	1,187	700	491	206	916
50—55 ...	34	33	46	35	90	48	128	40	445	377	950	741	509	307	820
55—60 ...	22	32	28	21	70	72	94	40	215	355	750	881	519	214	831
60 and over...	53	33	38	36	160	130	112	31	332	183	684	1,037	878	300	613
Total ...	*20*	*16*	*34*	*24*	*42*	*29*	*49*	*16*	*138*	*107*	*799*	*689*	*681*	*316*	*762*

SUBSIDIARY TABLE IV.—*Number afflicted per 100,000 persons of certain selected castes and number of females afflicted per 1,000 males.*

CASTE.	NUMBER AFFLICTED PER 100,000.										NUMBER OF FEMALES AFFLICTED PER 1,000 MALES.				
	INSANE.		DEAF-MUTE.		BLIND.		LEPERS.		ELEPHANTIASIS.						
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Insane.	Deaf-mute.	Blind.	Lepers.	Elephantiasis.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
HINDU	*18*	*14*	*35*	*23*	*42*	*33*	*46*	*14*	*148*	*118*	*754*	*662*	*775*	*309*	*795*
Brahman *	71	15	57	30	61	50	27	8	40	23	190	588	722	250	455
Chānān	26	21	46	25	46	37	37	5	...	...	773	513	769	129	...
Izhavan	19	20	31	22	28	30	44	12	400	318	1,077	714	1,092	286	802
Kammālan	22	9	50	31	74	44	62	23	79	89	375	611	585	364	1,192
Kuravan	3	3	20	13	33	35	46	41	13	...	1,000	667	1,100	928	...
Nāyar	22	11	34	25	52	30	57	12	93	69	516	750	584	208	748
Parayan	14	23	40	31	46	56	31	14	14	17	1,600	786	1,250	455	1,200
Pulayan	6	14	24	22	49	46	52	35	41	14	2,000	909	913	653	342
Vellāla	16	8	20	20	24	36	48	16	16	52	500	1,000	1,500	333	3,250
MUSALMAN ...	*15*	*11*	*28*	*27*	*39*	*20*	*50*	*19*	*102*	*74*	*667*	*909*	*478*	*362*	*689*
CHRISTIAN ...	*26*	*24*	*34*	*24*	*43*	*22*	*54*	*17*	*125*	*89*	*891*	*673*	*485*	*299*	*688*
ANIMIST	*12*	*24*	*37*	*105*	*12*	*52*	*135*	*118*	*37*	...	*2,000*	*2,667*	*4,000*	*818*	...

* Includes Brahman Malayala and Brhaman 'Others'.

NOTE.—1. Castes which have returned about 50 persons or more as the total afflicted have been selected for this Table.

2. The proportion for this Table are calculated on the figures given in Imperial Table IX.

CHAPTER X.

RELIGION.

(TABLES V, VI & XVII.)

Statistical.

Figures where given.

131. The religions returned at the Census are entered in Imperial Tables V and VI. The former Table gives the necessary information for the urban population in the State, and the latter for the entire population, urban and rural, in each of the Divisions, Administrative and Natural. Provincial Table VI embodies similar information in respect of taluk areas. The figures contained in these Tables are reduced to proportions and shown in Subsidiary Tables.

Subsidiary Table I.—Showing the general distribution of the population according to religion.

Subsidiary Table II.—Giving the strength of the main religions in each Division at each of the last four Censuses.

Subsidiary Table III.—Showing the number and variations in respect of Hindus, Muhammadans and Christians in each Division.

Subsidiary Table IV.—Showing the actual distribution of the Christian population by races and sects.

Subsidiary Table V.—Showing, for the Christian population, the distribution of races by sect, and of sects by race.

Subsidiary Table VI.—Distributing the urban and rural population by religion.

Distribution of population by religion.

132. The entire population of the State stands distributed over seven religions. The figures show that the Hindus form about two-thirds, the Christians a little over a fourth and the Muhammadans about one-sixteenth, of the total number enumerated at the Census. In a ten thousand of the population, there are 6,657 Hindus, 2,636 Christians, 661 Muhammadans and 46 Animists. The Hindus and the Muhammadans are relatively more numerous in the Western Natural Division than in the Eastern, being 7,173 and 684 respectively as compared with 5,955 and 629; while the Christians of the latter Division out-number their brethren in the former in the proportion of three to two. In the mountainous and sub-montane areas, the Animists are over four times as numerous as in the littoral and deltaic regions.

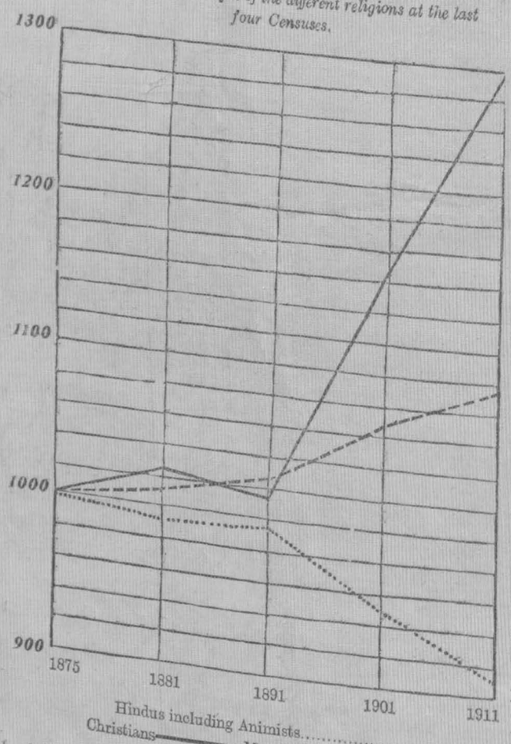
RELIGION.	STRENGTH.
Hindus	2,232,617
Christians ...	903,868
Muhammadans...	226,617
Animists... ...	15,773
Jews	73
Buddhists ...	16
Jains	11

Out of a total density of 452 persons per square mile for the whole State, 300 are Hindus, 120, Christians, 30, Muhammadans and 2, Animists. To the increase in density since 1901, the Hindus have contributed most, 33. While the Animists have thinned by one-half, the additions made by the Christians and the Muhammadans are, respectively, 27 and 5.

133. A study of the movement of the population censused under the different religions, as compared with one another, discloses a large decrease in the proportional strength of the Hindus and a corresponding increase in that of the Muhammadans and the Christians. In view to bring out this feature fully, the comparison has to be carried back to the earlier Censuses; and for this purpose, the Animists have to be reckoned along with the Hindus, as prior to 1901 they were not separately shown. To begin with the first systematic Census of 1875, the Hindus, the Christians and the Muhammadans numbered 7364, 2029 and 606 respectively in a ten thousand of the total population. When the next enumeration in 1881 was taken, it was found that the Hindus had lost 52 out of the number they started with six years earlier, while the Christians and the Muhammadans had augmented themselves by 47 and 6 persons each. In the course of the succeeding decade 1881—1891, however, the Hindu showed some signs of recovery, but was able to get back only six persons, while the Christian missed as many as sixteen. The Muhammadan had an even career. To the ratio he bore at the beginning of the period, he added nine more before the period closed. In spite of the fluctuations in development above noted, the main tendency continued unaltered, so that, in 1891, the Hindus were proportionately less, and the other two religionists more, numerous than in 1875. Another decennium opened and closed, only to accentuate the story of decline on the one hand and growth on the other. The ratio of the Hindus went down by 327, while that of the Christians rose by 302 and that of the Muhammadans by 25. Thus, in 10,000 of all religionists, the relative proportions were 6991, 2362 and 646 respectively. The figures for this Census have shown equally striking results. The loss to the Hindus has been, as usual, heavy. They are now fewer by 288 than in 1901, the Christians having pushed up their ratio per ten thousand of the total population of the State by an accession of as many as 274 persons, and the Muhammadans by an addition of 15. To sum up, there are now per 10,000 of all religionists as contrasted with 1875, 661 less Hindus and 607 and 55 more Christians and Muhammadans respectively.

Relative growth of the different religions.

Proportional strength of the different religions at the last four Censuses.



Showing the proportion of Hindus in each Division per 10,000 of population.

Division.	1911.	1901.	1891.	1881.	1875.
Padmanabhapuram ...	6,940	7,316	7,817	7,879	7,093
Trivandrum	7,696	8,125	8,532	8,327	8,350
Quilon	7,144	7,379	7,628	7,792	7,856
Kottayam	5,709	5,976	6,263	6,349	6,536

The statistics for the administrative units may now be glanced at. As it has not been possible to adjust and compile separate figures for the previous Censuses

for the newly formed Division of Devikulam, it is taken along with Kottayam of which it has all along formed part. The numerical proportions of the different religions at the last five enumerations, are pourtrayed and compared, Division by Division, in the diagram appended to this Chapter. The proportions for the Hindus alone are given in the marginal abstract and dealt with here, as that would suffice to explain the periodical changes in situation. As between 1875 and 1881, the Hindus seem to have waned a little in preponderance. In 1891, they appear to have made an endeavour in the Trivandrum and Padmanabhapuram Divisions to gather strength; and this resulted in securing them a relatively higher position than in 1881. But this interim recovery is seen to have only preceded an abrupt fall in 1901, which was so great as to make the position worse than it was in 1881. In the last decade, the decline continued as abruptly in both the Divisions, the decrease in Trivandrum being even greater than in the previous decennium. As regards the Quilon and Kottayam Divisions, there has not been even the brief struggle noticed in 1891 in the other two Divisions. Here, the case has been one of continuous dwindling of the relative strength of the Hindus ever since 1875. No doubt, they have succeeded till now in maintaining their preponderance with reference to the other two religionists; but they have been all through moving downwards. The Hindus of Kottayam have only about 700 to give away. Padmanabhapuram is also tending towards the same situation, though the attainment has perhaps a longer interval of time before it.

If the Administrative Divisions are grouped into the two Natural Divisions and the figures reviewed, it brings out definitely the direction of movement which the statistics indicate. It was observed in the 1901 Census Report, on an examination of the figures till then returned, that the Hindus had been beating a steady retreat from both the Natural Divisions, before the advance of the Muhammadans in the Western and the wave of Christian progress in the Eastern. The history of the decennium just closed has intensified both the advance and the retreat. While in the littoral and deltaic regions, the followers of the Hindu religion are now less by over 500 per 10,000 of the population, the decrease amounts to 700 and more in the interior sub-montane and mountainous tracts, the Christian total being strengthened correspondingly in each Division.

Of course, it should be remembered that the variations in the relative proportions of the Hindus and the Christians are not attributable solely to the frequent movement of the people away from Hinduism. Natural increment has contributed its share towards the observed fluctuation; and if the factor of conversion is to be accurately gauged, the amount of such increment in each decade should be duly credited. The statistics relative to this point will therefore be presently examined. It may be remarked, here, that the degeneration of the socio-economic institution of caste that showed itself in the sequestration and neglect of the labouring classes, the indifference of lay and ecclesiastic Hindu bodies in the matter of the preservation of their faith as a living force in the intellectual and moral life of the people, the atmosphere of unsuspecting toleration one breathes on all sides, the great sympathy and help accorded by the rulers of the State, the status which the religion itself enjoys, and last but not least, the self-sacrificing zeal and devotion of the missionaries as a class and of the pioneers in particular—all these gave vigour to the work, and assured the results. While natural increase has never been unsteady and irregular, propagandist activity has been such as to make it difficult to reduce to definite proportions the augmentation which it succeeds in bringing about—so rapid and great has it been.

134. The marginal abstract gives the order in which the Indian Provinces and States—fifteen in number—arrange themselves in regard to the proportions of the three main religionists in every ten thousand of the population. The Hindus (including Animists) are relatively most numerous and the Muhammadans least so in the Central Provinces and Berar (9,516 and 406 respectively); next come Mysore (9,323 and 542) and Madras (9,044 and 662). The ratio of Muhammadans is greatest, and that of the Hindus smallest, in the Punjab (5,485 and 3,346 respectively), Eastern Bengal and Assam (5,925 and 4,982), and Kashmir (7,594 and 2,186). Travancore occupies a low place in both cases—No. 12 as regards Hindus and No. 13 in respect of Muhammadans. In regard to Christians, Travancore and Cochin return in order the highest proportions, the third Province, Madras, with 288 Christians per 10,000, returning about a *tenth* of the Travancore ratio. While, in respect of the Hindus, the proportions range, as seen above, only between 9,000 and 2,000, Travancore swinging in the middle, the variations cover a very wide sweep in the case of the other two religionists, and especially of Christians. Kashmir at one end has only three Christians per 10,000 of the population, while Travancore at the other extreme has nearly a thousand-fold. Compared with Cochin, the proportion here is more by 97 in regard to Christians, and less by 34 and 49 respectively in the case of Muhammadans and Hindus.

Comparison with other Provinces and States.

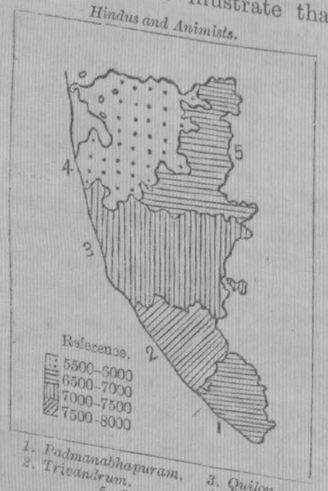
PROVINCE OR STATE.	Serial order as regards proportion of		
	Hindus.	Muhammadans.	Christians.
Ajmer-Merwara ...	10	5	6
Bengal ...	9	4	9
Bombay ...	7	9	5
Central Provinces and Berar ...	1	15	14
Coorg ...	4	10	4
Eastern Bengal and Assam ...	13	2	13
Madras ...	3	12	3
Punjab ...	14	3	8
United Provinces of Agra and Oudh ...	8	6	11
Baroda ...	5	9	12
Cochin ...	11	11	2
Hyderabad ...	6	7	10
Kashmir ...	15	1	15
Mysore ...	2	14	7
Travancore ...	*12*	*13*	*1*

Hinduism.

135. The proportional distribution of the Hindus with reference to the other religionists, and the variation in such distribution from Census to Census, have been considered in para 133 *supra*. To illustrate that distribution at the 1911 Census, a map is given in the margin. The Hindus will now be dealt with by themselves. Between 1901 and 1911, they are seen to have advanced in number from 2,063,798 to 2,298,390. This gives a percentage growth of 11·4 against 10·3 in the previous decade. As compared with 1881, the Hindus have increased by 31 per cent. The present increase of 11·4 per cent. is made up of 12·2 per cent. in the Western Natural Division and 10 per cent. in the Eastern. In the former, the actual variation since 1901 has been twice that in the latter, 154,645 against 79,947. This was the case too in the decade 1891—1901. 62 per cent. of the total number of Hindus are congregated in the littoral and deltaic areas.

Hindus—Number and variation.

Hindus and Animists.



1. Padmanabhapuram. 2. Trivandrum. 3. Quilon. 4. Kottayam. 5. Devikulam.

Among the Administrative Divisions, Trivandrum shows the greatest proportional advancement

(16·2 per cent.) and Padmanabhapuram stands last (5·7 per cent.) In the latter Division, the Hindus have been growing very slowly. Between 1881–1891, they rose by 5·4 per cent., while in the next decade the increase was only 3·2 per cent. In the other three Divisions, the variations during the last three decades have not been uniform, whether as between one Census and another or as between themselves; but the rate of development has been much greater than in Padmanabhapuram and has, further, been progressively increasing except in Kottayam, where the percentage of growth at this Census has been less than at the previous one by 2·4. The marginal statement compares the four Censuses in respect of the divisional distribution of Hindus. The features noticeable are—(1) that all along, Quilon has come in for the greatest, and Padmanabhapuram for the smallest, share, (2) that everywhere except in Trivandrum, the proportion now is less than it was in 1881, and (3) that the Hindus have been steadily thinning out in Padmanabhapuram and increasing in Trivandrum, while the other two Divisions have been struggling hard to keep in their original numbers.

Distribution of Hindus by Divisions.

DIVISION.	1911.	1901.	1891.	1881.
Total ...	*10,000*	*10,000*	*10,000*	*10,000*
Padmanabhapuram ...	1,298	1,363	1,462	1,479
Trivandrum	1,898	1,790	1,715	1,673
Quilon ...	3,834	3,827	3,887	3,847
Kottayam (including Devikulam)...	3,000	3,015	2,936	3,001

136. It may seem strange that, around the questions "who is a Hindu?, What is Hinduism?" doubts should be raised and all sorts of speculations launched in a country, which, according to Bernard Lucas, is "the first-born of all the nations in her emancipation from the slavery of the material and her enthusiastic devotion to a spiritual view of the universe".* The Vēdas, the earliest religious literature known in India, do not, from their multi-form constitution, their archaic diction and their esoteric teachings, evidently lend themselves to a ready deducing of their real key-note. Nay more, they render misunderstandings of the widest range possible, as naturally, a man or institution, not understood, must needs be misunderstood. It is said that the religion of India does not necessarily involve the idea of a creed in the sense of a definite summary of what is believed. It is no doubt true that, until other religions acquired an interpenetrating place in the texture of Indian society, the question "What is your religion" had no meaning, and yet has none except to the modernized native of India. The term 'Hindu' is "of foreign and probably Persian origin and is not to be found in the Sanskrit language or in the religious books. It was originally applied to the residents of the region on the further side of the Indus and probably had not a religious connotation". And if it is used with reference to religion in any connotative significance now, it is the persons that first applied the term that should be called upon to explain it. Having given the subject careful consideration, the writer feels prepared to agree with those that think that, in view of the great elasticity of the faith that prevailed in the classic age of India, it would be inaccurate to exclude any form of present religious belief or practice that is not distinctly foreign, such as Islam or Christianity. In India, there was yōga, within the reach of all who may practice it, for the direct knowledge of all that is knowable; there was philosophy for the intellectual assimilation of this knowledge, self-revealed or merely believed in; there were worship, prayer and ritual for securing the aid of influences not within the cognition of the physical senses; and lastly, there was caste,

The terms Hindu and Hinduism.

* Author of "the Empire of Christ".

serving as the functional organization of corporate life, planned on the model of nature, with differentiation so necessary for efficiency and peace. As long as knowledge is direct and not mediate or inferential, neither theology nor religion nor the self-acting social system which was based on them could undergo any great or essential change. So was it in India, more especially as long as yōga was a living practice. A few sects have been formed within recent times. But they have made no impression on the mass of the people, whose religion and theology remain where they were before the time of Alexander. To the large majority, untouched by influence from outside, these institutions have existed only in their concrete application in social life. Hence it was that Hinduism has been defined, by some of those that use the term, as being nothing else than caste. The fact is, that a name foreign to the languages of the people has been applied in the past to the inhabitants; and now, attempts are being made to stabilify the word by denotations and connotations. In other countries of the world, the religions that are professed are based on revelation, and the religion takes its name from the revealer. For instance, the revelation of Christ has resulted in the name, 'Christianity' being applied to his followers. So also with Muhammadanism. But Hinduism, as a religion, is a religion of self-revelation, possible to all. And in the sense that the religious classes in a nation generally cultivated the practice that led to self-revelation and that, in the teaching based on such revelation, large populations believed, the term Brahmanism has been used by European writers to denote the religion of India.

137. Certain tests have been proposed for Hinduism. But they are so divergent that "anything in the nature of an uniform standard is clearly impossible of attainment. Moreover, when the term Hindu refers not only to religion but also to race, birth-place, and social organization, it is difficult to say whether a man is within the pale or not, on the basis of a number of tests, some of which refer to his beliefs". It has therefore been suggested that a list of castes and tribes that do not conform to the standards or are subject to certain disabilities should be prepared for the reader to draw his own inferences. The list is to include the castes which "(1) deny the supremacy of the Brahmans, (2) do not receive the *mantra* from a Brahman or other recognized Hindu Guru, (3) deny the authority of the Vēdas, (4) do not worship the great Hindu Gods, (5) are not served by good Brahmans as family priests, (6) have no Brahman priests at all, (7) are denied access to the interior of ordinary Hindu temples, (8) cause pollution—(a) by touch and (b) within a certain distance, (9) bury their dead, and (10) eat beef and do not reverence the cow". It is extremely difficult to apply the above standards to each caste and draw up a list. Further, whatever may be the state of things elsewhere, such tests cannot be applied to this part of India. The profession of Hinduism does not hinge on them.

Tests proposed for Hinduism.

To take what is considered by foreign writers, as the keynote of the social edifice of ancient India, it is the acknowledgment of the supremacy of the Brahmans. But, in the constitution of Indian society where all have their appointed duties (dharmas) to each other, the question of superiority cannot arise. If such a claim has cropped up, it is a sign of disorganization and decay. Again, with the Brahman as representing the religious organ in the body-politic, his non-ministration to the other castes is only a disordered state and does not take away the title to be so ministered to, still less cast them out of the socio-religious

organization. As for gods—there is only one God in the sense of ultimate cause, or God of absolutism as he is called, and all the rest are powers of various degrees of influence over the world's affairs. The Indian negotiates with all of them. But some are partial to a few, whom alone they may have got to know and learnt to believe in. But this cannot affect the question of their adherence to the main religion.

Again, in regard to the authority of the Vēdas, it may be observed that in a society where, as a matter of fact, the study of the Vēdas is limited to the section whose function is defined to be spiritual ministration to the entire community, the Vēdas do not come into direct contact with the mass of the people; and if they have in course of time ceased to think of it, it is no more than a passenger in a ship, believing or disbelieving in the existence or value of particular portions of the machinery, however vital, and cannot affect the fact of his being borne by it.

Nor are temple worship and access to temples criteria of Hinduism. Castes that do not enter, worship from outside, and among them are devotees no less earnest and attached. Pollution again is more an observance than an essential of religion. A Brahman, it is said, should not touch another Brahman, if he wishes to be ceremonially pure. It is in connection with ritualistic convention that this question of purity and pollution comes in. Further, a caste is polluting with reference to another caste and not with reference to its claim to be classed as a Hindu.

What may be the test.—As far as enquiry has gone, the ancient religion of India may be expressed in one word, Karma. Karma is not paralysing fatalism but inspiring effort. It is the tracing of happiness and misery, righteousness and sin on earth to one's own individual activity (Sanskrit Karma), comprising thought, word and deed, and was the belief of the ancient world. The contrast as against Christianity has been taken to be that "the Christian regards sin as something which affects the whole human race, while the pagan believes it to be the mistake or misfortune of individuals.* As all action, right or wrong, proceeds from desire, and as desire springs from the mind, the mastery of one's mind, and of habit to which uncontrolled mental activity makes man a slave, constitutes true worship; and all rites and ceremonials are either preparations for, or applications of, that mastery. What with the freedom of speculation characteristic of what was once an advanced civilization, and what with the lack of Church organization similar to what obtains in the West, an authoritatively formulated religious creed is wanting in India; and the ideas of religion as now recognized and the term 'Hindu' now naturalized, being both foreign, it is no surprise that vagueness and uncertainty should have gathered round the subject. But any religious faith or practice to which the test just indicated would apply must be accepted as some form or other of Hinduism, in the sense of the original religion of the Indian continent. In the last India Census Report (para 634), the acceptance of the Brahmanic supremacy and the caste system have been referred to as the most obvious characteristics of the ordinary Hindu. Under the organismal conception of the Indian system of social arrangement, the Brahman has his function to the rest of society, and is supreme in that function. To speak of the supremacy of the Brahman in any other sense is no more permissible than to speak of the supremacy of an organ in the body physical. The Jains, though they do not accept the Vēdas, probably on account of the

* Article on "Christianity" in the Encyclopædia Britannica. 9th Edition. Professor J. N. Lindsay.

animal sacrifices the latter sanction, recognize the caste system and some of the deities accepted by their Indian brethren. Kennedy calls Jains a Hindu sect.*

Temples.

138. There are in Travancore 7,404 temples of all sizes and description, 1,566 being under the management of the Government by virtue of the circumstances referred to in para 2 of the Introduction. Of the latter, 380 are major temples and 1,186 are minor ones. To the Hindu, the temple is not solely a place where the congregation gathers, to pray or to listen to a religious discourse. To him, it is also a spiritual laboratory where are generated, conserved and dispensed, powers not at the service of the ordinary individual, whereby the pleasures of life are enhanced, pains counteracted, and the ascent towards the highest goal helped. The science of the collection and preservation of these powers is called the Tantra Sāstra. The temple is also intended to serve as a retreat for study and meditation, what are called aura or magnetic influences in the temple and its vicinity, being arranged to be so prepared and safe-guarded as to help the restraint of the passions, the concentration of the mind and the development of the higher consciousness. A large volume of literature on temples and kindred subjects has been handed down, such as Āgamās which are the original writings on Occultism consisting, it is said, of 3,700,000 verses, Tantras (meaning in their limited sense, magic and mystic formularies for the worship of the deities and the attainment of superhuman powers) such as Panchaōrātram, Pāsupatam and others, Kalpas (meaning procedure in religious rites and ordinances not wholly relating to temple worship), Yōga sāstras, Mantra sāstras and other treatises relating to the rituals prescribed in the Smritis and the Srutis. In Malabar, a concise summary of all this varied lore has existed in the form of Tāntrika Granthas, of which the Tantra Samuchchaya† of the great Chennassēri Nampūtiripād is the best known. It is the recognized authority and guide on this coast and is elaborated in the spirit of advaita philosophy. Temples are also believed to have a cosmological import. When there are seven enclosing walls or *Prākāras* round a *Vigraha* or image, they are taken to represent the seven *Vyāhritis*, or the seven *Dhātus* or components of the physical body remaining within which the seer perceives the entire manifested existence, or the seven *Gnāna Bhūmikas* or stages of march towards the highest goal. Five walled temples are taken to illustrate the five *Kōsas* or sheaths of the soul, according to the Vēdānta. Three stand for the three *sarīras* or bodies, the stūla (gross), sūkshma (fine or astral) and kārana (causal). When a temple is a unicellular one, it indicates the *Brahma Tatva* (real self-existent one) enveloped in *Māya* or illusion. The temples in Malabar are generally tri-walled edifices. That temples are comparatively ancient institutions is evidenced by the reference to them contained in the Gānāpatya-upanishat and Sātātapa-smriti. The former teaches that the realization of mantras is easiest accomplished in the presence of images and temples.‡ The latter declares that

* See page 209—'Religions and Philosophies of the East.'

† By way of answer to the question that is often asked, whether the planting of images and the investing of them with the status of the God-head consist with the omnipresence and other extraordinary attributes of divinity, the Tantra Samuchchayam contains as part of stotravāhanam or hymn consecration following close upon the installation ritual or Pratishṭa, a very significant invocation to God. He is solicited to make his omnipresent self manifest in the image, in the sense of "becoming evident in a very high degree, striking upon the mind at once with over-powering conviction," just as in the motion of a punkah is manifested the presence of the air, and in the friction of hard substances, the fire.

Sarvatragō-pi bhagavankila yedyapityavam
Āvāhayāmihi yethā vyaganena vāyum
Gūdho yethaiva dahano mathanā 'dipeti
Āvāhitōhi tathātvam ipaishicharchanam.

‡ Pratimā sannidhau vā gaptva Siddhamantro bhavati.

a Brahman who performs temple service for three years as a means of livelihood becomes what is called a Dēvalan; disentitled to perform the ceremonies intended for the Dēvas and Pitris. Hence is probably explainable the practice in Malabar, restricting the ordinary tenure of a temple-priest to three years.

Malabar temples are known to be of three classes, Grāmakshētram (temple intended for a particular village), Dēsakshētram (intended for all the inhabitants in a Dēsam or tract) and Grihakshētram (household temple). Of the Dēsakshētrams, some belonged to the Malabar Brahmans exclusively, while others were common to all denominations. Some of the former class were the seats of Vēdic instruction as well, and were called Ōttampalams or temples of Vēdic teaching. But with the onset of degenerative changes probably, Ōttampalams declined and gave place to Kūttampalams, where purānic recitation in a merry strain is gone through by Sūtas or Chākkyārs. Then came the need for the provision of special Ōttūttūs (Vēdic boarding schools). But with the causes, that led to the decline in vigour of Ōttampalams, left undetected and unremedied, it is no surprise that the Ōttūttūs of which there is one in Travancore, became mere Ūttūs (feeding houses). Attached to the temple of Tirumūzhikkulam in the Alangad taluk where, in the vicinity of the temple, there were, it is said, a large number of rich Nampūtiri illams and which with such a congregation was, to judge from a writing on the mukhamandapam, able to purchase the Nerimangalam Hills now included within the High Range Concession area for some parahs of Rāsis (gold coins now not current), was one of the largest Ōttampalams. Lands said to have been endowed for the maintenance of this Vēdic school, and since dissipated after the fall of the Parur Raja to whom the tract was subordinate, still bear the name of Unnippātam, (paddy lands of unnis or Nampūtiri youths). It is worthy of mention that Nampūtiri boys in their Brahmacharya stage are prohibited from visiting a Kūttampalam.

Image-worship with reference to the goal of religion.

139. Image worship at home and in temples built and consecrated for the purpose is a distinctive institution among the followers of the Aryan religion in its manifold phases. Although, in the anxiety to exonerate themselves from the charge of venerating what is in substance but a piece of stone or metal, apologists have not been wanting to explain away these *Vigrahas* as mere symbolic representations to catch the popular mind or, at most mechanical aids to concentration, the fact remains that, according to Hindu scriptural texts and to the belief of the great mass of worshippers, the image is a living Divine presence. The basic theory of image worship, as far as one is able to make out from enquiry and research, is that, in the image, a particular Power among the various Powers or Gods provided in the scheme of cosmic order for the regulation of the drama of the universe is embodied, and placed by an expert exercise of concentrated thought-power within reach of those who may not have the power to dive into the occult but none the less real world. The process by which these powers are vested in material objects and enabled to manifest their influence is not understood as clearly as one would wish. But if to the Hindu, the highest goal of religion is self-realization through the process of yōga, image-worship is yōga externalised. Man's ultimate aim is to be happy and free. If abiding happiness be the result of a perfect social arrangement, freedom at all times can come to him, only when all the bonds of physiological, domestic and social relationships have been dissolved, his conscious entity being alone left in full realization of the highest. The complexity to which is due the higher efficiency of the evolved forms in the universe, is really made up of these bonds. While an arrangement, under which they will lie without chafing, will help their

gradual dissolution and ensure happiness, to be *without* these bonds is alone freedom. And the undoing of these bonds can only be through involution to the state from whence the evolution started.*

To the Dvaiti who conceives himself as a mere creature of God, His will and pleasure control the life and purpose of the universe-evolution. Involution can only be the dis-entwining of the coils of error and doubt in regard to his position with reference to the Lord of the universe and his fellow-existences in that universe; and his highest recognition and realization is in respect of the fact that he lives in the eternal kingdom of God—*Salōkyam*—subject to His law and protection. According to the Visishṭādvaiti, he is an individuated part of the Highest and may involute himself so as to become indistinguishable from it—*Sarūpyam;* but he will still be an entity limited by space. And the limitation being made by the great God, he cannot transcend the state of individual existence any more than the Dvaiti. The Advaiti's position is radically different. As a manifested entity, he is but a form of God, whole and entire. His evolution or descent, as it were, is His will throughout, though all that may have been now forgotten; and in the state to which he is now reduced by that forgetfulness or Avidya, his object should be to remember and realize the fact in all intensity and become one with God—*Sayugyam*. While the Dvaiti and even the Visishṭādvaiti, who will have, at all times and after the highest stages of yōgic development have been reached, a greater entity than himself, must turn in prayerful reverence towards that entity, the Advaiti, with his goal pitched at the fulness of divine realization, concentrates all his attention on his first primordial form in the evolutionary process, as the step to involution. Sound being that first Ākāsa of his heart (*hṛidākāsa*), compared to the lotus bud whose opening with day and closing with night represent spiritual light (vidya) and darkness (avidya) respectively, is his (inner) temple. To the Dvaiti and the Visishṭādvaiti yōgi too, the *Hṛidākāsa* (the Ākāsa of the heart) is the temple. But in it, God conceived as already shown, is the object of his *adoration*. The development of the occult sense or inner vision (Antar*dṛishṭi*), whereby these experiences are realised as actual and manipulable and not as passing waves of emotional feeling merely, is yōgābhyāsa. To realise an entity or entities through that sense—dhyāna, to transfer them to an external object through thought-power—āvāhana, and to realize and negotiate with them for the good of the universe—samādhi, constitute Pūga.†

* That the universe is the product of evolution, all schools of Hindu philosophical thought, more or less, agree in affirming. Their difference from the modern view of evolution is that, according to the latter, the universe started with a number of imperfect forms of existence more numerous than the conditions could sustain, that through the consequently inevitable struggle to live on the part of these over-abundant existences, those that had some "natural variations" of a kind favouring successful competition with their fellows survived and propagated their like, and that under the persistence of such natural variations in infinite amount, struggle must continue for all time and would mean the ever-continuing elimination of the less fit and the preference of the more fit; while the general Hindu view is that a conscious power, not necessarily personal starting with a number of primal elements and working with a definite ideal in view, evolved the complex from the simpler and the more efficient from the less efficient by a process of cosmic synthesis.

† At the first installation ceremony of a temple, the following prayer is offered according to the Tantra Samuchchaya viz., that for the benefit of the world and for the happiness of all, the divinity invoked may abide in the image, that its power and efficacy may grow from day to day, that all round there be no disturbance or strife among people, that the King may prosper, that the country may, through loyalty to that King, live in enduring peace and plenty and that the Dēvan receiving the Puga offerings may ever protect and bless.

Lōkanugraha hetvartham Sthiribhava sukhaya naḥ
Sannidhyamcha tatha dēva pratyaham parivarddhaya
Mabhūt praga virōdhōsmin yagamānassamriddyatām
Sabhūpalam tathā rashtram sarvōpadrava vargitam
Kshēmena vriddhimatulam sukhamakshayamasnutē
Pūgam grihāna satatam māmuddhara namostutē.

As in yōga, yama, niyama, āsana, prānāyāma, and pratyāhāra are the necessary preliminaries of the Pūga process.* But the three subsequent stages, *viz*, dhārana (fixing the mind), dhyāna (contemplation of the entity to be realized) and samādhi (the realization itself), are with reference to the image, instead of to the Ākāsa of the heart. Images as external objects thus serve a two-fold purpose. They aid the practice of yōga by furnishing a concrete object towards which attention may be easily and effectively concentrated. They also serve as media in which the self-realized adept may localize, by a process of transference (Avāhana), the entity sought to be negotiated, and bring it within the reach of the average worshipper. The initiates (or dvigas) may use Agni for this purpose, the munis or adepts in mananam or contemplation would live in the recesses of their hearts; but to those whose inner sense has not been awakened, *pratima* or image enables the highest stage being attained, though, finally, the great seers could see the Divine in every thing.†

The Pūga or Image spiritualization and worship process.

140. Pūga is of two kinds—one in which the Pūgakan spiritualizes the image from within himself and becomes one with it, and another in which he stands separate. Just as in Advaita Yōga Samādhi, the Yōgi becomes merged in that which his mind was directed towards, so in Advaita *Pūga* Samādhi, he becomes one with the entity sought to be embodied in the image. For that purpose, he merges his physical body as represented by its five primal elements or Panchabhūtas, in the body of the entity invoked in the image—of course incomparably fine—through the offerings of Gala, Gandha, Pushpa, Dhūpa and Dīpa. He likewise seeks to merge his five Prānas or life-forces through *naivēdya* or edible offerings, by which the fire of physiological life is, we know, nourished and maintained. The merging of the mental body in that of the deity is then effected through the repetition and meditation or gapa of what is called the Mūlamantra or mantra of the deity. Every power is a Dēva and is said to have a form in which he is perceived by the seer of the occult world above referred to, and a mantra or arrangement of words according to a particular modulation of sound, by the utterance of which its realization and influence are secured. That form is projected into an image by one who has realized it in himself, and the mantra, also infused by the original founder or Pratishṭāta‡ with the requisite power and efficacy, is taught as *upadēśa* to the pūgakan or priest who has to work with that image.‡‡

In the typical Malabar temple, where the Tantra Samuchchayam guides all the ritual, for instance in the Śri Padmanabha Swami's Pagoda at Trivandrum, the

* Yōga is understood to consist of eight parts (ashṭāngas), namely yama (restraint), Niyama (obligation), āsana (posture), pranayāma (regulation of breath), pratyāhāra (abstraction), dhārana (concentration), dhyāna (meditation) and samādhi (realization). The first four constitute the preparation, the fifth and the sixth make up the substantive process and the seventh, the consummation.

† Says Krishna in his Uttara Gita
Agnirdēvō dvigatīnām
munīnām hridi dēvatam
Pratimāsvaprabuddhānām
sarvatra samadarsinām.

‡ Pratishṭa or installation is the consecration of the sacred fire or agniādhānam, the utsavas or festivals correspond to the yāgas or vēdic sacrificial feasts and the daily ceremonies connected with Agni—Nityaupāsanam of the grihasta, the Samidhādhānam of the Brahmachāri and the Agnihōtra of the Dikshita—are the analogues of the daily Pūga.

‡‡ In these Pūgās, as in all Hindu religious rites, the influence of mantras, as words arranged according to certain modulation of sound is, of course, brought into exercise. "The central idea involved in the working of the mantras is that certain sounds when uttered produce a disturbance in the Ākās, which is in its turn communicated according to the severity of such a disturbance, to the higher plane. The nature of the disturbance cannot be judged from the known laws of physics, as that science has rarely dealt with the higher planes of matter".

High Priest or Periya Nambi* as he is called, is not to do any obeisance through prostration, or to walk around the rectangular outer corridor (*Śribalipura*), except with the Svāmi (deity-infused-image). In fact, he is supposed to have no existence independent of the Svāmi, in whom he has merged himself by the advaitic process of Pūga.† Even while entering the inner quadrangle for the morning and evening service, he goes from right to left, *Apradakshinam*, and not from left to right as is the conventional form of proceeding for the ordinary worshipper. In the Visishṭādvaita and Dvaita Pūgas, as in their respective yōgas, Samādhi is not the abolition of separate individuality for the pūgakan or Yōgi, the efficient cause of the universe as well as all the subordinate entities being, at all times, separate existences. The end of the Pūga therefore, conceived and performed, more or less as above described, except that there is no merging in the image but only a process of investing it with attributes and powers, does not see the Pūgakan unified with the deity. He is only brought into the deity's direct living presence in a state of extreme sublimation or part divinization as the case may be. While, in the Advaita Pūga, the priest infuses his self-realized divinity into the Svāmi, and keeping one with him, *wills* for the benefit of the congregation, the Dvaita and Visishṭādvaita Pūgakans often draw the divine force symbolically from the sun, as the most striking and marvellous object in nature, and having duly spiritualized the image, address their *prayers*. The final pūga which ends with samādhi is known specifically as Prasanna Pūga or Puga intended to bring the divine entity close to or within reach of the worshipper; and as, in yōga, it is the period when great powers or *Siddhis* are acquired and prayers made and responded to.

During the Prasanna Pūga period, the Deity invoked is conceived and realized as holding the Amṛita Kalasa or cup of blessing in his hands. Towards the end of the samādhi, the priest is to transfer from the cup the ambrosic virtue to a vessel of water, and with it to bathe or sprinkle the worshippers, after presenting the divinity-suffused image to the illumination of lighted lamps of various kinds. This is the time for the worshippers to offer their prayers direct, and to be enthused and sanctified by the divine presence. Flowers, sandalpaste, etc. worn by the image and the lighted camphor waved over are believed to serve as so many media of divine blessing; hence their value and significance as *prasāda*. The functions connected with images and temples are all expected to be performed by great adepts in yōga.‡

* Nambi, or Nambian as he is called in the Tamil country, the term to which all temple priests are in strictness entitled, is now applied in Travancore only to those for whom an umbrella still serves as an essential part of the official outfit. As in the case of the Sannyāsi, especially those having functions in temples, and of the Malabar Brahman female, the umbrella is intended to keep out the sight of, and to screen oneself from, things that may in varying states and degrees and under varying conditions of proximateness or contact distract the mind or rouse distaste, for which *Asudham* or pollution is only a conventional term. This umbrella is formally given to the Periya Nā'bi in the Trivandrum Pagoda by the representative of the great Divakara Sannyāsi, who was the first founder of the shrine. The representative is a Namputiri belonging to one of a particular group of villages, who accepts the sannyāsi life and gives himself up *inter alia* to the duty of image spiritualization. They are called *Pushpāñjali swāmiyars* and are expected to go on annual tours to the chief temples on this duty.

[The divesting of the umbrella (kotatalluka) is one of the symbolic acts of caste exclusion for female unchastity among Namputiris on conviction by a Smārtavichāra tribunal, for an account of which the reader is referred to pages 311—314 of the last Census Report of Travancore.]

† Archakastu harisākshāt

‡ According to the Vishṇu Samhita, the fulness of a temple's vitality depends on the psychic power (*Tapas*) of the Acharya or priest, vedic recitals, gapas or repetition of mantras, general observances, utsavas or annual courses of special spiritualization, and the flashing of plenty and gaiety round the precincts by free gifts of food and merriment,

"Āchārya tapasamnaya, Gapana niyamenacha
Utsavenānnadānena Kshētrapushtistu panchadha,"

141. Though there are reasons for thinking that image worship is not unsound in conception, and was once effective in its purpose, it must be confessed that, as now seen, it is such as to discredit the theory and falsify the practice. To the administrative and ecclesiastical functionaries, who are equally responsible for the state of affairs, the taunt levelled by Garrick at the clergy-men of his time may perhaps well apply—"you, clergymen of the pulpit, treat the real as if it was fictitious; we, players on the stage, treat the fictitious as if it were the real". The Tantrīs are the spiritual engineers in the domain of image worship. And in view of the small measure of sympathetic or constructive interest the Hindu ecclesiastic, as a class, receives, as contrasted with his Christian brother, with whom he is often compared for fitness and character, though not for reveredness and remuneration, the priests and the Tantrīs, especially in Malabar, deserve the thanks of their clientele for at least standing by their hereditary tasks so long. But it is no exaggeration to say that, in India generally, the religious personnel has not been maintained to anything like the desirable level, and that the cost, whatever it may be, of guarding and enhancing the spiritual efficacy of images, has not been made the first charge on the finances of the temple or on the attention of its wardens.* The recognition has yet to come that whatever is worth doing is worth doing well. When along with these facts are considered the limitations which, in the words of Crozier, "our beggarly senses impose on our understanding and which restrict so greatly the number of the laws of nature which we can possibly discover, as well as forbid us to understand the nature of the forces engaged, in the same way as a dog seeing a man looking through a telescope might understand his movements, but not their motives," it may seem rash to reject the principles and details embodied in temples and their ceremonial, as unproven or unprovable.

Temples as they are in India.

142. In regard to temple-visiting or Kshētra-darsanam, there are three modes or spheres of approach for purposes of eyeing and adoration. They are called *Bāhya-darśanam*, *Madhya-darśanam*, and *Antar-darśanam*. As if by an arrangement likely to best serve the object intended, worshippers belonging to the several grades of concentration-power seem to range themselves under one or other of these groups, and are expected to graduate their conceptions accordingly. Some restrict themselves to *Bāhya-darśanam*. They stand outside the temple enclosure. To them, the portion between the outer wall (prākāram) and the second wall or quadrangular structure (nālampalam in a Malabar temple) would be the gross body or *Stūla-śarīra* of the deity, the portion within the nālampalam and outside the sanctuary proper, the astral body or *Sūkshma śarīra*, and the sanctuary itself, the causal body or *Kāraṇa śarīra*. The image is the deity. Persons whose powers of concentration are slightly higher would find the *Madhya-darśanam* possible and more satisfying. They would stand just outside the nālampalam or second wall, and to them the nālampalam and the space within would be the gross, the sanctuary or *Śrīkoil* where the image is actually accommodated would be the fine, the image itself the causal body, and the force conjured up in it as the *Ātma* or the soul of the deity. Here, it may be parenthetically remarked that, in all temples, Vēdic recitation by Brahmans is recognized as a standing institution, and that the environing quadrangle (nālampalam), front platform (mukha mandapam) and the porch (vātil mātām) were originally intended for their accommodation. Even now, in certain Malabar temples where Trisandhas or Panchasandhas† are gone

Temple visiting.

* The general neglect from which even some of the well-endowed temples have to be rescued bears out the warning recorded by Dr. Cornish.—p 107, Madras Census-Report, 1873.

† Trisandhas and Panchasandhas. These are recitations of the Rik and Yajur vedas respectively in some important temples, continued without break by day and night. As the Rigvāda is to be recited three times, and the Yajus five times, in consideration of the greater length of time required for the former, these recitals have obtained the names of Trisandha and Panchasandha.

through, the inside of the nālampalam is so fully engaged by the Vēdic reciters that persons who may otherwise perhaps resort to *Antar-darsanam*, content themselves with *Madhya-darsanam*. A third class go in for *Antar-darsanam* and take their stand in front of the *Sri*-koil within the nālampalam. They regard it as the *Stūla-sarira*, the image as the *Sūkshma-sarīra*, the life-force centred in it as the *Kārana sarira* and the *chit* or ultimate essence as the final object and goal of all meditations and aspirations.

Mutts in Travancore.

143. There are two important Sannyāsi mutts in Travancore, owning properties and exercising dominion over certain temples—one at Minchirai in the taluk of Vilavankod and the other at Tiruvarppu in the Kottayam taluk. They exercise no ecclesiastical function in reference to any congregation. One of the items of spiritualization service in the *Sri* Padmanabha Swami's temple—*pushpāngali*—is to be performed by a Minchirai sannyāsi for six months in the year. The sannyāsis of the Minchirai mutt are in receipt of personal allowances from Government, and the mutt properties enabled, as it were, to be applied solely to religious purposes. Two non-Brahamanical sannyāsi mutts, presided over by Pandāra sannidhis with their head-quarters in British India, also hold considerable properties in South Travancore.

Sringēri mutt.—In the last Report, a note was entered of the relation of the great Sankara, the apostle of the Advaita philosophy, to Travancore. Of the mutts which he founded, the one at *Sringēri* in the Mysore State, has alone held direct touch with this country. Although like most heads of mutts, so many apices in the Hindu sacerdotal structure, that at *Sringēri* too has no organic place in the religious life of the people, such as may be expected, the great name with which the mutt is associated and the uniform personal excellence of its presiding heads have always commanded respect. During the decade, the late lamented incumbent of the *Sringēri* Pita, caused two memorial temples being erected at Kālati on the site of Sankara's ancestral home, at great cost. The movement met with a hearty response throughout Malabar. On the occasion of the visits of the *Sringēri* Svamis to Trivandrum, the Maha Rajas show the highest courtesies, and the spectacle of a reigning sovereign in his full kingly robes waiting at his principal fort-gate to receive the representative of Adi Sankara seated in his palanquin in semi-royal state, and receiving his benedictions from below, reminds one of the Kshatriya kings of old who deligited in showing their reverence to their great Gurus and Achāryas. It is believed that, with the several concessions graciously made by His Highness' Government, and the intersest shown by the Maharajah of Mysore who, as a sishya of the mutt, undertook a visit to Kālati, the long forgotten birthplace of Sankara would, when the programme that appears to have been laid out is carried into execution, emerge as an important centre of Indian Vēdāntism.

Samskaras or personal rites.

144. The belief in the existence of entities presiding over the various forces and phenomena of nature, and subject to the influence of concentrated thought-power directed to the accompaniment of mantras, lies at the bottom of the sacraments—religious rites among the followers of the Vēdic religion of India. While those whose development in the art of yōga has reached the point of realization or samādhi, as referred to in the paras on image-worship, are said to be able to translate their will into accomplished deeds, merely on their resolution, those who have reached only the stage of dhārana or concentration, are just able to focus, on the field of their inner vision, the particular entity or entities sought to be negotiated. Having so focussed, they direct the mantric influence and secure various objects connected with physical and mental well-being. The Smriti texts contain accounts of these samskāras. Their more significant features are briefly noted below.

Garbhādhanam.—The marriage consummation or nuptials, as the term is specifically applied in India, where ante-puberty marriage prevails. In this ceremony, the powers of the occult world concerned in the construction of an infant's personality, are to be invoked on behalf of the couple by the realized Brahmans for their influence being exercised in the most favourable manner. The Smritis make mention of details of day of conjugation and personal hygiene for the would-be parents, and indicate the effects of each course of conduct.

Pumsavanam.—This is another rite performed during the state of pregnancy and is believed to correspond with the determination of sex. It is intended to ensure the offspring being a male. The actual process through which the object of the ceremony is to be attained, is the handing by the husband to his pregnant wife, of a small quantity of curdled milk with a grain of paddy of a particular kind known as yava and two grains of moth pea (māsha). Before sipping this drink, she is asked by way of attention being prominently drawn, what are you drinking? (*Kim pibasi*). She then answers, as it were by way of openly expressing the exercise of her will-power in the desired direction of sex-determination, *Pumsavanim*, *i.e.*, the rite that would give male offspring. This item gives the name to the whole ceremonial.

Anavalōbhanam.—This rite is to ensure that the son to be born may bring on no manner of distress. The objective process consists in the dropping into the right nostril of the woman, the leaf juice of the nyagrōdha plant (*Ficus Indica*).

Simantōnnayanam.—In this rite of thanks-giving propitiation of the deities presiding over the construction of the child, the principal ceremonial act is the parting of the hair of the woman from the middle of the upper line of the forehead, with a stick consisting of a white-spotted spine of the porcupine and a blade of darbha grass to the accompaniment of the Vyāhriti mantra. The ceremony concludes with a specific invocation to Sōma to bless the human race. This is a ceremony of the 6th or 8th month after pregnancy.

Jātakarmam.—This is the natal or birth ceremony prescribed to be performed immediately at birth. After the usual invocation to the deities, ghee and honey in which a gold piece has been rubbed in, is applied to the baby's lips with a view to longevity under divine protection. *Medhajananam*, or the rousing of mēdha (consciousness or intelligence), is an integral part of this ceremony. From the mantras to be then pronounced, its object may be inferred to be the stimulating of self consciousness, which in the ordinary human being is believed to be deadened in varying degrees.*

Nāmakaranam.—The name-giving ceremony performed usually on the twelfth day after child-birth. Names with even number of letters are recommended for male children and odd for females. The chief mantra purports to declare that the child is a copy of the father, organ by organ, and represents the father in that copy, and to pray that it may live a hundred autumns.

Karnavēdham.—The boring of the ears is regarded as a sacrament, though unaccompanied by mantras or rites. Its time of performance is within the first year of age.

Upanishkramanam.—The taking out of the child for having the first look at the sun and the moon is also a sacrament. It is performed in the third for the sun, and in the fourth month for the moon. Here, it may be stated that, as most of these ceremonies are kept up not so much by force of reason and conviction as of habit and hereditary belief, this ceremony with a few others has already gone into disuse.

Annaprāsanam.—This is the first rice-giving ceremony and is timed for the sixth month. The chief mantra is an invocation, that the Lord (of food or food-giver) vouchsafe food that nourishes and has caused pain to none; that the (immediate) giver may be protected and that life-power may reside in all men and animals—Dvipādam and Chatushpādam (bimana and quadrumana).

Chaulam or tuft-making ceremony.—In this, comes in for the first time, what is called *Ankurārpanam*, or the offering of sprouted grain. The Ashtadikpālas or the special deities that rule the principal quarters of the universe are worshipped. The tuft or Kēsam with the sacred

* According to Hindu Medicine, gold preparations promote long life and clearness of intellect. In royal households drinking-water is boiled with a piece of fine metallic gold.

thread or *yajñopavitam*, forms the indispensable personal outfit for all *samskāras* and are permitted, by the śāstras, to be doffed, only when every karma is given up on the assumption of the sannyāsi stage. [The tendency now appears to be to do away with the tuft. Even viewed from the non-religious stand-point, the tuft is one of the elements that enter into the making up of the Hindu personality. Its removal must therefore mean the ex ision of that personality *pro tanto*.]

Aksharābhyāsam.—The first initiation into learning is also a religious rite performed in the fifth year of age. Hari, Lakshmi and Sarasvati deities are worshipped, as well as the Rishi whose code of ordinances is accepted by the family to which the initiated boy belongs. Homas are also offered to them.

Adoption.—Failing the natural birth of a son and heir, one is entitled to adopt. But no adoption is considered called for, except in the interests of society or of his family. Manu says:—

Bhrātrīnām Yēkajātānām
Yēkaschēt putravān bhavēt
Sarvē tē tēna putrēna
Putrino Manurabravīt.

But when adoption has to be made, the child has to go once more through all the *Samskāras* as if he were newly born to the adoptive parents. The latter having applied to the natural parents through a mantric rite for the gift of a child, sip a little turmeric water* with a mantra meaning "Hari gives, Hari takes, Hari protects me at all times. Through this child, may my family line be preserved!"—an invocation at once significant of worldly purpose and expressive of trust in God. The donor of the child makes a gift or danam of the child, assured of the high religious merit that attaches generally to all gifts to the needy, and affixes to the gift the seal of absoluteness by the repetition of the words *Namama, Namama*, (not mine, not mine). The transaction is not *in camera*, not even in the more presence of human entities or by means of records that perish with time, but with a call to the invisible powers established by Īsvara in the ten directions† of the universe for performing their respective functions as long as the universe lasts, to the earth, as well as to the sun and all the dēvas, to bear standing witness. The adoptive father addresses the child, by way of formal acceptance of the condition and motive of the gift, "I accept thee for the sake of dharma; I accept thee for the sake of offspring (to hand down the dharma in perpetual succession)."

Dharmāya tvā pratigrihnāmi
Santatyai tvā pratigrihnāmi

Upanayanam.—This is the ceremony of admission into the state of pupilage intended to fit him for his appointed social duties or *Vyavaharas*. The Brahman begins his course of preparation in the seventh year of his age, the Kshatriya in the tenth and the Vaisya in the eleventh. The latest dates in respect of these castes are 16, 22 and 24 respectively, according to Manu. If these latter ages are transcended, the initiation of the Gāyatri mantras, is considered time-barred. The meaning evidently is that the tenderer the age, the greater the ease and success in study. Of the badges of the Brahmachāri, what is called the sacred thread made up of three strands suspended from left to right athwart the chest, is the most important; each of these strands contains three threads, and these nine threads, together are supposed to represent, first the Pranava or Omkara, Agni, Bhaga, Soma, Pitris, Prajāpati, Vishnu, Yama, and lastly the entire body of dēvatas.

Ōmkāra prathamastantuh dvitiyōgnistathaivacha
Trtiyōbhaga dēvatyaschaturtthassōmadēvatah
Panchamah pitridēvatyashshashthaschaiva prajāpatih
Saptamo Vishnu dēvatyo dharmaschāshtama yēvacha
Navamassarvadēvatyah itēyatē nava tantavah.—Parāsara-Mādhaviyam.

The wearing of the thread is indispensable during the performance of all sacraments, as also the tuft. Says Vyāsa.

* The practice of sipping turmeric water is generally observed by Brahman women immediately after delivery.

† Indrāgni yama nirrityau || varunānila yakshanāh
Isāno brahma Vishnucha || sakshinō bhāskarādayah
(Sakshinassarvadēvatāh).

Vina yachchikhaya karma || Vina yajñopavitatah
Rākshasam tadihi vigñeyam || Samasta nishphalā kriyāh.

There are various detailed rites whose significance not being clear, it serves no purpose to enter into. They are all acts of prayer to the various invisible deities believed to have influence. One or two items seem striking. Just as in the Vivāha ceremony which, as mentioned in the Chapter on Civil Condition, corresponds to the Upanayana for the male, the husband being the Ācharyar or preceptor, we have the *Udakapūrva* or the pouring of water from the Ācharyar's hands into those of the pupil. Again, by way of annexing the pupil to his own personality, the Acharyar touches the breast of the Sishya over the region of the heart and repeats a mantra meaning thus,

"Into my will, I take thy heart;
After my mind shall thy mind follow;
In my Word thou shalt rejoice with all thy will;
May Brihaspati join thee to me."

Then follows, the exhortation to the Brahmachāri, such as, learn the vēda, perform the appointed rites, do not sleep by day, be devoted to the teacher, dedicate twelve years to each vēda &c.*

Food should be begged, no more than necessary, not from the houses of relations or preceptor, nor from houses where vēdic recitation and sacrificial rites are not observed. The food is to be eaten in silence and without any feeling of mental or physical distaste. On the fourth day of the Upanayana is the rite called Sradhā-Mēdhā *attention and intelligence* ceremony. The deity known as Susravas is invoked, so that, as he (Susravas) is the preserver of the treasure of sacrifice for the dēvas he (the Brahmachāri) may, through attention and intelligence, become the treasurer of knowledge for the good of the world. This Upanayana ceremony or the leading up to the Gāyatri as the word goes, is followed by a number of *vritas* or epochal rites, corresponding with the several courses of vēdic study. They vary according to the *Sūtrakāras* or ordinance-makers.

Godānam:—The Gōdānam ceremony marks the termination of pupilage; the Brahmachāri who is not to shave his hair, nor use any scents or flowers, who is to have no elaborate garments, who is not to move about and hence has no need for shoes, head-dress or umbrellas, is now to get shaved and to cease from the proscriptions ordained for the *Brahmacharya* stage. He then after having made his obeisance, to his preceptor, guru vandana, and offerings, guru dakshina, in which the gift of a cow (Gōdānam) is one of the items, returns to his home. This returning is called *Samāvartana*. The period between the completion of the Brahmacharya stage and vivāha is known as *Snātaka* stage. He may spend it as a continuation course of instruction, or he may travel, acquiring and imparting knowledge. During this stage, he is to make certain prescribed offerings to the fire, live on spare diet and avoid even the most distant chance of the rise or development of the sexual appetite.

Vivāham.—The sacrament of marriage for obvious reasons is the most important of all the *samskāras*. The Smriti writers are mostly for the marriage alliance being contracted, with a clear period antecedent to the attainment of puberty by the female. Bōdhāyana, Samvarta and Brihaspati attach great stigma and religious demerit to parents and guardians, responsible for puberty among spinsters. Manu, however, would rather keep a girl a life-long maid rather than saddle her with an unworthy husband; such is the recognition by the ancients that marriage has its use and misuse, its virtue-guarding and its vice-disseminating properties. The objects of marriage are laid down as *dharma* and *praja*, namely, the securing of a helpmate for doing the appointed duties to society, and the ensuring of a progeny to continue those duties ever after he has ceased to do them, either through change of asrama or death. The usual propitiation of the deities governing the various forces at work takes place in the form of hōmas and prayers. On the night of the marriage, is a significant item of ceremonial known as Pravēsa-homam. It indicates that the married girl proceeds immediately to the house of the husband and

* This makes forty-eight years, the total period of vēdic study which, with a longevity of a hundred years and over, (satāyuh purushah) is not an extravagant term. But when the circumstances that enabled the study of all the four vēdas by an individual, changed, one of them was chosen and became the *śākha* of himself and of his progeny. Hence the diversity of *śakhas* or accepted vēdas, among the same Gōtra or paternal stock. There is an endogamous section of Brahmans—possibly there are more than one but of which the writer is not aware—among whom there are followers of only one vēda. Either a territorial group of Brahmans who became reduced to the study of one vēda became this subcaste; or it represents a class who, having, earlier than others, given up ecclesiastic function which, to be efficient, requires the study of all the vēdas, contented themselves with one of them and formed a special group of their own.

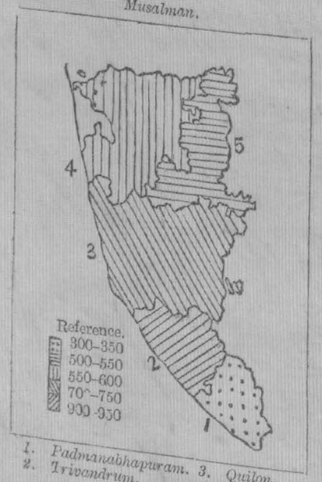
helps him in starting the Grihasta stage of life. Among Malabar Brahmans, the subsequent ceremonies take place in the house of the husband; and from the ceremonies to be gone through on the fourth night, there are abundant reasons for believing that, at one time, the age of marriage was sufficiently advanced for the married couple to live together as man and wife. As observed on page 303 of the last report, this practice was considered undesirable and appears to have been subsequently given up. Gandharva, the presiding deity of the muses, is an object of special attention during the marriage days, and the dancing and music are intended in his propitiation. The daily sacrifices to the fire, which to the householder represents Divine effulgence, begins with the commencement of the married stage.

Muhammadanism.

145. As per the 1911 Census, there are in the State 226,617 Muhammadans, the addition during the last decennium being 36,051 or 18·9 per cent. Though the net increase has been greater than in 1901 by 4,308 persons, the proportional growth as compared with the previous decade has been less by 1·1 per cent. But if an earlier decade is also taken in, it is seen that between 1881 and 1911, the absolute addition has been as much as 79,708 or 54·3 per cent. In regard to the Western and Eastern Natural Divisions, it is noted that they divide the Muhammadan population in the proportion of 60 and 40. Per 10,000 of all religionists, they number 684 in the former and 629 in the latter. Since 1881, the Western Division has added 49 to this ratio, and the Eastern, 51. The map in the margin distributes the Muhammadans over the Administrative Divisions with reference to 10,000 of the population in each. It shows that they are most numerous in Trivandrum. Since 1881, the relative proportions have steadily increased in all the Divisions, except in Padmanabhapuram where there has been a steady decline. In this Division, the ratio with reference to its total population is now less by 85 than in 1881.

Muhammadans—Number and variation.

Musalman.



1. *Padmanabhapuram.* 3. *Quilon.*
2. *Trivandrum.* 4. *Kottayam.*
6. *Devikulam.*

The variations in the number of Muhammadans from Census to Census show that they have gone down in Padmanabhapuram by 2 per cent. during the last three decades, while they have largely increased in the other Divisions, the ratio varying from 63·6 per cent. in Quilon to 56·2 per cent. in Kottayam. The marginal statement which apportions to each Division its share of the total number enumerated at each of the last four Censuses confirms these features. Quilon receives the greatest share (40 per cent.), while Trivandrum, it has been seen above, returns the highest ratio with reference to all the religionists taken together. The steady decrease in the Muhammadan population of the Padmanabhapuram Division is noteworthy. The decline of the Hindus is an equally marked feature of this Division.

Distribution of Muhammadans by Divisions.

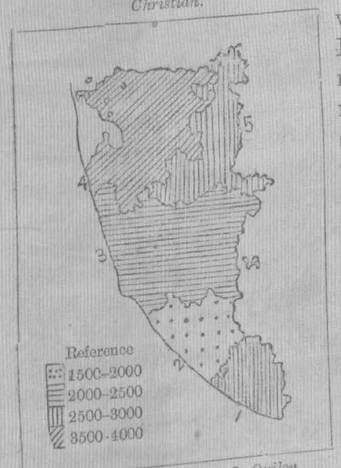
DIVISION.	1911.	1901.	1891.	1881.
Total.	*10,000*	*10,000*	*10,000*	*10,000*
Padmanabhapuram ...	655	726	827	1,032
Trivandrum	2,259	2,128	1,952	2,148
Quilon	3,961	4,033	4,166	3,785
Kottayam (including Devikulam) ...	3,125	3,113	3,055	3,035

Christianity.

146. In thirty years, the followers of Christainity have nearly doubled their strength. There are now 903,868 Christians against 498,542 in 1881, the proportional increase being as much as 81·3 per cent. Though the last decade shows a lesser rate of progress as compared with the preceding one, 29·6 per cent. against 32·4, the actual addition has been as many as 206,481 persons compared with 170,476 in 1891–1901. The Eastern Natural Division, which at the 1901 Census showed a lesser rate of growth, has been adding to its numbers more rapidly than the Western, and by augmenting its strength during 1901—1911 by about 15,000 more than the other Division, it is able to show at this Census the same incremental ratio, 29·6 per cent. Unlike the other two religionists, the Christians are more numerous in the Eastern than in the Western Division. The marginal map shows the distribution of Christians as per their ratio to the total population in each Administrative Division. The features revealed are quite unlike those disclosed by the Hindus and the Muhammadans. Padmanabhapuram, which usually takes the last place, now stands second, Kottayam coming first and Trivandrum last. In respect of Trivandrum, it may be said that it has added to its proportion of 1901 as many as 402 persons during the last ten years, while the addition in the other Divisions is 390 in Padmanabhapuram, 254 in Kottayam and 225 in Quilon.

Christians—Number and variation.

Christian.



1. *Padmanabhapuram.* 3. *Quilon.*
2. *Trivandrum.* 4. *Kottayam.*
5. *Devikulam.*

In every Division, the advance in the strength of the Christian population has been generally progressive. The greatest development has occurred in Trivandrum, where the Christians have increased by as much as 72·8 per cent. The absolute variation has been largest in Kottayam (+88,091). Though Padmanabhapuram shows the smallest actual increase (+27,061), the incremental ratio of 30·2 per cent. is greater than that of Quilon and Kottayam.

Distribution of Christians by Divisions.

DIVISION.	1911.	1901.	1891.	1881.
Total.	*10,000*	*10,000*	*10,000*	*10,000*
Padmanabhapuram ...	1,202	1,286	1,201	1,547
Trivandrum ...	855	642	460	551
Quilon	2,904	2,921	3,037	2,737
Kottayam (including Devikulam.) ...	4,949	5,151	5,302	5,165

147. As at the 1901 Census, a record has been prepared of the sects of Christianity. 355 persons have not stated their sects, while another 116 Christians have returned themselves merely as Protestants. Excluding these, the total Christian population has returned 24 sects, and they have been classified under 15 heads. The classification differs to some extent from that adopted in 1901. For instance, adherents of the London Mission were brought under Minor Denominations in 1901; now they are classed as Congregationalists. Chaldæan Syrians, who were included under Syro-Roman, have now been treated under a separate head. Again, all Protestants were put under the heading Anglican Communion at the preceding Census. The majority of persons returned themselves under that sect and was therefore believed to belong to it. This, however, is not the case; and it is seen that many Dissenters

Classification of Christian sects.

apply to themselves the vague designation of "Protestant." In view to obviate possible sources of error, it was suggested to the various Heads of the Christian bodies in the State that their respective congregations may be instructed on the subject. The Census agencies were also supplied with lists of missions at work and directed to make correct sect entries. All these steps have resulted in a more accurate sect-recordation. The few that have still returned themselves as merely Protestants are shown under a new head 'Protestants Unspecified.'

In Subsidiary Table VII are shown the headings under which the sects actually entered in the schedules have been classified, as well as the differences between the 1901 classification and the present.

Imperial Table XVII contains the information thus compiled and classifies the sects by the races to which they belong.

The strength of the different sects.

148. The strength of the different sects will now be briefly referred to and their variations since the 1901 Census noticed. But with a new classification, an approximate comparison is alone possible. All available information, however, is embodied in Subsidiary Tables IV & V.

The most numerous of the sects are noted in the margin. The Syro-Romans form 32 per cent. of the total Christian population and show an increase of 26 per cent. during the last ten years. The Jacobite Syrians, who number 22 in every one hundred Christians, have advanced by 11 per cent., while the Roman Catholics have grown to the extent of 32 per hundred. The Congregationalists, who have all been now returned and recorded as L. M. S. Christians, number 81,573 against a mere eleven in 1901, for the reason already explained. The Reformed Syrians have more than doubled their number during the decade. The Salvationists too have increased to the tune of five times the number of 1901, which was 3,547.

SECT.	Strength.
Syro-Roman	293,407
Syrian Jacobite	202,059
Roman Catholic ...	173,724
Congregationalist ...	81,573
Reformed Syrian ...	74,866
Anglican communion ...	56,251
Salvationist	16,794

Account of the Missions at work.

149. It has been suggested, in view of the active proselytic work of the Christian missionary, that the subject of conversion should be dealt with from the point of view of the classes among which the missions work, the success attained, the inducements to conversion, etc. These will, therefore, be briefly touched upon, as far as the information at hand allows. The Church Mission Society, the London Mission Society and the Salvation Army being among the chief organizations engaged in the work of Christian conversion in Travancore, they will be taken up in order.

The Church Missionary Society.—This was established in Travancore in 1816. The several stations in which the Society has established itself are noted, with dates, in the margin. The object of the first Mission was to assist and supplement the older Syrian Church. But since 1837, it has been working on its own account. There are now 15 European Missionaries, 36 Indian Clergymen and 624 school masters, Catechists and Evangelists. The stations number 279 all told, as against 205 ten years ago. The Society maintains 291 Educational institutions made up of one College, 286 Secondary and Elementary schools, 2 schools for the training of teachers, one Divinity school and an Industrial school. The Society aims

STATION.	Date of establishment.
Alleppey	1816
Kottayam ...	1817
Mavelikara ...	1839
Pallam ...	1845
Tiruvalla ...	1849
Malaukarai ...	1855
Alwaye ...	1881

at working among all classes of the population. It is said, however, that "owing to the fact that Christianity has been more readily accepted by the poorer classes, such as the Arayans, Pulayans, Parayans and Kuravas, who have become Christians in large numbers, more attention and effort have been bestowed on them in recent decades, than upon the classes higher in the social scale. Among the latter, work is conducted by evangelistic and educational agencies, and converts, though comparatively few, have not been wanting."

The converts are not forbidden from observing those social and domestic customs and manners that are not opposed to Christian teaching. Even in regard to customs objectionable from the Christian point of view, adult converts naturally find it difficult to dispense with life-long habits of thought and practice; but it is said that such instances are getting less and less frequent, and are often noticed to be eliminated among the third and fourth generations from the original converts. In cases where converts from different castes reside together in villages or are members of the same local congregation, it is observed that the degree of their mutual social intercourse varies inversely with the number of resident converts from each caste. An individual convert or a single convert family intermingles freely with the other members and also eats with them; and in course of time, intermarriage follows. But where mass movements take place, in which a considerable number of families from two or three different castes become converts and reside in the same locality, they generally refrain from interdining and intermarriage, though they may freely intermingle in general social life. They conduct their public worship together and under the same roof; and those among them, who are qualified, partake together of the sacrament of the "Lord's Supper."*

The London Missionary Society.—This Society began its operations in the year 1806, and the first Protestant Church was built in 1809 at Mylaudy in South Travancore. The Mission area is mapped out into 9 Districts. They are given in the margin with the dates of their formation. There are 9 European Missionaries, 21 Indian Ministers, 45 Evangelists, 213 Catechists and 75 Bible women. The educational institutions maintained by the Society number 399, including one College, 13 homes and orphanages for boys and girls, and 46 night schools. The aggregate number of scholars under instruction is 17,242, of which 5,059 are girls. Medical relief is an ancient and praiseworthy item in the programme of the London Missionary Society. There are 17 stations where, in the year 1910 to which all the statistics herein given relate, as many as 115,064 patients appear to have been treated.

DISTRICT.	When begun.
Quilon	1821
Neyoor	1828
Nagercoil	1829
Trivandrum ...	1838
Paraychaley ...	1845
Tittuvelei	1856
Trivandrum (Town)	1894
Attingal	1895
Nedunkolam ...	1904

In regard to the classes amongst which the Mission works, the extent to which their former beliefs and practices are retained, and similar matters bearing on the work of proselytism, it has not been possible to obtain attested first-hand information. However, from the publications of the Society and from direct observation, there seems no reason to suppose that any great difference exists in these respects between this Mission and the one already noticed.

The Salvation Army.—The Salvation Army entered Travancore in 1891 and began operations in the south. During the last decade, it has gained considerable accessions to its strength and has been directing its work from the centres of Nagercoil, Trivandrum, Mavelikara and Tiruvalla. With an officer styled territorial commander for Travancore, it is guided in respect of general operations from

* From particulars kindly furnished by the C. M. S. Bishop of Travancore and Cochin.

the London Head Quarters. It combines with ordinary religious teaching, general educational work and the provision of medical aid. There are four boarding schools and 81 village schools under the control of the Army, and the paid workers and employés number as many as 600, of whom 20 are Europeans. The Catherine Booth Hospital at Nagercoil is the most important of the medical institutions and is attracting patients from far and near. The Salvation Army appears to have been also alive to the agricultural and industrial improvement of its followers. It is noted that an industry of drawn thread work and embroidery and pillow lace has recently been established and now employs about two to three hundred women and girls. There is not much to say in regard to the question of interdining and intermarriage, since the converts are practically of two classes the Parayas of the South and the Pulayas of the North. Each class intermarries only within itself. There are no convert villages consisting of more than one distinct caste.*

The Yuyomayam sect.—It is of comparatively recent origin. Its history and development were noticed at some length in the 1901 Census Report (pages 111–'12). Enquiries instituted to ascertain if there are any special features in its growth during the last decade have yielded no results worthy of record. It is not found possible to merge this sect, even for purposes of broad classification, under any of the other sects of Christianity. Even the general term "Protestant" appears a misnomer when applied to the Yuyomayam Christians; and from one of the reports received, it is seen that the appellation is even actively resented. The changes which the founder introduced and established in the matter of worship, food, marriage, disposal of the dead, etc., are peculiar to this sect. It recognises no higher authority than the family of the founder, one of whose brothers is now the high priest. The Old and the New Testaments are documents of equal authority. Its followers have no place of public worship. They marry in their own houses; but unlike the Hindus, a register of marriages is maintained by the priest. Their ceremonial benedictions—*asirvadam*—are after the fashion of the Brahmans. For further particulars, reference is invited to the report on the 1901 Census. The strength of this sect has continued almost stationary during the last ten years, the present number being 1,121 souls, as against 1,051 in 1901.

Christian Sects by race.

150. An examination of Subsidiary Table IV shows that, of the 399 Europeans in the State, by far the largest number belong to the Anglican communion—133 males and 50 females. The Roman Catholic faith claims the next greatest number—107, of which the majority are themselves ministers of religion. Of the 1,750 Anglo-Indians, almost the whole number (1,555) is of the Roman Catholic persuasion. Of the Indian Christians, the largest numbers are found among the Romo-Syrians, Jacobite Syrians and Roman Catholics in successive order.

Animism.

Animists—Number and variation.

151. It was only at the preceding Census that Animism as a form of religious belief was separated from Hinduism and shown as a distinct faith. In dealing with the figures returned in 1901, it was observed that no clear line of demarcation could be drawn between the Animists and the Hindus, and that a correct classification of overlapping religions was naturally too much for the ordinary Enumerator. The total number recorded as Animists at this Census confirms the truth of that observation. There are

* From particulars kindly furnished by the Officer in charge.

now returned 15,773 Animists, as against 28,183 ten years ago, which means a decrease of 12,410 or 44 per cent. A diminution of this kind has been interpreted to mean a process of Hinduization among the Hill tribes. It is perhaps more correct to say that the tendency to seek recognition under the substantive religion of which Animism is believed to be but a phase, is at the bottom of the whole phenomenon.

In view to test the accuracy of the return, however, the schedules were carefully examined in the Tabulation office. The entries were all found correct and it was further seen that the majority of the individuals are named after the Gods of the Hindu theology.

DIVISION.	1911	1901
Total ...	*15,773*	*28,183*
Padmanabhapuram ...	2,038	2,177
Trivandrum ...	5,438	7,142
Quilon ...	3,543	15,075
Kottayam (including Devikulam) ...	4,754	3,789

The marginal statement compares the last two Censuses in respect of persons returned as Animists, and shows that the decline in numbers, noticeable within the decade, stands confined mostly to Quilon. This Division, it is significant to remark, has been recently penetrated by the Railway, and with the development of the planting enterprise, it has been brought into freer commingling with the outer world than heretofore.

General.

Relation of the present day man to religious thought.

152. The Census helps *inter alia* to distribute the entire population according to the religions followed by the component members and to arrive at the total number in each. The statistics so compiled have been dealt with, the followers of the several religions compared with one another, and the variations since the previous enumeration noted and explained. Occasion has also been taken to record the sects of Christianity, with their strength and development. The Chapter will be now concluded with a few general remarks on the religious situation and the outlook.

The world is now mixing to an extent undreamt of by the generations of a few centuries ago. The clash of non-religious interests is much in evidence everywhere. Men are losing hold of their ancient moorings; and in the state of our present civilization, it is natural that each should take a cold, calculating and, perhaps, shortsighted view of his relation to the rest of the universe. The progress of physical science and the material grandeur that has resulted from its application in practical life, have shaken faith in the world's religions, especially as the latter have been kept up by hereditary beliefs whose rational bases have been mostly forgotten. Freed from the positive influence of religion, the negative law of individualism is developing the animal nature of man and has been, in every department of life, accepted as the ruling factor. The scientific world has even gone the length of reconstructing religion, sociology and, in a word, every department of knowledge and conduct on the basis of this law; the existence in nature of pure virtue and morality, as preached by religion, has been denied; and the pains and miseries of the "struggle for existence", when not put down as the exaggerated reflex of over-culture on the part of sentiment-ridden man, are declared to be the pre-ordained price of the world's progress.

These features, more or less world-wide, are not inapplicable to India. The introduction of religious education into schools has been seriously suggested as a remedial measure and has been engaging consideration. But it has also been felt that there are practical difficulties of a varied nature. The world's faiths and no-faiths

are more diverse than ever. While many persons affirm the existence of God, there are not wanting persons to deny it. Some feel that God is negotiable direct, while others would have a mediator in addition. One creed would start the universe as an ordered cosmos, while another would launch it in chaos. Added to this, there is the fierce struggle for dominancy, in which each religion puts forward the negative side of all the others and the positive side of its own, a struggle which, if not evenly balanced, cannot be in the interests of truth. There is,again, the critical mind of to-day, which would not be satisfied with a creed not "built upon that universal and adamantine foundation of all our knowledge, reason and direct experience."* All the religions of the world, it is said, have been so built. "The teachers all saw God; they all saw their own souls, and what they saw, they preached." And if the claim is now put forward that these experiences are impossible at the present day and that we must take religion wholly on faith,it does not seem likely to be accepted. Testimony† is one of the means of proof. But statements accepted on testimony must be such as are capable of being tested and confirmed by subsequent experience. Religious education by dogma and authority must therefore fail; and religion, to be accepted and followed, must be a reasonable explanation of the phenomena of life and death, of good and evil, "in the same way as the attraction of the moon is universally accepted as a reasonable explanation of the tides, or the attraction of the earth of the fall of a leaf or stone".

153. The God-and-religion idea rests essentially on a basis of dependence.

Basis of the God-and-religion idea.

If all the phenomena in the world can be rationally explained, and if all the desires of man are capable of immediate fulfilment, man would go on his happy round of existence, without a single thought of dependence. To take man as having started his career on earth as a savage, he begins with no desire other than for food to satisfy his hunger and for clothing to protect him from heat and cold. For a long while, he is content with what nature may provide by way of meeting these wants. With the springing of desires, one after another, more and more of dependence on self becomes necessary and is exhibited. In all this activity, his highest object is the securing of happiness to himself, himself being represented by his body with the mind and the five senses. In the attainment of this object, every entity in the animate and the inanimate world is used by him in such manner as may be necessary. When, with his highest flights of conquests over nature, he is still confronted with a residuum of unaccomplished desires and thwarted expectations, man naturally looks for the consummation outside the seen and the known. God is the name of the entity through or in whom the consummation is sought to be reached or realized, and religion is the way.

154. The first conception of the God-head may be readily conceived to have

Conceptions of God-head.

been that of a personal being like man, with powers and attributes raised to infinity —the creator, protector and destroyer of the universe. Certain difficulties beset this conception. Whence came the primordial materials for the building of the Cosmos, unless they were all in Himself? If omnipresence is the distinguishing feature of the ultimate cause, how can two, *i. e.*, Himself and the universe-material, exist in the same space?

* "The very clergymen", says Crozier in his 'Civilization and Progress,' "who teach that religion is a matter of faith, have not faith enough in their scheme to leave it without comment, trusting that, being a matter of faith, it can require no proof. On the contrary, they have filled the libraries with their bulky tomes, written to prove that their particular scheme has its analogies in nature, and is in harmony with the laws of the world and of human life. And what is this but asking you to accept it, not by faith, but because it is intellectually credible?"

† The authority of testimony is referred to as *śabdapramāṇam* by the Hindu logicians.

Further, with a universe absolutely subject to His creation and control, how can there be any responsibility for acts and omissions? If, in the absence of such responsibility, any evil should appear, would it not be taken to mean that He willed it, with the knowledge implied in his omniscience that that willing means pain and suffering to his subject creatures? He may not have deserved it and hence has no reason to expect it; but it may be His inscrutable will and pleasure to so ordain. The theory that progressive perfection of the universe through pain and suffering is the pre-ordained Divine law may, it is said, be connected with the influence, though unconscious, of such a conception of the God-head. Attempts are not, however, wanting in the history of religions to dissociate all evil from God who, by way of distinction from a God of evil, is called the God of good. Provision is also found for entreaties being offered up at appointed times and places, that the influence of the God of good may be exerted so as to prevail over that of the evil One. But the difficulty of explaining how the evil power came into being, whether from, or in the face of, an all-powerful, all-good God, and how, in spite of scriptural texts and innate probabilities, the God of good, as far as effects are yet visible, is less powerful than the other, disconcerts the enquirer. He is then led on to the next conception, which hinges upon the endowment of free-will to man, and on its use and misuse determining his happiness and misery. But the possession of authority to exercise a will in the proper direction is not the same as being able to exercise it; and as the latter depends upon the conditions under which it has to be exercised, the question is asked in respect of cases of misuse, why should He create such conditions as would tempt or necessitate that misuse? If it is to be said that the conditions too, either of equipment or of working, were not established by God but by man himself, it amounts practically to the total negation of the divine. This idea of a personal being as the highest existence and ultimate cause is, however, gradually given up in favour of an immanent, all-pervading divine presence, although the unconscious effect of the old belief may occasionally still persist in the inability to recognise that divinity could pervade an idol or image. But as two cannot exist in the same space, God is still an extra-cosmic being. The change of conception therefore does not alter the situation.

At this stage in the evolution of the religious idea comes in the use of moral laws as propounded for the guidance of man. But moral laws are not divine commands, in the sense of being, like the laws of nature, inviolate. Thrown wholly on his own resources in the matter of his happiness and misery, at least in the seen life of this world, man has to enact such laws in the interests of the entire race. But what is the basis of these laws? Are they to be of universal application? What does a powerful man lose, if he takes away the property of his weak neighbour? Where is the chance of progress through evolution, if every weakness is to be tolerated and jealously preserved? If, against this kind of argument, it is said that moral laws represent God's commands, and that their violation, though possible to man unlike the laws of nature, must be at his peril both in this life and in the next, it is asked in honest bluntness, "why should I be created strong and he weak, and what is more, so placed as to feel prompted by necessity to live and progress at his expense?" If it is urged again, though in a pointless fashion, "argue however you will, breach of moral laws is sinful," the reply is readily given in words such as these:—"The abstract ideals of religion cannot dominate all the relations of life in this world. I do charity to the poor and the infirm, I give donations to temple, church and mosque and make prayers

and offerings. All this must secure for me happiness in the next world. As for the present, I will take care of myself." But as the mystery of pain in the universe remains unsolved, persons are not wanting who, more through sentiment than reason, feel that, in the activity of this world, sins may be committed and that these sins probably account for the pains and disappointments. They therefore feel penitent and pray for forgiveness. This prayer is carried on in spite of the fact, that consistently with the plan of creation with a free-will, God can only give a deaf ear to man's prayers. Thus then, the absolute powers and qualities, including creation, protection and destruction, through which pain in the universe could, it was hoped, be obviated or remedied, find, under the theory of free-will, no room for exercise.

Intra-cosmic religion.

155. If the persistence of sin and pain even under the absolute lordship of an extra-cosmic God, with or without free-will to man, should incline one to atheism, the insufficiency of physical science theories to account for the origin and orderly evolution of the universe makes the positing of a great purposive power unavoidable. Now, a legitimate presumption suggests itself that God, in his impartiality, gave free-will, as represented by the power of action and reaction, not only to man or to one section of mankind, but to every entity in existence, and thus made the universe a self-contained whole for all purposes of initiative and adjustment, and responsible to itself for the effects. The trend of modern thought is towards recognising that, as everything exists in consciousness, no substance is blind or devoid of the power of reaction.* With the universe as an inter-connected whole or a gigantic organism, the application of the moral laws can alone secure the right action and reaction.† They, therefore, stand justified in reason and experience. Only, the way to be followed has to be known and made easy. If that is done, there can be no untoward happenings at home or outside. Even the great cataclysms of nature, accepted in sullen resignation as acts of God, can, it is claimed, be avoided. But, where is the place of God with reference to this self-contained universe? The extra-cosmic view of divinity, transcendental or immanent, does not, it has been seen, satisfy. The intra-cosmic view, or the view that God and the universe are identical, alone remains. According to it, the universe would be but a form or manifestation of God, who is its material as well as its efficient cause. He alone exists. Hence is his omnipresence. There is nothing else to know him. He is therefore unknowable. This is *not* pantheism, in the sense that God is only nature as we see it. But, it *is* pantheism, in the sense that nature is nothing but God. It is *not* pan-cosmism, in the sense that God exists only as realized in the cosmos. But, it *is* pan-cosmism, in the sense that the cosmos exists only as a manifestation of God. Now, to speak of God as having manifested himself, evidently through a change in his substance, may seem strange. But, as will be shown later on, the highest and only Existence undergoes no change. But, even otherwise, with God as the great cause of all, there is nothing else for the universe to be made out of. Again, he must separate himself into parts by space; else, there would be no activity. Mere separation in space would not secure any discriminateness in that activity. There must be, for that purpose, differentiation through structure. With nothing else in existence than these differentiated manifestations, there can be no space in the sense of absolute

* "To Fetchner, one of the most original and influential thinkers in modern days, the whole universe is, in strictness, a living being, made up of parts themselves living." "Consciousness," says Bergson, "is, in principle, present in all living matter, but it is dormant or atrophied, wherever such matter renounces spontaneous activity."

† "All love", says Emerson, "is mathematically just, as much as the two sides of an algebraic equation." To adopt another parallelism of his, the absolute balance of give and take is certainly not more true in the columns of a ledger than in the action and reaction of nature.

vacuity. What is so regarded is only a tenuous form of the divine, through which denser forms move, like fish in water. This process of self-manifestation is the result of his willing it. In other words, thought is the first law of creation. Whoever asks why all this manifestation in space and form, only questions himself, thinking that separate entities exist in seemingly separate bodies.

In this view, the universe, it may be recognised, has passed through a number of successive stages. In the first stage, the universe exists in the mind of God as one and undifferentiated like the plant within the seed. In the next, the universe showed separation of parts and differentiation through structure. The separation into parts is the creation of a number of entities. The differentiation into structure is the combination of the primal elements or elemental forces, lying dormant in the mind of God, in an endless variety of number and proportion. Thus is produced an infinite number of entities, each with a name and form, enabled to lead a life of interdependence—in other words, the organismal universe. But every such entity retained consciousness of its divine substance and of the real oneness of the universe with itself. Only universal thoughts, words, and deeds existed, only co-operative forces played their part—love, mercy, righteousness &c.,—and all for one's own sake. There was then kept up an equilibrium in the perception of the unmanifested and manifested forms. But manifestation being essentially a process of suppressing what is real and expressing what is assumed, the continued perception of the latter must naturally mean the ever lessening consciousness of the former, the rapidity and the extent varying with the grossness of the structure with which each entity started on its career. By way of provision against this necessary result, as it were, the universe was launched with certain fixed laws, which would not allow transgression of the bonds of oneness, at the pain of reaction. The highest scriptures of the world constitute their record and reminder. But the progressive dimming of the sense of oneness brings on, through the influence of habit, the stage of dualism in the universe. Here, man feels that God is the lord of the universe and is in reality and substance entirely different from him. In the beginning, this dualism must be of a convergent kind, with concordant thoughts, words and deeds. Although, in this stage, unlike in the previous one, each entity would not represent the law, there would be the strictest adherence to it, and each in its own line would work with the definite end and aim of falling in with the current of unity, to which the universe after the manifestation must, again, be involving. This was ensured in India, it is believed, through the caste or professional system with equality of rights. In addition to the indissoluble internal connection, an external connection was established as well, among the entities in the diverse-looking world, through the link of mutual service. Like the cosmos in nature, with its elaborately differentiated arrangements and inexorable laws, a cosmos was set up in society too, with similar arrangements and laws, and the principle of action and reaction was consciously and discriminately applied. In regard to the invisible power or powers believed to influence the world, though cognisable only through a separate, psychic sense, a similar system of barter existed in the form of rituals and prayers. In the social system, the labour bartered is concrete. In the other, it is the abstract labour of prayer that is bartered. With God, thus, as the material as well as the efficient cause of the universe, seen and unseen, his dominion is represented in the life of that universe by the laws of nature, of its action and reaction; and in the sense in which natural laws are beneficent when acted in accordance therewith, and malefic when defied, the all-goodness and the all-severity of God stand reconciled. Viewed in reference to these stages, the world may now be said to be in the stage of "divergent dualism."

Self, as individual self, class self, national self, or human self, and latterly sex self is, in differing form, the centre and guide of all activities. The interests of every other unit, individual or corporate, is subordinated to the unit of self, instead of the unit of self being subordinated to or rather co-ordinated with the others. India has forgotten the aim and purpose of the caste system. Struggle for each one's existence has come to be regarded, throughout the world, as the most scientific way of getting on, and progress, which is its name, is recognised as quite a modern institution, deserving to take the place of the old-world static order. But, when the cosmic law is disobeyed, its sanctions must operate all the same. God, as representing the result of co-operative action, prompts him that does good to do further good and be happy; the God of evil, representing the reaction that flows from evil thoughts, words and deeds, tempts the evil person to further evils and saddens his life.*

Intra-cosmic religion.—Further-traced and explained.

156. In connection with the theory of intra-cosmic religion, the question may arise, if the universe is the manifested or changed form of God, does He retain a separate, unchanged existence? It is answered Yes; and it is added that He, as the cognizer and the only cognizer of this manifested universe, stands apart and separate from it. But this does not mean that there are two existences. As He is the only knower, the universe as a whole exists only to Him. Here, instance the phenomena of the dream-state which exists only to the dreamer. The monistic position is, that the universe is in ultimate truth the great dream of God. Although unlike that of man, it is an intent and purposive process, it is no less the product of the mind and has no existence outside Him, though for all purposes of human conception and action, the universe is real and must be taken to be a changed form of the Great Cause. When, therefore, He does not cognize the universe, the universe disappears or gets involuted in Him, just as, after the cessation of dreams in the ordinary individual, all consciousness of things vanishes into a state of dormancy. This is His sleep. And as there is a waking after this dormancy for the average man, the universe re-appears to God when He next awakes and wills it.

These are all, according to the testimony of the realized seers, experiences within the ken of the inner vision, which is acquired by mind-concentration, and to which the entire manifested existence unfolds itself in due course of psychic development. He who believes that the creator is different from his created things or the extra-cosmic religionist (or pure dualist) can only wish to be enabled, through this means, to realize his position on the manifested plane and be happy in that realization. He will be ever content with the name and form with which he was created, but which, it was stated, were only assumed for discriminate activity in the universe and hence have no place in the highest state of involution or rest that may be aspired to. He who blieves that his first beginning was in the separation of the divine substance in space, to which structure in infinite differentiation was added from a material outside himself for the purpose aforesaid, is the holder of a qualified belief in the Oneness of God and the universe. Such an individual can only hope to throw off the structure no more needed for a state of non-activity and to realize his substantial divinity, but cannot venture to think that once separated, he can be one with the parent stock of the divine any more. He too therefore does not aim at a state prior to that of manifestation, but is content

* This idea that the sum-total of a man's past activities is to each individual his "God" is well brought out in the Sanskrit couplet—*Gammantara kritam karma* | Tat daivamiti katthyatē | (To the activities in other births, the name, God, is given).

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with the realization of what he considers his actual place on the manifested plane. But, he who is convinced that the separation in space, which was the initial step in manifestation, and the subsequent differentiation of structure were, none of them, real but the mere results of a thought-process, analogous to the phenomena of the ordinary dream, *i. e.*, an intra-cosmic religionist, pure and entire, would not stop short of throwing off both the name (separateness) and form (differentiation), which really make up the universe.* And he, as a separate entity, being but that name and form, what would remain, when they are thrown off, is only the cognizing Divine self which he naturally aims at realizing himself to be. But when he works up further and oversteps this cognition within himself of the manifested universe, he finds himself in a state of absorption in self or divine sleep. This evidently differs from the absorption that succeeds the dream-state of the ordinary sleeper, in that the former is passed into with a clear continuity of consciousness, while the latter is a case of "a sleep and a forgetting". This is the highest goal of religion that is conceivable. But he who has reached this stage may, it is said, advance a step still further and attain the state of what is called 'absolute consciousness' which, from the nature of things, the finite intellect cannot comprehend—where all relativity, even the relation of self, is abolished. For that purpose, he has to blot out the universe altogether, even in its involuted germ-state, by destroying the mind or mirror in which the dream of the universe is reflected. The recurrence of a future manifestation to his consciousness then becomes impossible. This is the sleep that knows no waking—in existence-knowledge-bliss—the final rest which the highest adepts are believed to enter at their severance from the phenomenal world.

The question may be asked again, whence comes this mind, if it is such a separate, abolishable entity? How did it exist in the same space with the omnipresent God? Whereto can it ever go if dissolved, as it must go somewhere under nature's law of conservation? This is a summons to the monist to make his final declaration that the mirror of the mind is nothing else than the idea of non-existence (of any other than himself), and that the idea of such non-existence is the only thing that can co-exist in the same space with the idea of one absolute existence. But an image from a non-existent mirror, must be non-existent, and the universe could never have been manifest. How then is a non-existent thing to be cognized? It is done, it is said, in the manner in which we, going to sleep with our mind fixed on an *idea*, gradually lose ourselves in it in the dream state and cognize *it* only, to the suppression of the *realities* with which we started, such as body, bed, etc. But it is not real, even though cognized. No less possible is the cognition of the idea of non-existence or mind on the part of the great and ultimate God. And all this follows naturally upon the axiomatic necessity that redemption from a positive state, which is one of cognition, can only come when the existence cognized can be and has been traced up to a state of its own negation; in other words, final emancipation of an entity consists, as it must, in the realization of its non-existence as such entity by absorption into the one real and absolute Existence. "If we take religion as *saving* help," says Professor Rhys Davids, "no worshipper possesses religion in full security, until he has gone straight to the fountain-head and gained the God of Gods".†

* Truly did Shakespeare speak when he put into the mouth of Prospero, the pregnant words:—

"We are such stuff
As dreams are made of."

† Fawcett, in his "Riddle of the Universe", refers to this great and ultimate God as the God of absolutism as contra-distinguished from the "Gods of the theologies" who are really his finer manifestations.

These are the cardinal facts of the position to which the enquirer is led up and which, in respect of its fundament, is open to verification through the psychic process of self-experience. And as it is seen to stand the test of reasoned discussion better than any other and could be made to go a considerable way towards reconciling the diverse ecclesiastical religions of the world, it may well form the ground work of a secular religion.

The goal of religion with reference to the tendencies of the age.

157. The practice of concentration, through which the goal of religion has to be reached, is, it may be remarked, not a simple one to be undertaken lightly and without sufficient previous preparation. A sense of unity in the Great Cause, on which the seeking after reunion proceeds, must, when translated into action, mean, in the first instance, the not doing of harm to any in, or connected with, that cause. This may be brought about in two ways in respect of the average man. The one will be a recognition that the universe is a kind of family and that each member is a sharer in the fortunes of that family and of every member in it. The other will be a conviction that, though not related to the Lord of the universe like children to their *pater familias*, all are subjects of a just and wise Divine government. In all these cases, there should be not only a system of profits and losses, or rewards and punishments, as the case may be, but such a disposition of society that trespasses *will* not take place. In other words, there should be set up in the world a social cosmos with rights, duties. and concessions for each family and class established like the cosmos of nature and with the fixity of her arrangement and presumably, therefore, with the assurance of a like stability.* A superstructure of religiousness in the world cannot be reared on a continually shifting economic basis, any more than spirituality in the individual can grow or thrive, when his bodily organs are in the throes of acute disorder and struggle. How can one neglect the demands of this world, from which he has to conceive the other world, to pass eventually to the world of freedom? But science is understood to sing a different tune. Darwin's researches and speculations, at the beginning of the 19th Century, would appear to show that the struggle for existence and the continued elimination of the unfit is the law among the animal world and that the progress and development of human society may and should follow these lines of competition and free selection. This accords neither with the family or the state conception of the universe, nor with the conception of civilized society based on the essential difference between man and brute, nor with the biological conception of the organism. Like everything else, the law of rivalry and selection has its use and misuse. Its use was in the adjustment of organ to function, so that the organism may be fully formed. But if an organizing process once begun should be completed, or if an already formed organism should be maintained and developed, continuity of function through heredity is the method. The struggle should be each in co-ordination *with*, and *for* the sake of, every other † and not *against* every other. This is the basic idea

* The flowers still faithful to the stem,
Their fellowship renew;
The stems are faithful to the root
That worketh out of view.
And to the rock the root adheres
In every fibre true.
Close clings to earth the living rock,
Though threatening still to fall:
And God upholds them all;
So blooms this lonely plant, nor dreads
Her annual funeral!
(Wordsworth)

† In answering the query, how the death of one individual, however divine, can benefit a race and expiate its sins, the general fact may be remembered that, in the struggle and preparedness to die on the part of one unit or organ for the sake of all the others and in their service, lies the welfare of an organism as a whole.

of function or service. The misuse of the law, which consists in continuing and applying it at all times without any organismal idea, is what Darwinism however has come to mean in the actual life of the people. The question is whether, with such a mis-apprehension in the minds of men, a sense of true brotherhood can ever be a guiding or an easily realizable ideal. "We are told," says Balfour, "that learning is only valuable if it helps man in the struggle for life. But if that is ever believed, * * * our civilization will become only an elaborately organized barbarism. Universities rose into power and flourished in splendour because their business was to help, not the individual in his struggle for life, but the world in its effort to rise above the struggle for life". Arnold Toynbee says "the effects of the industrial revolution prove that free competition may produce wealth without well-being". If, in a country where hand-labour once prevailed, machine labour is introduced, and worked so as to afford occupation to all the industrial labourers already employed and their increasing progeny, it means an amount of production which must compel export, whatever be the effect on the fellow industrials of other countries. When all the nations work out such an industrial system, they must all suffer from surfeit of output, and must, as the merest act of self-preservation, try to barter their goods in other countries than their own. The uncertainty of outlets abroad reacts on the regularity and wages of employment at home, and gives rise to all the horrors of poverty and crime in the midst of opulence and refinement, to unions and counter-unions, strikes and lock-outs and to the anarchist and anti-social developments of the so-called socialistic activity one hears of in the civilized countries of the world. On this account is kept up, personal cordialities and social amenities notwithstanding, a breathless state of preparedness for war between one industrial nation and another and an all-pervading atmosphere of suspicion and distrust. "*Timeo danaos et dona ferentes*—I fear the Greeks, even while bringing gifts".

The out-look.

158. The growing recognition of this crisis in the life, especially of the West, has led to direct and impassioned appeals to religion, and the note is also heard.† Church there does not seem unwilling to respond.* A contrary pews are getting empty, and in it is seen one of the tangible signs of the loosening of the hold of religion on men's minds.‖ Others repudiate any connexion between the

* At the last session of the Congregational union held in Nottingham, a resolution was passed recording "the conviction of the assembly that the causes of the wide-spread conflict between capital and labour are moral as well as economic, and can only be satisfactorily dealt with by the thorough going application of the laws of Christ to the commercial and industrial life of the country." They went further and instructed the social service committee "to convene a conference of such leaders of commerce, manufacture and labour as are congregationalists, to consider the duty of the congregational churches in view of the present disturbed state of affairs and prepare a statement setting forth methods by which the congregation churches may contribute to the permanent establishment of good-will and peace."

† Writing the other day in the North American Review for January 1912, Rear Admiral A. T. Mahan under the heading "The place of force in international relation-ships" says "when the church, as church, interferes, with the state as state, whether in men's thoughts or in their acts, evil follows. The people of the United States scarcely realize what a potent political agency a church may be made, and the christian church scarcely realizes the injury it will do itself by diverting any of its none too great activity from spiritual ministration to political agitation."

‡ "To Christian England" says Bernard Lucas in his Empire of Christ "a pound is hardly what a penny was a century ago; but to the England of to-day, Christianity does not occupy the position of influence it occupied a century ago. An expansion in the influence of Christianity abroad, a contraction of its influence at home.....The vitality of the Church is at a low ebb; her pulse is both slow and feeble."

‖ "New York on Sunday presents the aspects of a pagan city, and the same is even more true of Chicago and San Francisco and our own London! Any one who watches in Church hours its mighty stream of life moving hither by road and rail, by motor and tram or on foot, to the links, to the tennis court, to the open, to the sea, or in-doors to the cinematograph show—any whither but to the Church door—has evidence enough of what is going on. The congregation is more and more that of the parents, less and less that of their children. If the movement of the last twenty years goes on for another twenty years, and it promises to go on with an increasing velocity—what shall we have in London, and England, plainly, in England and the world? We are up against a big question for our existing Christianity"—J. B. in the Christian world.

two and hold that real religiousness has grown and not diminished with the advance of years. But very few, however, pause to enquire into the real causes of the waxing or the waning of the religious spirit, whichever may be the truth, and comfort is probably taken in some quarters in the reflection* that, "like certain ministers of state, the church has always done well in opposition and badly in office". In fact, the realization has not yet come in the requisite vividness that all the evil thinkings and doings of the world, for which religious education in early life is proposed as a corrective, will be seen, when traced to the root cause, to be so many manifestations of the working of the law of competition under varying sets of circumstances. Of course, the spirit of dualism and the consequent preparedness to thrive at the expense of others are not features new to the modern world. Every nation that has ridden on the wave of fortune and has now disappeared has been a votary of that creed. Only, the nations of the past made direct encroachment on the property of others, helped by the use of the sword whenever necessary. But the nations of to-day are engaged, merely in indirect encroachment, industrial, commercial and religious, on the labour of other nations which, however, is the source of property. In both cases the law of competition is misused and cannot conduce to stability or peace. The world is so constituted that the existence of a people can be stable and everlasting only when it prospers along with others.

At all events, the demand for the rendering tolerable of the material condition of the people and for the virtues of humanity being freely exhibited, is what every conscience, religious or secular, has made.† But the practical way to do so has not been formulated; for, if it had been, it would be wrong to presume that the world would not follow it, or would find it harder to follow than to neglect. Added to this, the present methods of economical life are accentuating the difficulty. Without belittling all the recognized advantages of the system of modern industrialism, it has, it must be admitted, led to the formation of a new aristocracy of increasing affluence but with decreasing physical stamina, and of a large proletariat working in a state of precarious dependence and under conditions not favourable to their physical or mental development. With the forces of capitalism, socialism and the new syndicalism, each pulling in its own direction, society in the West has become more or less "a volcano increasingly subject to eruption". In spite of all the most colossal charity-organizations and of the unremitting efforts in the direction of land colonization and trade expansion, the prospect of fulfilling either at home or abroad, the canonical ideal, "peace on earth and good-will among men" seems an ever-receding mirage. And to crown all, the spirit of individualism

* "The Church and the Age"—By William Ralph Inge D. D.

† This is what the *Times of London*, a trusted exponent of staid but up-to-date public opinion in the West says in reference to the events of 1911.

"We have passed through a year of acute and bitter controversies, national and international. We have been face to face with industrial upheaval and unrest which at one time threatened to shake the social fabric to its very foundations, and even now, are not without their warnings and their menaces for the future. We have witnessed constitutional changes at home of which no man can as yet forecast in full measure the effect on our national polity, whether for good or for evil. We have seen peace among the nations suddenly broken in one direction and hanging for long weeks and months in another so perilously on a knife-edge that a single false step taken or an untoward provocation given on one side or the other might have deluged the world with war. Without attempting to pronounce judgment now in any of these perplexing controversies, we may at least ask ourselves whether a quickened sense of human fellowship and of the Christian brotherhood of man might not have abated the conflicts and assuaged the antagonisms which have so nearly wrecked our peace at home and abroad. It is an elementary part of our duty to our neighbours to seek peace and ensure it, to do unto others as we would they should do unto us. Have we always remembered this golden rule in our dealings with our neighbours, national and international? It may be that we have, or think we have; but it is worth while to reflect that, of the two men who went up into the Temple to pray, it was not the man who said "God, I thank Thee that I am not as other men are," but the man of humbler soul who said, "God, be merciful to me a sinner," who went down to his house justified rather than the other. In truth, we are all unprofitable servants for whom it cannot be amiss at Christmastide to meditate on the height, the breadth, and the depth of man's duty to his neighbour."

or competitive separatism has reached even the primeval institution of sex-differentiation, and a hostile feminine consciousness, kindled and fed by economic necessity or, more plainly, unemployment in accordance with nature's design, is threatening to infect the family compact, the last and the most universal feature of the human animal.

The summing up.

159. The features just outlined yet apply only to the West in any noticeable measure. But as the West is now the teacher and exemplar of the world, her society and its religious consciousness may be taken as the embodiment of the motive forces of the day. What at this moment is the sentiment or opinion of the Westerner is, or will soon be, that of the rest of humankind. The happy ordering of his affairs is therefore of the first importance. The universal struggle for existence among civilized nations is, however, gradually unfolding the divine sense of human oneness and international arbitrations and compacts have been a noticeable feature in latter-day politics. But this must be changed into a universal compact among all the nations of the world in the form of mutual dependence for certain natural and artificial needs, each not on being divided into a number of sections similarly dependent; else, sectional compacts, based purely on love and good fellowship, must needs be inconstant. The conscience of the best thinkers of the day points in that direction. The higher exponents of Christianity, the dominant religion of the world, are warring against inequality and strife. The task of reconciling the interests of self, individual or corporate, with the interests of others selves, is, no doubt, herculean, especially in an age of confirmed divergent dualism. But it will have to be faced, and the direction of activities given a sharp turn, if matters should not get more involved. If it is difficult to do the right, what is easy it cannot be right to do. It is no use to affect an air of expectant optimism in the midst of acute disorder and to look forward on the strength of pseudo-science to a state of "all-rightness" in the end. Convulsions, especially in the adult, do not lead to the restfulness of health, but are usually associated with coma and death. Further, the too well-known terms, 'impossible' and 'impracticable' are relative in their significance. What may resist a given amount of effort may yield to a greater out-put. And as the history of the world has amply shown, those who would drown a casual voice of cheer with their wails of impotence, either seriously and sympathetically or flippantly and irresponsibly, do not count in the long run. Food is the primary want of man; but for the universal prevalence of this want, there would be no activity in the world at all. And, in the seeking of its satisfaction, the universal or positive side should not be neglected. For this purpose, socio-economic life should be guided along the lines of convergent dualism, as was attempted to be indicated *supra*. Unless that is done, no scheme of education in classic ideals nor exhortation from press, pulpit or platform, can prevent irreligion or anti-socialness, and a true sense of brotherhood, even within the smallest compass, cannot grow. Oneness of substance or oneness of origin merely, according as the intra-cosmic or the extra-cosmic view of religion is accepted, will have no chance of being realized as underlying the seen manyness in the universe; and with a persisting feeling of manyness, the mind and the senses must needs clog the wheels of all higher religious practice and make concentration of mind, whose completion alone means the opening out of the inner vision, impossible. What therefore generates, rationalizes, enforces and finally establishes this brotherhood, will alone secure for man the goal of religion and command his intelligent and abiding acceptance. Such a religion would reconcile and strengthen, in their respective places, the varying faiths of the world, and make them co-workers in the spiritual redemption of humanity. With

science harnessed to its service, it would make the strong as well as the weak, happy and free, and enable the several classes in a nation and the several nations of mankind to consciously and discriminately fall into line with the scheme of cosmic order, and to be assured of a stable and continued existence, like the universe of which they form so many integral parts. * And on the extent to which the institution of religion fulfils and assists all this vast function would depend its actual place in the pantheon of the world's forces.

* Death is, of course, inevitable for the *generations* in a nation, as of individuals in a family. But a *nation* need not die any more than that a *family* should become extinct. "The theory of the decay of nations," says J.B. in "the Christian world", "is offered us as a law, as something inevitable, as part of the cosmic order. But are we sure that there is a law here? We take leave to doubt it. When we study the ancient states, we can see reasons for their fall which it is by no means necessary we should repeat . . . We are studying, as never before, the economic, the physical, the social, the mental conditions which relate to the existence and progress of men and of nations. It is safe to say that we shall live in proportion as we know and practise the laws of life. And so, speaking generally, to the degree in which we surpass antiquity in our grasp of those laws, to that degree do we pass out of the conditions which produce their decay."

SUBSIDIARY TABLE I.—*General distribution of the population by religion.*

RELIGION AND LOCALITY.	ACTUAL NUMBER IN 1911.	PROPORTION PER 10,000 OF POPULATION IN				VARIATION PER CENT. (INCREASE +, DECREASE —).			NET VARIATION.
		1911.	1901.	1891.	1881.	1901 to 1911.	1891 to 1901.	1881 to 1891.	1881 to 1911.
1	2	3	4	6	7	8	9	10	11
Hindus.									
State.	***2,298,390***	***6,703***	***6,991***	***7,318***	***7,312***	***+ 11·4***	***+ 10·3***	***+ 6·6***	***+ 30·9***
	2,282,617	*6,657*	*6,895*	...	...	*+ 12·1*	...	...	...
Western Natural Division	1,421,043	7,191	7,428	7,722	7,666	+ 12·2	+ 10·7	+ 5·7	+ 31·2
	1,417,412	*7,173*	*7,372*	...	...	*+ 12·8*	...	...	...
Eastern Natural Division	877,347	6,039	6,394	6,763	6,805	+ 10·0	+ 9·6	+ 8·2	+ 30·4
	865,205	*5,955*	*6,244*	...	...	*+ 11·1*	...	...	...
Christians.									
State.	***903,868***	***2,636***	***2,362***	***2,060***	***2,076***	***+ 29·6***	***+ 32·4***	***+ 5·7***	***+ 81·3***
Western Natural Division	419,318	2,124	1,900	1,620	1,698	+ 29·6	+ 34·9	+ 0·1	+ 75·0
Eastern Natural Division	484,050	3,332	2,994	2,665	2,617	+ 29·6	+ 30·2	+ 10·8	+ 87·1
Musalmans.									
State.	***226,617***	***661***	***646***	***621***	***612***	***+ 18·9***	***+ 20·0***	***+ 8·1***	***+ 54·3***
Western Natural Division	135,210	684	671	657	635	+ 18·1	+ 17·7	+ 8·3	+ 50·6
Eastern Natural Division	91,407	629	610	572	578	+ 20·2	+ 24·0	+ 7·7	+ 60·1
Animists.									
State.	***15,773***	***46***	***96***	...	...	***— 44·0***	...	...	...
Western Natural Division	3,631	18	56	...	...	— 61·5	...	...	...
Eastern Natural Division	12,142	84	150	...	...	— 35·2	...	...	...
Others.									
State.	***100***	...	***1***	***1***	...	***— 75·4***	...	...	...
Western Natural Division	83	1	1	1	1	— 44·6	...	...	...
Eastern Natural Division	17	...	2	...	...	— 93·4	...	...	...

NOTE.—1. As separate figures are not available for the Animists for the 1881 and 1891 Cer the latter have been treated as Hindus for purposes of intercensal comparison.

2. The figures in Roman italics relate to Hindus, the Animists being excluded.

3. In the case of intercensal changes of area, adjustments have been made wherever possible.

4. In Tables II and III, the figures for the Division of Devikulam have been included in those of Kottayam.

SUBSIDIARY TABLE II.—*Distribution by Divisions of the main religions.*

DIVISIONS.	NUMBER PER 10,000 OF THE POPULATION WHO ARE											
	Hindus.				Christians.				Musalmans.			
	1911	1901	1891	1881	1911	1901	1891	1881	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
STATE ...	*6,703*	*6,991*	*7,318*	*7,312*	*2,636*	*2,362*	*2,060*	*2,076*	*661*	*646*	*621*	*612*
I. PADMANABHAPURAM ...	6,940	7,316	7,817	7,379	2,715	2,325	1,807	2,191	345	359	376	430
II. TRIVANDRUM ...	7,693	8,125	8,532	8,327	1,386	984	644	778	918	891	824	895
III. QUILON ...	7,144	7,379	7,628	7,792	2,128	1,903	1,678	1,575	728	718	694	633
IV. KOTTAYAM ...	5,709	5,976	6,263	6,349	3,704	3,450	3,183	3,104	586	570	553	546
A. Western Natural Division ...	*7,191*	*7,428*	*7,722*	*7,666*	*2,124*	*1,900*	*1,621*	*1,698*	*684*	*671*	*657*	*635*
B. Eastern Natural Division ...	*6,039*	*6,394*	*6,763*	*6,805*	*3,332*	*2,994*	*2,665*	*2,617*	*629*	*610*	*572*	*578*

SUBSIDIARY TABLE III A.—*Hindus and Animists.—Number and variations.*

DIVISIONS.	ACTUAL NUMBER OF HINDUS IN				VARIATION.	
	1911.	1901.	1891.	1881.	1901—1911.	
					Number.	Percentage.
1	2	3	4	5	6	7
STATE ...	*2,298,390*	*2,063,798*	*1,871,864*	*1,755,610*	*+ 234,592*	*+ 11·4*
I. PADMANABHAPURAM ...	298,458	282,357	273,674	259,694	+ 16,101	+ 5·7
II. TRIVANDRUM ...	429,347	369,459	320,957	293,663	+ 59,888	+ 16·2
III. QUILON ...	831,148	789,713	727,547	675,437	+ 91,435	+ 11·6
IV. KOTTAYAM ...	689,437	622,269	549,686	526,816	+ 67,168	+ 10·8
A. Western Natural Division ...	*1,421,043*	*1,266,398*	*1,144,332*	*1,082,910*	*+ 154,645*	*+ 12·2*
B. Eastern Natural Division ...	*877,347*	*797,400*	*727,532*	*672,700*	*+ 79,947*	*+ 10·0*

DIVISIONS.	INCREASE (+) OR DECREASE (—).					
	1891—1901.		1881—1891.		1881—1911.	
	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
1	8	9	10	11	12	13
STATE ...	*+ 191,934*	*+ 10·3*	*+ 116,254*	*+ 6·6*	*+ 542,780*	*+ 30·9*
I. PADMANABHAPURAM ...	+ 8,683	+ 3·2	+ 13,980	+ 5·4	+ 38,764	+ 14·9
II. TRIVANDRUM ...	+ 48,502	+ 15·1	+ 27,294	+ 9·3	+ 135,684	+ 46·2
III. QUILON ...	+ 62,166	+ 8·5	+ 52,110	+ 7·7	+ 205,711	+ 30·5
IV. KOTTAYAM ...	+ 72,583	+ 13·2	+ 22,870	+ 4·3	+ 162,621	+ 30·9
A. Western Natural Division ...	*+ 122,066*	*+ 10·7*	*+ 61,422*	*+ 5·7*	*+ 338,133*	*+ 31·2*
B. Eastern Natural Division ...	*+ 69,868*	*+ 9·6*	*+ 54,832*	*+ 8·2*	*+ 2[illegible]7*	*+ 30·4*

SUBSIDIARY TABLE III B.—*Muhammadans.—Number and variations.*

DIVISIONS.	NUMBER OF MUHAMMADANS IN				VARIATION.	
	1911.	1901.	1891.	1881.	1901—1911.	
					Number.	Percentage.
1	2	3	4	5	6	7
STATE ...	*226,617*	*190,566*	*158,823*	*146,909*	*+ 36,051*	*+ 18·9*
I. PADMANABHAPURAM ...	14,851	13,841	13,143	15,153	+ 1,010	+ 7·3
II. TRIVANDRUM ...	51,197	40,547	31,007	31,555	+ 10,650	+ 23·3
III. QUILON ...	89,750	76,845	66,160	54,876	+ 12,905	+ 16·8
IV. KOTTAYAM ...	70,819	59,333	48,513	45,325	+ 11,486	+ 19·4
A. Western Natural Division ...	*135,210*	*114,500*	*97,308*	*89,810*	*+ 20,710*	*+ 18·1*
B. Eastern Natural Division ...	*91,407*	*76,066*	*61,515*	*57,099*	*+ 15,341*	*+ 20·2*

DIVISIONS.	INCREASE (+) OR DECREASE (—).					
	1891—1901.		1881—1891.		1881—1911.	
	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
1	8	9	10	11	12	13
STATE ...	*+ 31,743*	*+ 20·0*	*+ 11,914*	*+ 8·1*	*+ 79,708*	*+ 54·3*
I. PADMANABHAPURAM ...	+ 698	+ 5·3	— 2,010	— 13·3	— 302	— 2·0
II. TRIVANDRUM ...	+ 9,540	+ 30·8	— 548	— 1·7	+ 19,642	+ 62·2
III. QUILON ...	+ 10,685	+ 16·1	+ 11,284	+ 20·6	+ 34,874	+ 63·6
IV. KOTTAYAM ...	+ 10,820	+ 22·3	+ 3,188	+ 7·0	+ 25,494	+ 56·2
A. Western Natural Division ...	*+ 17,192*	*+ 17·7*	*+ 7,498*	*+ 8·3*	*+ 45,400*	*+ 50·6*
B. Eastern Natural Division ...	*+ 14,551*	*+ 24·0*	*+ 4,416*	*+ 7·7*	*+ 34,308*	*+ 60·1*

SUBSIDIARY TABLE III C.—*Christians.—Number and variations.*

DIVISIONS.	ACTUAL NUMBER OF CHRISTIANS IN				VARIATION.	
					1901—1911.	
	1911.	1901.	1891.	1881.	Number.	Percentage.
1	2	3	4	5	6	7
STATE ...	*903,868*	*697,387*	*526,911*	*498,542*	*+ 206,481*	*+ 29·6*
I. PADMANABHAPURAM ...	**116,778**	89,717	69,268	77,104	+ 27,061	+ **30·2**
II. TRIVANDRUM	**77,305**	44,735	24,220	27,461	+ 32,570	+ **72·8**
III. QUILON	**262,446**	203,687	160,041	136,472	+ 58,759	+ **28·8**
IV. KOTTAYAM	**447,339**	359,248	279,382	257,505	+ 88,091	+ **24·5**
A. Western Natural Division...	*419,818*	*323,927*	*240,166*	*239,837*	*+ 95,891*	*+ 29·6*
B. Eastern Natural Division ...	*484,050*	*373,460*	*286,745*	*258,705*	*+ 110,590*	*+ 29·6*

DIVISIONS.	INCREASE (+) OR DECREASE (—).					
	1891—1901.		1881—1891.		1881—1911.	
	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
1	8	9	10	11	12	13
STATE ...	*+ 170,476*	*+ 32·4*	*+ 28,369*	*+ 5·7*	*+ 405,326*	*+ 81·3*
I. PADMANABHAPURAM ...	+ 26,449	+ 41·8	— 13,836	— 17·9	+ 39,674	+ **51·5**
II. TRIVANDRUM	+ 20,515	+ 84·7	— 3,241	— 11·8	+ 49,844	+ **181·5**
III. QUILON	+ 43,646	+ 27·3	+ 23,569	+ 17·3	+ 125,974	+ **92·3**
IV. KOTTAYAM	+ 79,866	+ 28·6	+ 21,877	+ 8·5	+ 189,834	+ **73·7**
A. Western Natural Division...	*+ 83,761*	*+ 34·9*	*+ 329*	*+ 0·1*	*+ 179,981*	*+ 75·0*
B. Eastern Natural Division ...	*+ 86,715*	*+ 30·2*	*+ 28,040*	*+ 10·8*	*+ 225,345*	*+ 87·1*

SUBSIDIARY TABLE IV.—*Rites and Sects of Christians. (Actual numbers).*

SECT.	EUROPEAN.		ANGLO-INDIAN.		INDIAN.	
	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7
1. Anglican Communion...	133	50	56	37	28,851	27,134
2. Baptist	...	...	...	...	...	3
3. Congregationalist	11	16	20	27	41,489	40,010
4. Greek	...	...	...	...	13	11
5. Lutheran	4	2	...	...	230	146
6. Methodist	1	...	...	...	...	...
7. Minor Protestant denominations ...	11	6	14	20	722	764
8. Presbyterians	18	6	...	...	7	3
9. Protestants (sect not specified)	1	...	...	...	74	41
10. Roman Catholic	57	50	805	749	86,880	85,182
11. Salvationist	10	17	8	...	8,576	8,183
12. Syrian Chaldean	...	...	...	...	1,218	394
13. Do. Jacobite	...	...	...	...	102,601	99,458
14. Do. Reformed	...	...	...	...	39,301	35,565
15. Do. Romo...	...	...	...	...	149,294	144,113
16. Sect not returned	4	2	7	6	179	157
17. Indefinite beliefs	...	...	...	...	560	561

SECT.	TOTAL.		VARIATION. +or−	REMARKS.
	1911.	1901.		
1	8	9	10	
1. Anglican Communion...	**56,251**	85,623*	+ 53,878	* This number is distributed as follows:— Anglican Communion 78,886. Congregationalist 11. Minor denominations 6,726.
2. Baptist	**3**	80	− 77	
3. Congregationalist	**81,573**	*		
4. Greek	**24**	*		
5. Lutheran	**391**	11	+ 380	
6. Methodist	**1**	3	− 2	
7. Minor Protestant denominations ...	**1,537**	*		
8. Presbyterians...	**34**	26	+ 8	
9. Protestants (sect not specified)	**116**	*		
10. Roman Catholic	**173,724**	132,588	+ 41,136	
11. Salvationist	**16,794**	3,547	+ 13,247	† Persons returned as Chaldean Syrians were included under Syro-Romans in the 1901 Census.
12. Syrian Chaldean	**1,612**	†		
13. Do. Jacobite	**202,059**	181,932	+ 20,127	
14. Do. Reformed	**74,866**	37,199	+ 37,667	
15. Do. Romo...	**293,407**	232,439	+ 62,580	
16. Sect not returned	**355**	22,888	− 22,533	
17. Indefinite beliefs	**1,121**	1,051	+ 70	

SUBSIDIARY TABLE III C.—*Christians.—Number and variations.*

DIVISIONS.	ACTUAL NUMBER OF CHRISTIANS IN				VARIATION.	
	1911.	1901.	1891.	1881.	1901—1911.	
					Number.	Percentage.
1	2	3	4	5	6	7
STATE ...	*903,868*	*697,387*	*526,911*	*498,542*	*+206,481*	*+ 29·6*
I. PADMANABHAPURAM ...	**116,778**	89,717	69,268	77,104	+ 27,061	+ **30·2**
II. TRIVANDRUM	**77,305**	44,735	24,220	27,461	+ 32,570	+ **72·8**
III. QUILON	**262,446**	203,687	160,041	136,472	+ 58,759	+ **28·8**
IV. KOTTAYAM	**447,339**	359,248	279,382	257,505	+ 88,091	+ **24·5**
A. Western Natural Division...	*419,818*	*323,927*	*240,166*	*239,837*	*+ 95,891*	*+ 29·6*
B. Eastern Natural Division ...	*484,050*	*373,460*	*286,745*	*258,705*	*+ 110,590*	*+ 29·6*

DIVISIONS.	INCREASE (+) OR DECREASE (—).					
	1891—1901.		1881—1891.		1881—1911.	
	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
1	8	9	10	11	12	13
STATE ...	*+ 170,476*	*+ 32·4*	*+ 28,369*	*+ 5·7*	*+ 405,326*	*+ 81·3*
I. PADMANABHAPURAM ...	+ 26,449	+ 41·6	— 13,836	— 17·9	+ 39,674	+ **51·5**
II. TRIVANDRUM	+ 20,515	+ 84·7	— 3,241	— 11·8	+ 49,944	+ **181·5**
III. QUILON	+ 43,646	+ 27·3	+ 23,569	+ 17·3	+ 125,974	+ **92·3**
IV. KOTTAYAM	+ 79,866	+ 28·6	+ 21,877	+ 8·5	+ 189,834	+ **73·7**
A. Western Natural Division...	*+ 83,761*	*+ 34·9*	*+ 329*	*+ 0·1*	*+ 179,981*	*+ 75·0*
B. Eastern Natural Division ...	*+ 86,715*	*+ 30·2*	*+ 28,040*	*+ 10·8*	*+ 225,345*	*+ 87·1*

SUBSIDIARY TABLE IV.—*Races and Sects of Christians. (Actual numbers).*

SECT.	EUROPEAN.		ANGLO-INDIAN.		INDIAN.	
	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7
1. Anglican Communion...	133	50	56	37	28,851	27,124
2. Baptist	...	...	...	...	...	3
3. Congregationalist	11	16	20	27	41,489	40,010
4. Greek	...	...	...	...	13	11
5. Lutheran	4	2	...	...	239	146
6. Methodist	1	...	...	...	...	...
7. Minor Protestant denominations ...	11	6	14	20	722	764
8. Presbyterians	18	6	...	...	7	3
9. Protestants (sect not specified)	1	...	...	...	74	41
10. Roman Catholic	57	50	805	749	86,880	85,182
11. Salvationist	10	17	8	...	8,576	8,183
12. Syrian Chaldean	...	...	...	...	1,218	394
13. Do. Jacobite	...	...	...	...	102,601	99,458
14. Do. Reformed	...	...	...	...	39,301	35,565
15. Do. Romo...	...	...	...	...	149,294	144,113
16. Sect not returned	4	2	7	6	179	157
17. Indefinite beliefs	...	...	...	...	560	561

SECT.	TOTAL.		VARIATION. + or −	REMARKS.
	1911.	1901.		
1	8	9	10	
1. Anglican Communion...	**56,251**	85,623*	+ 53,878	* This number is distributed as follows:— Anglican Communion 78,886. Congregationalist 11. Minor denominations 6,726.
2. Baptist	**3**	80	− 77	
3. Congregationalist	**81,573**	*		
4. Greek	**24**	*		
5. Lutheran	**391**	11	+ 380	
6. Methodist	**1**	3	− 2	
7. Minor Protestant denominations ...	**1,537**	*		
8. Presbyterians...	**34**	26	+ 8	
9. Protestants (sect not specified)	**116**	*		
10. Roman Catholic	**173,724**	132,588	+ 41,136	† Persons returned as Chaldean Syrians were included under Syro-Romans in the 1901 Census.
11. Salvationist	**16,794**	3,547	+ 13,247	
12. Syrian Chaldean	**1,612**	†		
13. Do. Jacobite	**202,059**	181,932	+ 20,127	
14. Do. Reformed	**74,866**	37,199	+ 37,667	
15. Do. Romo...	**293,407**	232,439	+ 62,580	
16. Sect not returned	**355**	22,888	− 22,533	
17. Indefinite beliefs	**1,121**	1,051	+ 70	

SUBSIDIARY TABLE V.—*Distribution of Christians per mille (a) races by sect and (b) sects by race.*

SECT.	RACES DISTRIBUTED BY SECT.				SECTS DISTRIBUTED BY RACE.			
	European.	Anglo-Indian.	Indian.	Total.	European.	Anglo-Indian.	Indian.	Total.
1	2	3	4	5	6	7	8	9
1. Anglican Communion...	459	53	62	62	3	2	995	1,000
2. Baptist	...	...	...	...	...	...	...	...
3. Congregationalist	68	27	90	90	...	1	999	1,000
4. Greek	...	...	...	...	...	...	1,000	1,000
5. Lutheran	15	...	1	...	...	...	985	1,000
6. Methodist	2	...	...	...	15	...	...	1,000
7. Minor Protestant denominations.	43	19	2	2	1,000	...	...	1,000
8. Presbyterian...	60	...	...	...	11	22	967	1,000
9. Protestants (sect not specified) ...	2	...	...	...	706	...	294	1,000
10. Roman Catholic	268	880	191	192	9	...	991	1,000
11. Salvationist	68	5	19	19	1	9	990	1,000
12. Syrian Chaldean	...	...	2	2	2	...	998	1,000
13. Do. Jacobite	...	...	224	224	...	...	1,000	1,000
14. Do. Reformed	...	...	83	83	...	...	1,000	1,000
15. Do. Romo	...	...	325	325	...	...	1,000	1,000
16. Sect not returned	15	7	...	...	17	37	946	1,000
17. Indefinite beliefs	...	...	1	1	...	...	1,000	1,000
...								
Total	*1,000*	*1,000*	*1,000*	*1,000*	...	*2*	*998*	*1,000*

SUBSIDIARY TABLE VI.—*Religions of Urban and Rural Population.*

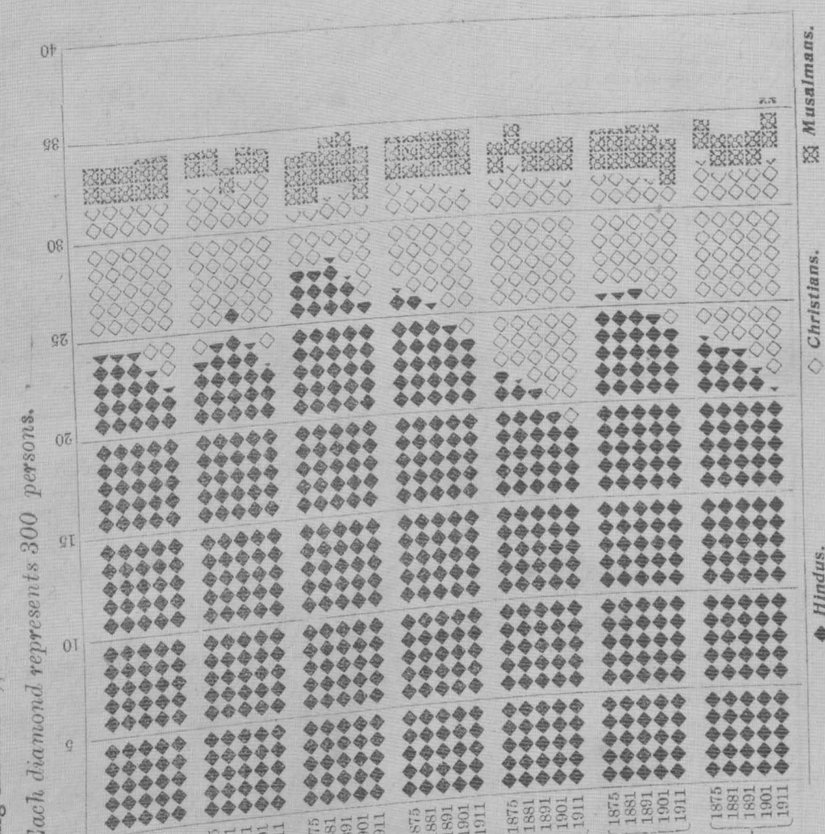
DIVISIONS.	NUMBER PER 10,000 OF URBAN POPULATION WHO ARE				NUMBER PER 10,000 OF RURAL POPULATION WHO ARE				
	Hindu.	Musalman.	Christian.	Others.	Hindu.	Musalman.	Christian.	Animist.	Others.
1	2	3	4	5	6	7	8	9	10
STATE ...	*6,745*	*1,128*	*2,124*	*3*	*6,651*	*630*	*2,670*	*49*	...
I. PADMANABHAPURAM.	7,522	979	1,499	...	6,845	298	2,806	51	...
II. TRIVANDRUM ...	6,078	731	1,188	3	7,537	942	1,411	110	...
III. QUILON	5,947	1,793	2,258	2	7,180	669	2,121	30	...
IV. KOTTAYAM	5,704	887	3,401	8	5,623	574	3,782	21	2
V. DEVIKULAM... ...	...	...	...	...	6,374	548	2,718	358	
A. Eastern Natural Division ...	*6,996*	*1,198*	*1,802*	*4*	*7,189*	*637*	*2,154*	*20*	...
B. Western Natural Division ...	*5,853*	*880*	*3,266*	*1*	*5,959*	*621*	*3,334*	*86*	...

SUBSIDIARY TABLE VII.—*Classification of Christian sects not separately shown in Imperial Table XVII.*

No.	SECT AS PER CENSUS SCHEDULE.	SECT UNDER WHICH INCLUDED IN TABLE XVII.	
1	Anglican Church ...	1901	Anglican Communion.
2	Church of England ...	1911	Do.
3	S. P. G. Mission ...		
4	Church Mission ...		
5	London Mission ...		
6	Evangelical Lutheran ...	1901	Minor Denominations.
7	Free Church ...	1911	Congregationalist.
8	Church of Scotland ...	1901	Lutheran and Allied Denominations.
9	Protestant ...	1911	Lutheran.
10	Syrian Chaldean ...	1901	Presbyterian.
11	Yuyomayam ...	1911	Do.
12	Brother Mission ...	1901	Anglican Communion.
13	Evangelical ...	1911	Protestant, unsectarian or sect not specified.
14	Evangelical Union ...	1901	Syro-Roman.
		1911	Syrian Chaldean.
		1901	Indefinite beliefs.
		1911	Do.
		1901	Minor Denominations.
		1911	Do. Protestant Denominations.
		1901	Minor Protestant Denominations.
		1911	Do.

Diagram showing the distribution per 10,000 of the population, of Hindus (including Animists), Christians and Musalmans.

Each diamond represents 300 persons.



CHAPTER XI.

CASTE, TRIBE AND RACE.

(TABLES XIII & XVIII.)

Statistical.

160. Table XIII shows the distribution of the entire population by caste, tribe, race or nationality. The religions are shown separately, and the arrangement of the castes, tribes &c., under each religion is alphabetical. At the 1901 Census, every one of the castes returned was shown in the main Table and the total strength entered against it. It was suggested for this Census that castes that are of no general interest and which, in 1901, formed less than one per thousand of the total population, might be omitted. But a strict adherence to a criterion of numerical proportion would, it was feared, result in the omission of a number of local castes otherwise important and interesting. It was therefore decided to take in for the main Table all castes about 1,000 strong, and in respect of the remaining castes included under 'others' in these Tables, to prepare and annex a detailed statement (Table XIII). In all, 232 castes, tribes and races have been returned, of which the details are shown in the main Table in respect of 87. Two Subsidiary Tables have been appended to this Chapter.

Reference to Tables.

Subsidiary Table I.—Showing the castes classified according to their traditional occupations.

Subsidiary Table II.—Giving the variation in strength since 1901.

161. A word may be said in regard to the accuracy of the return. Wrong entries may be due, either to ignorance or to deliberate mis-statement. Where the members of one caste describe themselves by the name of some other caste in the supposition that the latter is higher in the social scale, or where they assume a new name which is not that of an existing caste, there may be room for wrong entries. But, for the sake of avoiding errors, the name of the caste-subdivision was directed to be entered below the caste-name. This instruction was duly carried out, and the information thus recorded enabled the Tabulation Office to find out the real caste-name in cases of doubt. A few names were returned which baffled identification. But from the care bestowed in tabulation and compilation, it may safely be said that Table XIII embodies an accurate record.

Accuracy of the return.

162. In 1891, the classification of castes was based on functional and ethnological considerations. In 1901, a classification by social precedence was prescribed for British India and suggested to be adopted in Travancore. The point was fully gone into in the 1901 Report (*vide* para 198) and the conclusion arrived at was that from the stand-point of either scientific accuracy or public policy, the formulation of a scale of social precedence for the Travancore castes was unnecessary and undesirable. The arrangement adopted at that Census was, therefore, alphabetical. It was thus a modification of what was followed elsewhere. At this Census, however, it was decided even by the British Indian authorities that the question of social precedence was to be laid aside, and that a Subsidiary Table should be annexed to the

Classification of castes.

Caste Chapter, in which the castes should be grouped according to their traditional occupations. This has been done here to.

Treatment of the subject.

163. To the scientific student as well as to the would-be repairer of the Indian social edifice, the subject of caste is of great interest and value. The field of ethnographic enquiry, however, has been well ploughed; and so far as Travancore is concerned, the main castes were attempted to be fully described in the 1901 Census Report. The accounts therein published of the Nāyars and the Izhavas, who together form one-half of the total Hindu population, have been adopted in the "Ethnographic Appendices" to the All India Census Report. In regard to several other castes, information was collected and furnished by the writer to the Officer in charge of the Ethnographic Survey of the Madras Presidency who has incorporated the same in his "Castes and Tribes of Southern India." By way of furnishing an outline reference for the castes returned at the Census, a glossary is appended.

Even in the face of all existing knowledge, the subject of caste appears to elude all grasp when one attempts to trace its principle and constitution; and unless they are unravelled and presented in their true light, the problem cannot be taken as solved. The centurian vicissitudes of India's fortunes have obscured the foundations on which her social system was built up, and a mere examination of the incrustations which have attached themselves during a long period of social drifting cannot greatly help. Numerous theories have been propounded in regard to the origin of caste and it has been remarked with as much point as truth, that "it is not likely that any useful purpose would be served by further theorising." The quest is, however, still for further descriptive particulars. The writer on caste in the latest edition of the *Encyclopædia Britannica* observes:— "How far intermarriage is permitted, what are the effects of a marriage permitted but looked on as irregular, what are the penalties for a marriage forbidden, whether the rules protecting trades and occupations are in effect more than a kind of unionism grown inveterate through custom, by what means caste is lost and in what circumstances it can be regained—these are subjects regarding which very little real or definite knowledge exists." But the structure of caste which totals up in one word all these ethnographic details is fast crumbling and has in fact but an archaeological interest. The main point for enquiry is how and why such a system as caste—unique in the world alike in its nature and its tenacity—came to be reared in India, what kind of permanence it is intended to impart to the arrangement of human relations, what part the system, *viewed as a whole*, has to play in a settled society and what place the distinctiveness of caste structure, the subject matter of ethnography, fills in the life of the Indian people. An attempt is made on these lines in the succeeding paras of this Chapter. But before doing so, the statistics of castes may be referred to.

Caste Statistics.

164. Subsidiary Table II gives the strength and notes the variation, since the last Census, of the castes that form two per mille of the total population. Of the 34 castes therein entered, the castes with the greatest numerical strength are the Nāyar (592,489) and the Izhava (546,265). Next come a long way off, the Pulaya (185,314), and the Chānnān (166,195). All the other castes number less than one hundred thousan[d] Since 1901, the Pallan, the Chetti and the Mannān have grown the most, th[e] percentages of increase being respectively 31·7, 27·9 and 27·8. The Brahman, [t]he Marakkān, the Ampattan, the Konkani and the Kammālan, have advanced mo[re] than 20 per cent. during the last decennium. The castes which have advanced very little or have

retrogressed are the Chānnān (+6 per cent.) the Vellāla (+1 per cent.) the Paraya (+ ·8 per cent.) and the Pulaya (—10·3 per cent.). Probably the Vellāla community mostly confined to the Padmanabhapuram Division and especially to the two southern taluks reflect in detail the very slow advance which the Division itself and the two taluks in particular have evinced, as compared with the other administrative units. Further, the community is composed of makkathayees and marumakkathayees and it is not unlikely that some of the latter have gone under the 'Nāyar' head. A diagram is appended to this Chapter, showing the main castes arranged in the order of numerical strength. The castes have been classified by traditional occupation and entered in Subsidiary Table I. It shows, as is to be expected, that the agricultural castes predominate. They aggregate and form 29·6 per cent. of the total Hindu population and 19·7 per cent. of the entire population of the State.

Muhammadans.

165. The distribution by race of the Muhammadan population is given in Table XIII, Part B. The number of Muhammadans returned at this Census is 226,617 and forms 6·6 per cent. of the total population. Compared with the previous Census, they have advanced by 18·9 per cent. The three chief divisions—Jonakan, Mēttan and Tulukkan—have returned more than 50,000 persons each. The first, numbering in all 57,031, is found in all the Divisions except Padmanabhapuram and are most numerous in Kottayam. In 1901, the number of Jonakans recorded was 48,026. Of the 66,864 Mēttans returned, the Quilon Division contains the largest number, 47,615. Their strength has increased by 11,650 during the last decade. The total number of Tulukkans recorded at this Census is 61,095, as against 52,206 in 1901. They have been largely returned from the Trivandrum and Quilon Divisions, 20,841 and 22,192 respectively. The Rāvuttans who form an allied division number 1,202 and are chiefly found in the Kottayam Division.

Christians.

166. The distribution of the Christian population into (1) Indian Christians, (2) Anglo-Indians and (3) Europeans and allied races, is shown in Table XIII, Part C. Table XVIII distributes the last two according to the ages returned. It may be noted here that the term, Indian Christian, is used to denote those who have hitherto been designated as Native Christian and the term, Anglo-Indian, is used in the place of Eurasian.

Of the total Christian population of 903,868, as many as 901,719 have been returned as Indian Christians, which gives a percentage of 99·7 on the whole. The largest number—428,527—is found in the Kottayam Division and the smallest number, 18,484, in Devikulam.

Of the 1,750 Anglo-Indians, as many as 817 are in the Trivandrum Division. Compared with the previous Census, they show an increase of 261 persons or 17·5 per cent. 857 are between the ages of 15 and 50. The number of male children under 12 years of age is 256 and that of female, one less. Above the age of 50, there are 102 men and 84 women.

The number of Europeans and allied races returned at the Census was 399—250 males and 149 females—as against 534 in 1901. 320 are natives of the British Isles and 79 have come from other European countries. Of the former, 152 reside in the Devikulam Division, 59 in Quilon and 68 in Trivandrum. The total number of Britishers between the ages of 15 and 50 is 253. There are only 38 children below the age of 12, 20 of whom are males and 18 females. There are 19 males and 8 females above the age of 50.

General Remarks.

167. Distinctions in society arise in two ways—(*a*) through difference in occupation and (*b*) through difference in wealth and refinement. But however caused, distinctions found in a progressing nation are taken as conducing to progress, while those of a retrogressing nation are believed to be the cause of its retrogression. This is the first tendency of the human mind, that has to be remembered in dealing with the caste question, which, though before the modern public mind for centuries, is still considered to have been not yet satisfactorily understood. On account of this tendency, the mind sees only one side, the bright side of the institutions of the societies now progressing, and the dark side of those found among nations low in the scale of modern civilization. The result naturally is a too hasty substitution of the former for the latter, only to be replaced by something else when, through insufficient understanding and consequent neglect of the conditions that determine its good and evil, its evil side asserts itself. This disregard of determining conditions accounts also for the neglect of the circumstance, that what holds good to one individual or society under certain condition of time and place is not necessarily so under all conditions. A third and allied fallacy in thought consists in putting down good and evil as inherent and eternal, *i.e.*, independent of conditions, in the matter of both origin and remedy. The misreading of evolution as the change from evil to good instead of from efficient to more efficient, and from disorder to order instead of from simple to complex, starts the enquirer with the fixed idea that the world *was* at its worst in every way, and will be, though never *is*, at its best. This conception of "progress", without a definite goal or ideal disposition of affairs to progress to, and to remain in, often misdirects human endeavour and blurs the vision. This is the fourth error in thought that may well be guarded against. The tendency to accept opinions without the investigation of even the main grounds, and to judge of the circumstances and motives of all men in the light of one's own are other habits of mind, whose effects it is difficult to exaggerate. But what is perhaps most prominently visible, even to the superficial observer, is, how in spite of all assertions of man's free-will, he is a slave to circumstances. He may have created them himself. But having once done so, he is no more free than a parrot in a cage. No nations in the world's history ever loved to live in peace and harmony more than they do now, but how true is it that all courtesies and amenities notwithstanding, they are enveloped in an atmosphere of distrust and militarism! The fact is that the past determines the present; and both determine the future, be it of individuals or of nations. And these—platitudes though they may be to those who are constantly mindful of them—should be ever kept in view by all students of society, if, in the understanding of its past or in the appraising of its present, they do not wish to go astray.

A foreword.

168. Caste has been described by a French writer* as a system of social arrangement characterized by (*a*) hereditary specialization, (*b*) unequal distribution of rights, and (*c*) cleavage into a number of water-tight compartments. This is not an inaccurate presentment of caste as it now is. While hereditary specialization may be defensible, inequality of rights will not be long permitted. And the circumstance that a system of mutually exclusive social groupings precludes even any attempt to equalize, makes the situation intolerable. It is no doubt true that the object of this compartmental formation, viewed in respect of occupational distinctiveness, is to esta-

The real and the adventitious in caste.

* Monsieur Bougle, Professor of Social Philosophy at the University of Toulouse.

blish labour division by families and maintain it for all time, without mutual encroachment or fear of such encroachment. Society would thereby be saved the stress, the strain and the insecurity involved in the choice of profession for each individual, and the service itself will grow in efficiency with each generation of workers. For all this, however, inequality of rights would be too dear a price to pay. In the study of caste, the pivotal point, therefore, is whether such inequality is of its essence. If so, the institution has no right to resist the modern disintegrating influences. Sat upon as it now is by the almost entire public opinion of the world, these influences must soon destroy its last vestige; and one cannot worse employ his time and energy than in trying to unravel its birth and past life-history. If, however, inequality is not of its essence, nor even a pardonable feature in the eyes of its founders or of its thinking adherents, an enquiry into its principles and practice would be a profitable study, as of a diseased individual for the sake of preserving him with the disease cured, and may even offer lessons to the outside world.

As was observed in the Chapter on Religion, para 155 *supra*, the belief in a conscious purposive entity at the back of the universe is inevitable; and the view that this universe is the totality of His innumerable manifested forms, appeared to accord more than any other with reason and self-experience. When the Highest One manifested Himself as so many forms, equality of rights for each of these forms may be presumed to have been in the ground-plan of His work. Even under the conception of an extra-cosmic personal being as the creator or evolver of the universe, there is no warrant for a contrary presumption. The scriptures of all faiths reflect this sentiment, and all social dispositions must be dominated by its influence. That of the human organism being the most perfect known to us, the arrangement of the entities in the universe cannot be designed, as far as one could conceive, on any better model. However, straggling bits of evidence from the records and remnants of the beliefs and practices of the past have been viewed from diverse stand-points and pieced together in diverse ways; but it cannot be said that any one position yet taken up fulfils the conditions of historic certitude or scientific accuracy.

169. Civilization has everywhere a heterogeneous garb in the form of division of labour. This division is nowhere an imposition by external authority. It must rest, as long as it lasts, on a basis of rights* *conceded* and duties *undertaken* by mutual consent. This consent may be formal or implied, and the basis may have been built up either as the result of a long process of competition and natural selection or as a purposive act of *a priori* arrangement. However, the names given to the classes engaged in such labour and the nature of the distinctions among them do vary in varying countries. In India, analogy with nature appears to have been the guiding principle. When it was divided into a number of political divisions or Rāshtra*ms* (56 is the number usually given), each was a complete organismal constitution, with its industrial, exchanging, protecting and religious organs or classes, speaking a common language and owing allegiance to a common king, all under a king of kings or emperor for the whole Peninsula.† India was thus a nation of nations. Caste distinctiveness then could no more stand in the way of communal feeling within each nation than the distinctiveness and dissimilarity between the hand and the heart detract from the fact of their forming, with the other organs, one single

The basis of caste-division.

* Here, right means a guarantee against encroachment on the labour assigned, and duty, an obligation to do it.

† Ekachhatradhipati, as he was called. Unlike every other labour in India, this position was not placed above competition. The incumbent had his own separate State and held, as long as he could, imperial sway over every other, accepting a tribute as a mark of suzerainty, and leaving each State to itself in other respects.

organism. Each of these four main classes was split up into many to discharge the various functions created under the principle of division of labour; and to each of them was given a special name. The industrial classes and their sub-divisions are the producers. They constitute the pillar that supports the entire burden of the society's life, as the existence of a thing is the foremost, and as religion, protection and commerce come only next, in importance. It is from them ultimately that the other three main classes who are, by contradistinction, termed the consuming classes in a society, should receive their remuneration in the shape of benefices, revenue and profits respectively, for their religious, protecting and exchanging services. Each caste or class and each sub-division in it remained distinct from every other. Interdining, intermarriage, etc., were openly prohibited and customs and manners were peculiar to each. These distinctions which, in the totality, constitute the structure of each social organ were, as in the human body, intended to preserve the cleavage of labour, by creating a community of taste as between the members of the same division and as against the members of another. In the West too, there is found this cleavage into labour divisions. But their names are not specific caste denotations, but are made up by the prefixing of an adjective indicating the actual occupation to the common name or class, such as, metal-working and pot-making classes which, in India, would be known as Kammālans and Kulālans. But the number of such class divisions is necessarily many more than in India, on account of the much greater demand for her labour in the world's markets. And running parallel with it are the social distinctions. As in India, they too relate to personal items, such as, interdining, intermarriage, etc., but the prescriptions and prohibitions involved are not open and formal. And as these distinctions are based on wealth and run crosswise through, instead of being determined by identity of, occupation, an artificial sympathy of status is created, which works against the natural sympathy of labour, sets one section against another and must, in the long run, lead to the inefficiency and instability of the society itself. Though function is getting mostly hereditary, it was much more so in its days of hand labour; but the distinctiveness of structure has never been stereotyped into caste law which, in fact, even in India, was really the record of accepted opinion and practice. For, if it had been, the community of social life which the sameness of structure would have ensured, would have prevented the separation into masters and men, the first result of modern industrialism, from so readily leading to the sundering of mutual sympathy between the capitalist classes and the masses engaged in working under them. In India now, with the fast lessening of the demand for its productive labour even at home, stability of labour is gone. What is spoken of as its increasing mobility must, in a once settled society, mean its increasing instability. Labour cleavage is gone therefore. There is a scramble for such labour as can be got; and swayed by the example of the West, men of equal status form classes and the class sympathy thus set up must operate to destroy what little organized labour remains. As thus the fulness of functioning and the interdependence of one function on another, which together constitute life, are on the decadent, India now shows a mere mechanical grouping of parts, and presents a hierarchical arrangement, giving rise to the theory that caste was *organized* on a *hierarchical* basis—an evident mixing up of analogics.

The principle of caste structure.

170. Nature is the great standard of all human dispositions. There, the greatest range of differentiation of name and function is found. The great heat-radiating luminous orb has a special name, form and function in the economy of nature. So has a tree or any other object. Society was attempted to be arranged likewise in India. Under a division of

labour and with distinctiveness of name, mutual encroachment among the various sections of labour may still be expected through the force of individualism or misused freedom. This was sought to be prevented by providing equality of remuneration for all and by making it unnecessary for any to covet a change of place. Ordinarily, every person will be content with the function of his caste if, with no adverse competitive conditions, he is enabled to live free from want and from the fear of want for himself and for his progeny.* The distribution of the country's production in shares of one-sixth (shaḍbhāgam), not only for the protecting, but also for the agricultural, industrial, distributing and religious organs, the remaining one-sixth being reserved for the succeeding year's production, ensured, under an automatic regulation of numbers by the demand and under a permanent settlement of value equivalents for the various labours, equality of income in the form respectively of revenue, prices, profits and benefices (temple endowments, charities and donations). Within the same productive labour, the absence of machinery rendered any unequal distribution impossible. But still, there was the fear of mutual encroachment asserting itself as the effect of inequality due to any extraordinary cause. Here was the use of structure. In nature, every object has a form or structure which enables it in doing the function attached to the name, and disables it from doing any other function, nature being thus a whole-some amalgam of name, form and function. To name and function, therefore, whose invaluable uses in society for discrimination and easy efficiency have been already referred to, distinctiveness of form or structure with the mutual exclusion usually associated with it, was added. In other words, to guide sympathy along the lines of labour and to prevent encroachment on one labour by another, sharp structure-distinctions came to be established in customs, manners, habits, dress and ornaments, language, ceremonies, festivals, etc., as well as exclusiveness in inter dining and inter marriage, and separateness even in the matter of residential quarters.

Structure serves another purpose. But for it, every object in nature would need a sign-board or label, to denote whether it belongs to the animate or the inanimate kingdom, and to show what its order, its genus, its species and its function are in the organism of the cosmos. It would also mean that everything has the power to, and may, do all the functions. In the absence of such a discriminating guide, there may be either overflow of functions or total want. This would be absurd. It is exactly so in society, where if structure be not given to sexes in a family, or to classes in a nation, or to nations among mankind, no one would have any *responsibility* to do anything. There will be nothing like duty in the sense of organic function; and the primordial chaos with which, according to the *a posteriori* observer, the universe started, will remain unchanged for ever. When the alarming effects of conflict in labour-interests, both national and international, now so much in evidence, is remembered, we cannot, it will be conceded, have too much of this self-acting arrangement for placing mutual encroachment wholly out of court.

The principle of caste structure, further explained and illustrated.

171. To take a familiar analogy, the structure of a caste is the uniform fitted to it, which all in it was to wear, from the highest to the lowest. A Government provides uniform to its departments, Police, Salt, Abkari, &c., and insists on their wearing it and on unceasingly performing the function associated with the respective uniform. It also insists on that function being performed by no

* According to the authority of Herodotous, the priestly office has remained in the same family in Egypt for thirty generations.

other. This is 'rigidity' in administration. Why is it enforced? Why, it is asked, is it not relaxed, especially when the relaxation could be justified on the principle that the law of competition and free selection is the mainspring of universal evolution? When an agriculturist can freely give up his land, and betake himself to the profession of a goldsmith, it means he can renounce his accepted duty to raise produce from land for the use of society and undo the concession he, in common with the rest of society, made to the goldsmith, that the latter may do his (goldsmith's) work without encroachment or fear of encroachment. And if such a procedure can be justified, on the ground that the agriculturist in question can do the goldsmith's work better and cheaper than the goldsmith himself, why should not, if a person feels he can dispense cheaper and better justice than an appointed Justice of the Peace, the people be allowed to obtain that cheaper and better justice at his hands? Why should Government reserve the power of making appointments in its hands and interfere with the law of survival of the fittest in doing its wholesome function? If that is allowed, can order and discrimination be kept up in the function of administration? As the social arrangement of caste is by families and as the official agency of modern governments is by individuals, the analogy may seem not quite exact. But the essential principle is the same, namely, whether an appointment made by government or society and accepted by all whom it may concern, be it individual or family, could be changed except with the sanction of the responsible appointer, without causing disorder and insecurity. If, therefore, one organ of the social body, whose working is under the direct control of Government, should not be placed in the competitive market even on the ground of placing it in a scientific environment that would best conduce to efficiency, no more, it is claimed by the advocates of social organismalism, could the other organs, hardly less important, be so placed. The duty of Government does not stop with the maintenance of the administrative organ. Competition and free selection have of course their part to play, for instance, among the children who are trained in a school for a special trade in life. They are needed to enable one to see whether they are fit to take up the duties and responsibilities of the trade, when they launch out into the life of a householder. In the same way, competition and free selection have their place in the unsettled, child-state of social life. But as soon as society gets settled down, continuity of function and heredity must step in. Else, that society will be still in the training college of mother Nature and cannot deserve to be called "settled" society. Further, protection against direct encroachment on person, or on property which is the product of labour, does not exhaust the function of protection. It is but a protection which an ordinary individual even in an unorganized society can give himself by physical force. It is the guarding of the source of property, *i. e.*, labour, against indirect encroachments, often subtle and unrecognizable to the unsuspecting and untrained, that constitute the first and the most vital function of the body politic, *viz.*, the king and his officers. In this view, it would seem permissible for a Government responsible for preventing conflicts between established departments of labour in a society, to recognize the sole right of an organ or caste to work in its traditional occupation. Such a recognition is not, in essential principle, different from the institution of monopoly which a Government reserves to itself in the matter of certain productive labours, such as, salt, ganja, etc., as part of its revenue policy, or from concessions which it grants to capitalists working at minerals, in view to the encouragement of new industries. To secure the same object through a less artificial and a more self-acting process, differentiation through structure was recognized to have its justification in society.

172. The family or home is the root of the national tree; and if the compact between man and woman be not firm by unalterable nature, the root of the nation must be in danger. A nation consists, not of individuals, but of families. Even the savage leads a family life. A state when man and woman lived in no pre-established compact cannot be ordinarily conceived. Supposing that they did live so, an accidental meeting would develop into joint-living. Even then, all the limited functions of the savage life, *viz.*, the out-door work of gathering food and the in-door work of preparing it, may be done for a while by both indiscriminately. But experience must, in course, teach them to divide these two sets of work, the female selecting the in-door and the male the out-door. This step of advance must make them feel more comfortable than before. When they become members of a society or nation, the out-door work of man changes from a state of self-dependence for all wants and hence of having to do all functions, to that of dependence on others for all except what he undertakes as his share. But the in-door work of the female remains unaffected. It is called family duty. By doing any of these functions, in-door or out-door, both so vital, one cannot be said to be inferior or superior to the other; nor can the one be a "down-trodden" and the other an "up-trodden" sex. On the other hand, both male and female trying to do the same function must mean a reversion to the savage state. It would be to establish parallel lines of individualism in place of the converging lines of mutual service; and if the law of the separateness of function for the sexes is gone against, nature will in the end assert itself under heavy pains, and drive the male to social work and the female to family duty.

Place of woman in the light of caste principle.

The present-day man wants to make his companion like himself in every respect. She is beginning to be drawn out of her natural place, into the field of labour-war with man. The idea is to give her greater freedom and equality. But it is over-looked that the law of inequality has its utility in the economy of life, and that nature knows no absolute freedom. Man is a slave of mental and physical laws; and interdependence is the real and the highest freedom which a human being, or in fact an entity, can have. He sees woman's dependence on him, but not his on her. He believes that to discharge family functions only is a down-trodden condition. But he does not recognise that to throw all the labours into competition between man and woman is nothing less than to destroy the family compact, and would only add, as if that was not sufficient, to the competition between class and class and, nation and nation, in the sense of "you live or I live", instead of "we live and help each other to live", which is bombarding the national and international compacts in the world. In fact, to "unsex" woman is, like the process of "uncaste-ing", only to make the human race ineffective for the present and irresponsible for the future.

Here, neither the woman nor her friends are to blame. Woman is entitled to live, and to live in ease and dignity, no less than man; and if she should be content with her structure and function, every disability in her way must be removed. This is true as much of the female sex as of the "depressed" castes. The disability does not of course consist in the obligation to exercise a certain right of function, essential for the perpetuation of the race on the one hand and for its continued well-being on the other. It is the difficulty sorely felt, under the present economic forces of the world, in exercising that right without want or discomfort. And in the consequent struggle to live irrespective of one's appointed place in the scheme of civil society, woman is at a special disadvantage. Her established natural structure which, for the reason that the arrangements for *existence*

have to be more unshakable than the equipment for *happy existence*, has become part of her inseparable constitution, handicaps her, as is the object of its establishment, much more than the artificial restriction of caste customs does to her similarly placed brethren, the "depressed" classes. Throwing off the structure of caste is much more easy than the throwing off of the femininess of woman. But the emancipation of the female sex is not the divesting of her function nor the gradual obliteration of her natural structure, but only the freeing her from the difficulty in *functioning in accordance with that structure*. In this sense, the woman question is in principle quite the same as that of caste. And just as the regulation of the economic forces, whereby every worker, using that term in its widest sense, could find his wages and the condition of his labour improved so as to assure him of fair ease and comfort is the solution of the great problem in social polity, the same regulation would soothe the woman question, whereby every man would be able to look on the married state as the normal condition of adult life and treat woman as his respected and cherished counterpart * in the paramount function of family life and race perpetuation, for which he and she are so pre-eminently fitted both by structure and by heredity. Says Sister Nivedita "whatever new developments may now lie before the womanhood of the East, it is ours to hope that they will constitute only a pouring of the molten metal of her old faithfulness and consecration into the new moulds of a wider knowledge and extended social formation".

The present-day features of caste.

173. The structure, whether of a caste or any of its sub-divisions, is made up of the same constituent elements as that of any other. But in the varied combination of them lies the difference. That this differentiation has occluded the underlying unity will not, to the student of nature, be strange. He often despairs of finding nature's unity and her eternal laws in the midst of the heterogeneity and complexity in her fauna and flora. But the social fabric of India, being greatly disarranged now, makes the recognition of unity, even by the Indian, especially difficult. Some of the ancient territorial divisions, such as the Konkan and the Sourashtra, have disappeared as separate organisms. Each of the remaining divisions has not only cut off its relation of mutual dependence with others, but has been encroaching on them. Many of the organs, such as the miners of various metals and precious stones, spinners of cotton, silk and woollen threads, salt and indigo producing castes, have disappeared; and under the misuse of the laws of equality and free selection, every organ has been tearing off its vital structure and is encroaching on others' land and labour. In fact, each has almost reduced itself to a structureless, nameless, functionless, placeless mass of human beings, in the obviously unscientific belief that the conversion of heterogeneity to homogeneity is progress. For example, some people of the Tamil tract having given up their land and labour at home live in every other, while some of every other live in the Tamil tract. As for the main castes and sub-castes, much need not be said even to the most ordinary observer. He can see the Brahman working in all the functions, having given up his religious labour, and living in or near the quarters of other castes whose functions he has adopted. This sort of migration of the people of one tract of Indian territory to another and of the members of a caste belonging to a certain residential locality to another function and to another locality, never happens when they can manage to live on the same function and in the same locality as originally fixed. Even, should it happen, it could do no harm, provided the mutual relation of tracts and castes is kept alive and maintained. Again, as

* Says Dryden, speaking from the standpoint of woman:—

"O counterpart
Of our soft sex, well are you made our lords,
So bold, so great, so godlike are you formed",

those that so migrate and encroach retain parts of their original uniform or personality, they have no sympathy with the people or castes on whose land and functions they encroach; nor have they any sympathy with the people of the same uniform, because they have given up the function attached to that uniform. The structure of caste is thus in varying degrees of disruption; and its existence here, coupled with its absence among the progressive societies of the West, have led many to trace to the system of caste all the misery and retrogression of the Indian people. But with its abundant and diversified labour, the West is forming itself into an organism. Not recognizing that her progress is towards organism-formation and that the present trials and troubles would disappear when that process is complete, and not recognizing, again, that the East is on the reverse journey from organismalness to disorganismalness and that its increasing troubles are due to it, the Indian regards, as if by an irony of logic, the incompleteness in the disorganismalization as the cause of his insufficient progress or active retrogression. In the early completion of this process, the salvation of India is therefore foreseen. However, even from the existing relics, a person who will look deep can understand what the Indian organism once was, with its industrial, commercial, protective and religious organs, and their various divisions and sub-divisions.

While referring to present-day features, a few words may be said about the great confusion and wrong activity in the world due to mistake in nomenclature. The same name, caste, can on no account be applied to indicate two distinct phenomena, namely, caste as it is and caste as it ought to be, and all the denunciation of caste based on the former should have no application to the caste institution. Again, "rigidity" is not an unmitigated vice. The bony frame-work that supports the human body has its highest virtue in rigidity. Without rigidity in the sense of conformity to principle, every principle would be a dead letter. The practice, started and accepted by common consent, of one family undertaking *to do* a particular function and *not to do* another in view to harmony and efficiency, cannot be condemned as rigidity. On the other hand, the reverse must point to an unhealthy state of affairs, when one family finds it necessary to start a career of struggle for self-existence, to neglect its duty and to encroach in that struggle on the function of others. Under such a necessity, the rigidity of caste becomes a vice. But if the struggle for others' existence or the life of organismalness is the approved struggle, and is maintained as the guiding principle, the rigidity that prevents an inverse policy is fact, the harsh ideas associated with "rigidity" and "enforcement" only come in when, along with the forgetting of the principle underlying the law, the conditions that led to its neglect are not removed, but the observance alone is insisted on. A weaver finds that his profession gives him neither adequate remuneration nor honour in society. He does not see the way of getting them as a spontaneous act of the society itself. He then ceases to believe in struggling or working for others and in leaving them to work for his interests from a sense of their own duty. He feels that he must struggle for his own interests and sets about doing so. His society sees only the weaver's neglect of duty and encroachment on others' duties, but not their own neglect to keep him in an adequate state of remuneration and honour. They say to him—"you are a weaver, you must weave. You must live in the weavers' street. You must interdine and intermarry only with them. You must observe their customs and manners. You shall not do anything else." This certainly is not an endurable position; and

law, which no loyal subject of the body-politic would complain against. In

under these circumstances it is, that caste rigidity becomes tyranny, that a right conceded becomes an unmerited privilege, that a duty undertaken becomes a burden imposed, that, in fact, the whole system becomes a system of inequalities of rights and water-tight compartments with the doubtful redeeming merit of hereditary specialization—which, it may be noted, are the three elements of the caste institution described by Monsieur Bougle.

Caste differentiation and social integration.

174. It is unnecessary to discuss the question whether the system which cements families into a caste, castes into a nation, and nations into the entire body of mankind, was the blind assertion of the laws of nature on the people of India, or whether, in the full knowledge of the utility of those laws, it was established as a deliberate, purposeful act. That differentiation through structure is in the nature of things, and serves the important function of integration, is evident. Matter exists. It is either a conscious entity manifesting itself in, or evolving itself into, the world; or, it is an inert substance shaped into many things and enlivened with diverse activities by a conscious moulder. But in either case, the law of differentiation is a requisite factor. Mere separation or distribution of matter in space will only create a comedy or tragedy of errors, and cannot lead to discriminate activity. Further, the imprinting of structure would alone enable the force of heredity to carry on that structure to the progeny. Its operation within the womb is usually so strong as to neutralize any force of environment that may pull in an adverse direction after birth. But if this environmental force be in harmony with the force of heredity, which continuity of occupation and the maintenance of external structure from generation to generation must render possible, the result will be an intensity of effect. It may be said that the theory of transmitting acquired characters from parent to offspring does not stand on an undisputed ground-work. But, for the acquired to partake of the features of the natural, it is only a question of time. In any case, the average son of a carpenter is not less fit for carpentry than the average son of a priest, and the facilities of environment, instruction, apprenticeship, certainty of occupation and the maintenance of a proper adjustment of supply to demand, are circumstances in favour of continuity of family function as the guiding principle of social arrangements.

If science, therefore, is not to be of academic interest merely, but to receive its highest fulfilment in its application to civil life, there can be no hesitation in accepting the organismal principle as alone making for social integration and for that *all-round prosperity and abiding* brotherhood, which can come only from such integration. It is no use attempting to break the plea for an integrating ideal, by challenging the pleader to explain the ways and means to the satisfaction of the questioner. If one cannot improve a situation, he has no right to aggravate it. If an ideal is indispensable, if the one suggested is the correct ideal and if no *other* ideal satisfies the requirements of *prima facie* logical acceptability, it becomes the duty of all, pleader and those pleaded with, to jointly and responsibly think out the way with mutual forbearance and with hope. How the ideal should be worked up and whether it could be worked up at all, under the conditions obtaining at a particular time and place, is another question and cannot affect the soundness of the ideal. If the state in health, the nature of the disease-producing conditions and the mode in which they operate are all studied, the lines of treatment will automatically unfold themselves. An impatient call for the prescription, when the patient does not realize his illness, much less recognizes the way he got ill and the state which he should get to, can only serve to feed a

hope that the treatment proposed, if proposed at all, may prove at first blush impracticable or absurd. But this satisfaction will not annul a disease if existent. Again, an activity towards an ideal is often pointed to as the *terminus ad quem* of progress, instead of a distinct statement of the ends themselves towards which the progress is to be directed; and progress itself is definable, not in terms of direction in time, *backwards or forwards, but in terms of approximation towards the approved ideal.* That the human frame may get into disorder does not argue imperfection in the *plan* of its build. That the disease may recur, the efforts taken to once cure it notwithstanding, is not in practice a reason for not attempting a cure even in the first instance. What *has* to be recognized is that a society without the view of an ideal is like a ship moving without a goal and a compass, and that if nature's ideal expressed in the word "organism" is *not* the correct one, what *is* correct has to be discovered and placed prominently before men's minds for single-hearted realization. Else, society will be like a car which, with each man or each set of men pulling in a different direction from the rest, can make no progress, or worse still, may topple over and wreck the workers.

The leader-writer of a well-known Anglo-Indian daily, * after describing the state of society in the West and after alluding in a preferential vein to the old feudal system, says that, instead of "the constant service of the ancient world", the server is "now hired for the occasion and discharged when his task is done." * * * "But will this change be for the better?" He asks, and answers—

"Judging by western experience, we are not sure that it will. And the disintegration of modern Europe, only one class has retained its traditions in any marked degree, and that is the landed class. The value of these traditions is universal, but they have only been preserved by tying up landed property in families, and thus preserving the hereditary principle. The mass of the people have lost their traditions with their cohesion. When we contrast this interdependence of classes with the individualism of modern times, we see that much has been lost, even if something has been gained. The losses are shared by all classes, by the noble and wealthy as well as by the commoner. High rank and vast riches may leave their holders isolated and a prey to *ennui*. But those who have suffered most are the lower, middle and working classes. The latter have no permanent place in the social fabric. The serf of the middle ages had at least to be kept alive in bad times by his owner, but the worker of to-day has no recognized moral right to a livelihood, though he is at liberty to exact all that he can from his employer. The old forces which bound them together have been weakened until they are almost extinct. Kinship is now a very narrow circle. The ties created by feudalism could not be re-made. The problem before modern state-craft is to find a new bond which will reintegrate society and make humanity an organism once more instead of a congeries of disconnected atoms". Patriotism is the only tie that now knits a nation together. But "society used to be knit together", says the writer, "by a stronger tie than patriotism. Patriotism itself is now national or pan-ethnic. A man is a Britisher or a German and particularism is decaying, though it survives in a few awkward parts of the fatherland and Ireland. And the Britisher is thinking imperially, the German and the Slav of Pan-Germanism and Pan-Slavism.".

But what is the nature of the patriotic tie? It is not generically different from the combining that takes place among savage families under the fear of being deprived by others of what they may have secured, or for the sake of securing what others may possess. This must grow languid with the lessening of any of its motive forces. But if human units form themselves into a society or nation for the conscious purpose of service-exchange, the union must be an organic one, and there is no room for the misuse of the struggle for existence and for all the troubles traceable thereto. In the first stages, they may from habit misuse it, *i.e.*, struggle *against* others' life or welfare, instead of *for* it. But pain will soon

* The Pioneer of Allahabad, dated the 2nd June, 1912.

bring them either to a sense of conscious duty or unconscious necessity. Civilization, therefore, which is a condition to which a nation is taken to ascend from savagery, primitive or mediæval, and where human beings satisfy their numerous and varied wants, not only without harming one another but with positive mutual helpfulness, is the attendant feature of the organismal state *only*, which the writer just quoted points to as the goal. The tie of organ to organ in a social organism is obviously not the feudal relation of superiority and subordination. It is probably the tempting analogy of the latter-day hierarchical caste to the discredited feudalism, that brought the caste institution into obloquy. It is co-ordination or rather mutual sub-ordination that constitutes integration in the animal organism. Caste is only the application of this principle in society; and integration, the want of which in modern society all the deeper thinkers of the day greatly lament, cannot be sought in any other direction, *unless* the example of nature and the precept of science play false. Applied as a universal system, it frees families, classes and nations from the fear of property, labour, land and life being encroached upon; it saves mankind the time and energy now spent in defining the functions and relations of its members at home, and in developing the machinery of warfare abroad; by making life's course certain and uneventful, it renders it needless for a family, class or nation to write its history; and lastly by making man extend his mercy to all his fellows, it encourages him to see how he can extend it to every other thing in the universe, and achieve the highest goal of religion.

The activities of the day.

175. In the light of the observations made above, it may not be unprofitable to see how those principles apply with reference to the activities of the day. The ideal of India is the organism. Everything is a unit of an organ and every unit works automatically and sometimes even involuntarily, like the cells and organs in the human body. As each organ has a function to do with reference to every other, it commands equal respect with it. In fact, like the law of gravitation or mutual attraction which helps to keep up the cosmos of nature, the linking of functions serves to maintain social cosmos, and every part is happy and prosperous in the midst of apparent subordination and self-sacrifice. If, from the economic disruption of society, the arrangement be reversed, and organ and function get divorced from each other, mutual attraction gives place to mutual repulsion; every unit sets up to serve itself without reference to other units, and clash of interests is inevitable. In the midst of apparent self-interest, every unit is unhappy and is either unprosperous or insecure in prosperity. The force of individualism then asserts itself and the rights and disabilities of organical structure relating to occupational selection, interdining, intermarriage, dress, customs and manners, etc., interpose, as is the purpose of their establishment, as so many hindrances in the way. The break-up of this protective structure becomes the first necessity in this individualistic activity. And it is hoped that, when this process which has been in slow operation for nearly thirty centuries now is completed, the era of liberty in all the transactions of life will dawn in India. But the throwing off of the old institutions has to be accomplished against the weighing-down force of long custom. Their foundations seem to be so broad and deep that the last stone has not been yet disinterred and cast out. Those members of the community who have a readier and a keener perception than others of the deservingness of these institutions to disappear without further delay, go under the name of "social reformers". These latter clearly see how these institutions handicap the individual in his struggle to live and feel the need for their early demolition. There are others who recognize the ideals which these institutions represent and the error of encouraging the individual unit as against the social organism to which he belongs. They therefore struggle to retain them, but without realizing and trying to secure the conditions under which alone can the ideal be reached or kept up. There is a third class who, realizing the soundness of the ideal on the one hand and the incommodiousness of the working conditions on the other, merely call out, "hasten slowly". They do not generally stop to see whether the effacement of caste structure is good or evil. If evil, there is no need for compromise or delay. But if otherwise, the direction of activity should be a different one altogether. The scientific solution of the whole problem, therefore, must lie in an examination of the principles underlying the institutions proposed to be modified, in the examination of the conditions in the light of these principles and in the manœvring towards an approved ideal by making the conditions favourable for its attainment. If that is done, all the problems that are on the tapis of the social reformer — who, unlike in the West, is not a reformer of material or political condition, which alone is social there, but of personal and domestic customs, such as, widow-marriage, post-puberty marriage, sea-voyage etc., — would admit of a settlement, more unanimous and hence more permanent, than now appears possible. It would then be plain that, what India suffers from is economic struggle, which is making the most salutary arrangement seem the most pernicious, and that the first thing that India wants, not Hindu India merely, is the re-plenishing and the re-organization of labour. The greatest publicists, even in the West, — the industrial bee-hive of the world — do not aim at empty shibboleths when they place before themselves, as their highest ambition, the *assuredness of employment* and *adequacy of wages*. The depressed or so-called lower classes, for instance, who constitute the agricultural mainstay of the country, form a most fruitful topic of present-day discussion and deserve the most urgent attention. But to raise their condition, it is the wages of their labour that, as the first step, has to be generously seen to, so that they may feel sufficient self-respect in common with the others and the dignity of their vital place in the body-politic may be vindicated. That not being done, the natural tendency must assert itself, as it is doing, to seek other occupations more paid and better honoured, no matter what its effect may be on the labour given up and on the social organism in consequence. To obviate this tendency, the cause must be removed. If, on the other hand they be only equipped for, and encouraged to join, the struggle to live as unproductive labourers under government, mercantile or ecclesiastical bodies, which alone are now well-paid and honoured, it cannot be considered a scientific or effective policy. If, therefore, a social goal in its direct perspective is held up for realization, the changes now under consideration will sort themselves into necessary and unnecessary, and action will be smooth and decisive. All this is no conservatism in the sense of 'trying to keep things as they are'. If to stampede towards an ideal indefinable except by the name, progress, given to its pursuit, and inaccessible except through the individualistic law of struggle for existence, is 'to be liberal, to march towards a goal which, whether reached or even aimed at by the Indian ancients or not, has its sanction in nature, cannot be, to 'stagnate'. Of course, every social move must be as one unit. He that would introduce any reform must take the society with him with their full and intelligent consent. It is no use to appropriate an assurance to oneself that a few have only to move on and that the rest would follow. If they should do so and leave the rest to lag behind overtly or in spirit, it is nothing less than breaking up the unity of social compact and committing what may be fitly called a social sin.

176. As a natural supplement to the paragraphs dealing with the structure of the caste organs, a brief reference may be made to the general structure of the organism as a whole. People of many a civilized nation live side by side with the Indian in India. Each has customs, habits, dress, rituals, festivals, ceremonies, language, religion, games, gestures, tone, etc., quite different from every other. By observing them, one can say to which nation an individual belongs. Just, as in all the one thousand and odd millions of the earth's inhabitants, every human being is distinguishable from every other by means of his form, every nation has a form of its own, which nature has given as a kind of label or sign-board, with the distinct purpose, presumably, of discriminate activity among mankind. This is its personality, and is regarded as natural or artificial, according as unconscious or conscious exertion has led to its formation. Man dies if his form is destroyed. So also must a nation, with the destruction of its personality or form. The immortality of the soul does not count for the purpose of bodily existence. No nation, however weak, therefore, gives up its form or personality and takes up that of another, as it knows that a nation attempting to transform itself into the externals of another, must disappear among the latter. On the other hand, it struggles to retain it at any cost. Several nations, some in a direct, and others in an indirect manner, are connected with each other and with India, through industry, commerce, politics and religion. They are propelled to be so connected by the force of unity underlying the diversely manifested universe. Their connection with India means India's connection with them. And this is a divine dispensation, the aim and purpose of nations in bringing themselves together, being to establish an external tie, through mutually helping, but not harming activity, designed and carried out in concert with their internal unity. But the result depends on the manner of its use. If, in the connection, a nation retains its own form, then it will live as a nation. It is obvious that, without form, nothing can exist; and it is the customs, habits, etc., infused by the complicate operation of physical and mental laws for ages, that go to give, as already stated, a general structure or form for the whole social organism or nation, and a special structure to each of its classes. As the supply of articles and services by the various labours or functions first establishes the structure, either from conscious or unconscious necessity, on those labours or functions must depend the maintenance of that structure. But as time goes on, on the continuance of the structure so established, the very existence of the labours or functions naturally becomes dependent. Structure and function in the national body thus act and react on each other, quite as much as in the body-physical.

Structure and personality.

177. Destruction of custom, habit, dress, language, etc., therefore, is the destruction of national personality; and no one belonging to any of the connected nations of India ventures to change the form or uniform given by his nation, except for a special or national purpose. It is, in fact, a part and parcel of the nation's own form or personality. This tenacity of form has existed in India throughout all the early periods of its history. The hold which it has on the Hindu mind may "perhaps be most clearly seen in the history of the Christian missions and in comparatively recent times. The Jesuits, Xavier and Fr. de Nobili, did every thing but become Brahmans in order to convert the south of India—they put on the dress of cavy or yellow colour, they made frequent ablutions, they lived on vegetables and milk, they put on their foreheads the sandal-paste used by the Brahmans—and Gregory XV published a bull sanctioning caste regulations in the Christian Churches, in India".* But owing to the social chaos

The tendencies in India.

* Article on Caste in the Encyclopedia Britannica (Eleventh edition).

and general depression consequent on the wars with other nations for several centuries, the Indian has lost belief in the value of the customs, habits, etc., which constitute his national personality. Millions have become converts to different religions; some partly retain the old creeds and partly accept other creeds; many have no religion at all; some are quite content with the change of dress. Some neglect national festivals, some periodical ceremonies, some daily rituals, some give up temple-going, some omit the putting on of marks on the forehead, *et cetera, et cetera.* In this way, the Indians have torn themselves into diverse groups. If each detailed item of a nation's personality is to be taken up and the direct and indirect effects of its neglect traced, the treatment of the subject would swell unduly. It is sufficient for the purpose merely to note that the neglect of a custom, habit, etc., must affect the labour of those that ministered to its up-keep and be reflected in its prejudicial effects on all parts of the nation's life; and when it is said that the ancient Egyptian, the Assyrian, the Babylonian and the Roman have disappeared, it does not mean that they have become extinct to the last family. It only means that the personality by which each was distinguished from other nations was broken up and effaced and that, in addition to being reduced in affluence and numbers, it was absorbed in the personality of another and began to be known and recognized as part of that nation. The Indian is tearing off his personality bit by bit without let or hindrance, in the manner and to an extent that no modern nation would think of. A European keeping a tuft, or taking to the loose garment of the Indian, admitted even by several Westerners to be so fitted for the tropical heat, or chewing pan or tobacco, or doing one of the many other things included under the head of Indian national personality, may, it is more than probable, be treated as a lunatic. It will be so obnoxious to the canons of his society, in other words, destructive of his national form. But a similar change by the Indian in favour of the European personality will perhaps only confer, as matters now stand, a title to be regarded as an up-to-date person, and even go to enhance his market-value. He may however repudiate, and do so quite honestly, all charges of denationalization. But he has only to ask himself in what sense he is still national. There may be his Indian nativity, which is unalterable. But this, he has in common with members of many other nationalities settled in India. There is also the Indian parentage. But, from that parentage, he has inherited only the natural personality of physique, such as, colour, etc. Nationalism has then no meaning except as a political idea of common Government. But Indians are not the only people under that Government, and cannot, barring personality, natural or artificial, have any special collective existence. And if this is the consummation in view, there is nothing more to be said. Else, he may be reminded of the Scotch bye-word, "many a mickle makes a muckle." In the economics of higher life, cause and effect do not follow one another with the abruptness of a bomb explosion, though not with that finality either.

This self-disintegration and destruction of national personality, it may be noted, has been going on for several centuries. The process, having been slow and gradual, and the personality being vast and extensive in space and in time, the effects were not felt in the first stage. But the nearer to the goal, the greater the velocity. The most unfortunate thing is that, as the change of personality is a voluntary act undertaken in the full belief in its beneficialness, untoward happenings are traced, not to it, but to that portion of the personality that still stands unshattered and intact, and towards which, therefore, the further activity of substitution is directed. Different civilized nations have different customs, manners, dress, language, etc., and so cut different figures or forms. But the form has nothing

to do with national wealth or power. Otherwise, all nations would have adopted the same form. The form, as already stated, is created by the various functions of a nation; and once so created, it helps to maintain the functions in vitality and vigour, their dependence on the personality being such that they die with its destruction. India has almost destroyed its original form, and along with it, its functions have gone. And in destroying the national form or personality, as clearly defined more than once, India has all along misused her contact with other peoples. It may be asked how the other nations have used their contact with India and whether their personality has changed also. There has been of course a change. But theirs is the change through addition and not substitution. While Indians have been converting themselves to all the fashions of the day and to all the *isms* of the world, their Western brethren have, retaining their respective vital personalities, carefully studied the Indian religions, philosophies, etc; and it looks as if the two principles of transmigration of the soul and karma are going to be added to the progressive religion of the West.* Had the policy of India too been all along, not the overturning of personality with each change in political condition, and had it, speaking of recent times, *added* to its own the knowledge of the West in industry, commerce and religion in such respects as may present scope for addition, she would have deserved equal rights with the stronger, and given equal rights to the weaker peoples, and thus be neither a drag on the former nor an incubus on the latter. A policy of addition is progress, in the sense of approximation to the state of the fully formed organism. It is again development, in the sense of strengthening of its organs and functions and increase in the national food-income. But a policy of substitution is neither progress nor development, but only disintegration and death.

Man, no doubt, is a creature of circumstances. With a clear knowledge of the right, a wrong course may be pursued; but if the knowledge remains, he can re-act what he has once acted. Just as the conditions of destruction were created by himself, so can the conditions of reparation or construction be. If the various steps in a descent be carefully studied, a reversing of the process along those steps must mean ascent. And when the ascent is conscious and discriminate, it is easier and sooner accomplished.

A recapitulation.

178. The division into four main classes, Brahmans, Kshatriyas, Vaisias and Sūdras, with four main functions, religious, protective, commercial and industrial, and with four main forms of remuneration, religious endowments, government revenue, exchange profits and prices or wages of labour, is itself sufficient evidence that the people of India once formed a huge organism. Structure and function are marks of civilization and the division of men into classes or organs and the distribution of function among them are scientific processes. An organ is nothing more than a class of people with a distinctive structure or uniform, constituted by dress, habit, manners, customs, etc., and by which it is distinguished from the other organs in a society, just as the organs of the physical body, such as, the hand and the eye, are distinguished from one another by their differing morphological features. The distribution by function again is intended to secure responsibility for the careful performance of each function. On account of such a division in India, the Brahman is alone blamed for the

* The tendency of higher criticism seems to be, to explain, in the light of heredity and karma, what may perhaps appear difficult to understand, namely, how, for the sin committed by the first parents, the entire race should suffer. While the fact that the doing of a forbidden act was to be visited with punishment, illustrates the karmic law, according to which discriminate activity leads to happiness and the reverse to misery, the further fact that, moulded by physical influences within the womb and by example and precept outside it, succeeding generations are likely to go along the wake of those that precede, expresses the law of hereditary transmission.

neglect of its national religion and the Government, of its protective function. With a social organism so arranged with structure and function, it would be easy to know what is the demand and supply of each article produced by an organ or class in a country, what is its value compared with that of every other article, how many people are working in it, how much income it can fetch annually, how much revenue it can pay without inconveniencing its existing constitution and its capacity for reproduction, whether the classes are progressing or deteriorating, as may be judged from the quantity and quality of the article each produces, how much coined money is required to be minted for the exchange purposes of the country, how it can be circulated in due measure to the whole organism, how discriminateness may be exercised in the levy of taxation, especially when the needs of an organism require more than is proportionately leviable on the basis of national production, etc. Without these data, the activity of a nation must be indiscriminate. An organism that does not see the necessity of keeping account of its production and distribution cannot see its way to its own adequate protection. It is a mistake to fear that in a nation so distinctly divided into different classes, each class would feel a sense of separateness. It is only when there is function-exchange that the necessity for each other's existence is not realized. It is then that the idea of separateness is created. Otherwise, all would work for all and all would live for all.

Again, it is not enough if the people in a country establish themselves as an organism or nation with organs of different structures and functions. Organismal or national life should continue, though its generations die. The object with which a people form themselves into an organism is for higher pleasures and superior happiness. If they disorganize it again, the object with which they organized themselves fails. If they cannot develop the organism further, they must at least retain it at all costs, and keep up a continuous flow of life. The separateness or exclusiveness of caste divisions did not cause any chagrin in Hindu society, as it now would, as both the law givers and the law receivers, believed in the transmigration of souls and the re-birth of men into families and surroundings suited to their equipment and character both by ascent and descent. This faith is tenaciously held even now, and several genuine Hindus believe that the late Emperor, Edward the Peace-maker, was the incarnation of Dharmaputra or, as he was called from his proverbial pacificity, Ajātasatru (he to whom no enemy was born), and that the Emperor George V, whose coronation at Delhi happened to be on the Phalguni star (the asterism of Arjuna's birth) is the incarnation of Arjuna himself. The law of heredity, therefore, being a positive law, the negative force of free selection should assist and be subordinate to it. With the help of discriminate free selection, man should make progress towards the organismal state, *until* all the organs have been balanced by the laws of supply and demand, internal and external. Afterwards, he must exclusively apply the law of heredity for the continuance of organismal life. Free selection *after* organization is unscientific. Further, the internal encroachment on one another's labour or function, which free selection means, will give room for external encroachment, and disorganize the organism more and more by action and reaction. Progress, they say, comes through competition or struggle against each other. If competition is a universal law, a nation, a class or a family may apply it among its own members. The result would be speedy extinction. It is co-operation among the organs of the body that makes a healthy and happy physical life possible. It is no less true in regard to families in a class, or nations among mankind. The success of modern people is wholly due to the assertion of the co-operative principle among themselves. No doubt, there may be some small

struggle in every nation, as population tends to grow beyond the food produce. But this will find its own limitation without affecting the national tree and will even be abolished, when man progresses further and further in divinity. In regard to the woman question, the law of inequality or rather the law of complementaries should be remembered. * As regards inequality, it need hardly be noted that, if woman is unequal to man in courage and strength under danger and difficulty, the inequality is much more pronounced as against man in the matter of tenderness and devotion amidst pain and suffering. Man therefore must see in her his own glory;† and if the wisdom of not confusing her calling‡ with that of man is doubted, it is only to prevent the thin end of the wedge from lessening respect for authority in the family and from severing the oneness in the true social unit and disorganizing and dismembering it. When on the basis of a correct family ideal, an arrangement of society into different organs with different names, forms and functions has been established, and the law of heredity has been allowed to operate, *i. e.*, when along with life, mental and physical qualities and lastly property, the function, which is the source of property and on which life depends, also descends from father to son, it is nothing more than the caste system—a principle still accepted in the West only in regard to kingship but, with what good effects on political stability and even purity, he who runs may read.

179. On no institution in the whole field of sociology is opinion more divided than on the question of caste. One school of thinkers among Hindus whose very existence, after all the contemporary nations of antiquity have disappeared, indicates the strength of the edifice under which they have lived, thinks that it is a system that has not only arrested the progress of the Hindus but has reduced them to a state of degeneracy. They say that it is not the ideal of nature and that it was probably invented for selfish purposes by the Brahmans in whose hands the Hindu kings were mere tools. A second school of thinkers would have it that the system is doubtless a good one, as it served well enough in olden times, but is utterly unsuitable to the present-day conditions whose wear and tear the system of the West can alone withstand. A third school is free to confess that the Indian social system is as good as that of the West, but that it has been almost completely destroyed and that it is impossible for the people now, far advanced in the direction of the Western system, to go back to the old one. With these differences, it is profitless, even if relevant, to ask how this organismal or caste ideal could be worked up to under given conditions of time and place, and how for instance, assuming that the Indians are thoroughly convinced of the soundness of their caste ideal, they could set about working. But as very many honest critics seem unwilling to cast even a glance into the subject, unless some rough indication is given how, taking the ideal to be correct, a practical man of the world could possibly seek to achieve it, a few of the broad lines may perhaps be referred to.

The out-look.

The first move towards the restoration of the organismal caste would be to realize that the Indian and no one else is the cause of his fortunes or misfortunes

* "Neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God."—1st Corinthians 11—11 and 12.

† The woman is the glory of the man—1st Corinthians 11—7.

‡ "How solemn a truth we express when we name our work in this world our 'vocation', or, which is the same in homelier Anglo-Saxon, our 'calling.' What a calming, elevating, ennobling view of the tasks appointed us in this world, this word gives us. We did not come to our work by accident; we did not choose it for ourselves; but in the midst of much which may wear the appearance of accident and self-choosing, came to it by God's leading and appointment. How will this consideration help us to appreciate justly the dignity of our work, though it were far humbler work, even in the eyes of men, than that of any one of us here present! What an assistance in calming unsettled thoughts and desires, such as would make us wish to be something else than that which we are! What a source of confidence, when we are tempted to lose heart and to doubt whether we shall carry through our work with any blessing or profit to ourselves or to others. It is our 'vocation', not our choosing, but our 'calling'; and He who 'called' us to it is, will, if only we will ask him, fit us for it, and strengthen us in it. —Archbishop Trench in his 'Study of Words'.

as the case may be, and that no time, energy or money should be wasted in blaming deceiving, intimidating, or showing violence to, their brethren at home or outside. The second step is to recognize that, in the tempestuous ocean of external competitive forces, a vessel can only be repaired, but not be broken up and rebuilt. From various causes, many functions have died and many organs have disappeared. But none of them has been replaced on the model of the West. Though peace was long ago restored, the rush of men disemployed from the functions of the caste system is only towards service under government, mercantile and ecclesiastical bodies. All the misery due really to the disfigurement of the system has been attributed to the system itself. The attempt to remove a wrong cause can only aggravate the disease. Brahmans, Kshatriyas, Vaisyas and Sūdras are not apparently wanted. It is felt, however, that there must be people to work in religion, protection, commerce and industry, so that they may form themselves into a nation, set up equal rights with other nations, make political advancement with India as their country, and co-operate or compete with other nations as all civilized nations do. But discontented with the names and forms, it would seem, the people are destroying the functions themselves, *i. e.*, the life of the organism. No doubt, names and forms have no meaning and smell un-sweet when there is no function attached or when the function has low wages and small honour; but it is forgotten that these missing ends cannot be secured by the abolition of the existing form and function. In regard to the names, it makes no difference what particular name is applied. Why call a useful dog by a bad name and hang it *for* that name? Indians, if they are wise, should not, therefore, further disturb the structure and functions of the caste system. Each caste continually discharging a particular function is like the elements in nature, air, fire, water, etc., each continually doing one function. Such a monotone, with knowledge and with a sense of duty and responsibility, maintains harmony and happiness; but, with ignorance and under the goad of necessity, it creates discord and misery. The imparting of this knowledge and the creation of this duty and responsibility should be the aim of the would-be restorer of the caste-ideal which, being nature's ideal suitable for all conditions, negative and positive, is the goal of every nation, whether consciously or un-consciously pursued. What should be done, therefore, is to repair and rehabilitate the edifice, now in various stages of disrepair. If any organ has only a form and a name but no function, a function should be given to it. If there is no name nor form to a number of people working in a labour, they must be given a name and a form. If an organ has a form, a name and a function, but is low in income, steps should be taken to raise it.

If thus the organismal state is established or rather re-established, and India enabled to help others while helping herself, other nations will feel drawn to follow in her footsteps and join hands with her in contributing, through the channels of separate national organization, to the organization of mankind in general. Of course, in the place of Bhārata Varsha, the old arena as a whole, the practical advocate of the caste ideal in this country will have to substitute the British Empire with the States allied by treaty relation-ships, India, though an organism in itself for the purpose of its internal economy, being with reference to the great Imperial organism, only one of its several organs. When, by these means, what *is*, though in indifferent order, has been assured and strengthened, it will be safe and easy to construct the institutions of modern industrialism and enter the comity of nations in their world-wide industrial life. With such an ideal enabled to be steadfastly kept in view, all will live in harmony and work for each other's welfare. Then would the ideas of putting a stop to international wars, of introducing universal

money,* of universal brotherhood, etc., fall under the domain of practical politics. International unity and universal brotherhood will never come about by merely saying—"Go to now, let us be united." The originator † of the International language "Esperanto" has formulated his principle, that the feeling of separateness and even dislike of each other, which men and nations may feel, will not wholly disappear from the face of the earth until humanity has but one language and religion. But actual observation does not show that peace and concord are the necessary accompaniments of oneness in faith or tongue.

Concluding observations.

180. Whatever may be the difference in the names of the systems, all the countries of the world must contain the four main functions of production, distribution, protection and religion and the four main organs in some form or other. If one of the organs over-balances, or feels the necessity of over-balancing, the other three in intellect and in wealth, the society or state goes by the name of that organ or class, such as, industrial state, commercial state, political state, church state. But when all balance one another in supply and demand, *i. e.*, by equal distribution of wealth as far as possible, it would be called the organismal, or in other words, the caste, system. Viewed in reference to this standard, a condition in which one class predominates must be lower on the scale of progress; for, unless the predominant class keeps strict watch and ward over the other three, they must all suffer; and although this class representing, as it would, one type of civilization, industrial, theocratic, etc., may indulge in the assumption that to that type all civilizations must conform on pain of perishing, it must for its own part suffer, if it should forget the purpose of its predominance and thus fail to decentralize and balance itself with the others. It would then get thrown out of nature's machinery and be substituted by another organ or another type of civilization that may show a greater tendency to so decentralize and balance. The greater is such tendency in an organ or organism, the closer is its resemblance to nature; and the greater the resemblance, the longer is its life.

By way of illustrating how these deflections from the normal have brought the organismal ideal itself into disrepute, the following extract from a paper‡ read at the Universal Races Congress may be quoted.

"The purpose of this paper is really fulfilled in what has already been said. What remains is a short statement, intended to serve, by way of illustration, of the ideal principle as apprehended by the writer. This principle is that of the organization of humanity. It is sometimes hastily assumed that society is actually an organism. This is far from being the case.* * The word 'organism' in the above is used for lack of a better. In reality, a new coinage is needed. * * Such words, as 'organism' and (organization) suggest the animal organism as a prototype to be copied; but wherever the notion of organism has been restricted to this prototype, the results have been ethically undesirable. For, in the animal as in the plant, there is ever some one pre-eminent organ or organs in which the significance of the whole is emphasized and to which the other organs and functions are subordinated; hence, when biological analogies are pressed, when the animal organism is taken as the pattern on which the human world is to be fashioned, the resulting social systems are of an aristocratic or monarchical character—

* In regard to universal money, it may be mentioned that money as a mere medium of exchange cannot suffer from its being universal. But it has a vital function to serve in the social economy, *i. e.*, to neutralize the prejudical effects of economic competition, either from another nation or from a class or classes within the same nation. This function may be exercised, for instance, by depreciating the value of the current coins, and investing the mintage profits—which is a kind of unearned increment to the State Revenue—with the classes affected. There are other means, such as the levy of protective duties, whereby balance of labour can be maintained. But this is the quietest and the best. When, however, under a system of international co-operation and brotherhood, external competitive conditions are annulled as between nation and nation—and without such conditions, internal competition would not arise—money becomes a mere medium of exchange. It may then be of the same denomination and value for the whole world, and the acceptance of a common medium as the earnest and index of unsuspecting economic relationships will not prejudice the interests of any society nor make this self-disarming of the weapon of economic protection felt.

† Dr. L. L. Zamenhoff, Warraw (Poland).

‡ By Dr. Felix Adler, Professor of Social Ethics in Columbia University, New York.

some one function, like the military or the priestly, being assigned the rôle of expressing the life and purpose of the society as a whole, and all other social functions and those who perform them being treated as subservient. It is for this reason that the organic theory of the State has, in modern times, become suspect, as associated with reactionary tendencies.

The met-organic idea, on the other hand, is spiritual, and not animal, in derivation. Its distinguishing feature is that it excludes the notion of menial functions and functionaries. The distinction between high and low is empirical and based on the consideration of value. The spiritual view is based on the consideration of worth. And worth resides in every member of the social body, no matter how humble the station he occupies, in so far, namely, as he discharges his particular function with the whole in mind, that is to say, with a view of so fulfilling his function as to promote thereby the reciprocally stimulative interplay of the whole system of functions."

Comment is obviously needless. While the writer above quoted accepts the principle of the organisation of humanity, he curiously enough objects to the organism being made the type. But the difficulty will cease when it is remembered that the idea of predominance or pre-eminence of one organ over another, which is the vice he naturally wants to keep out, is not organismal at all. Each organ is pre-eminent only in its own function; and its authority is co-extensive with, and limited by, the necessity for the exercise of that function in the interests of the organism as a whole. For instance, the name, Raja, given to a king, is derived as *ranjayati iti rāja*, (he who harmonizes and makes happy, *i. e.*, protects by preventing encroachment, internal or external, direct or indirect). His power or position extends no more.* So in regard to every other social organ, industrial, commercial or religious. In the human organism designed by a creator or evolved under law, no organ comes into existence without the organism needing it. To fall short of or go beyond that need in a spirit of short-sighted self-interest is not only not intended but is suicidal as above shown. Of course, meanings of words get distorted with corresponding processes in the thoughts of men; and if, in respect of the ideal indicated, the old words, organic and organism, are not sufficiently expressive and cannot be easily 'shroffed', though they may be "legal tender", the terms "met-organic" and 'met-organism', suggested by the writer above referred to, may be substituted. It is the phenomena brought under *their* definition which alone constitute the caste ideal. Neither the comparison between society and the organism nor the organismal ideal itself is therefore inapt or unscientific. It may, however, be said that the members of the former have a free will, while the parts of the latter have not, and that this difference renders the analogy false. But as indicated in the preceding para, freedom of will is in truth conditional and hence practically in name only, especially in respect of activities regarding others; and conditional free-will is as good as no free-will for this enquiry. The final verdict seems to be that, to be happy and united, mankind should consciously and with nature as the teacher and exemplar, establish and maintain structures, functions and fixity of places for all its component parts and thus secure unity without uniformity, distinction without antagonism. Every thing, however small, is an organism in itself; and every organism, however large, is part of a wider one. The law of the universe is thus "infinite analysis infinitely synthesized". And on that law Nature knows no going back.

* For instance, raja dharma or kingly duty is more often referred to in Indian classic works than rajadhikaram or kingly authority. The parental ideal of kingly obligation and the penalty of falling short of it are well brought out by Kalidasa and Valmiki in the following two memorable slokas of theirs.

Prajanam vinayadhanat
Rakshanat bharanadapi
Sapita pitarastasam
Kevalam ganma hetavah —*Kalidasa* in *Raghuvamsa*

Adharmastu mahamstata
Bhavetasya mahipateh
Yo haret balishadbhagam
Nacha rakshati putravat— *Valmiki* in his *Ramayana*

SUBSIDIARY TABLE I.—*Hindu and Animist castes classified according to their traditional occupation.*

GROUP AND CASTE.	STRENGTH.	GROUP AND CASTE.	STRENGTH.	GROUP AND CASTE.	STRENGTH.
I. Agriculturists ...	675,328				
	[294]	Velan		Kallāsari ...	7.992
Krishnanvaka	10,429	Others ...	12,957	XVII. Potters ...	9,214
Maravan ...	8,376	VIII. Bards and astrologers ...	672		[4]
Nayar ...	592,489			Kusavan ...	3,307
Vellala ...	49,479		13,726	Kumbi ...	125
Others ...	14,555		[6]	Vetan ...	5,782
II. Labourers ...	345,248	Kaniyan	11,987	XVIII. Blacksmiths ...	26,659
	[150]	Pulluvan ...	1,739		[12]
Pallan	11,222	IX. Musicians, singers, dancers, mimics and jugglers ...	29,886	Kollan ...	26,659
Parayan ...	70,554			XIX. Gold & silversmiths	21,350
Pulayan ...	185,314		[13]		[9]
Kuravan ...	61,827	Marān	29,318	Tattan ...	21,350
Others ...	16,331	Others ...	568	XX. Brass & coppersmiths	20,814
III. Forest and hill tribes ...	15,773	X. Traders and pedlars ...	39,985		[9]
	[7]		[17]	Kammālan ...	16,805
Kanikkāran	4,084	Chetti ...	20,881	Others ...	4,009
Malayarayan ...	2,612	Konkani ...	10,219	XXI. Oilpressers ...	34,309
Malavētan ...	5,051	Others ...	8,885		[15]
Mannān ...	1,239	XI. Barbers ...	36,252	Chakkala ...	18,674
Others. ...	2,837		[16]	Vaniyan ...	16,235
IV. Graziers & dairy men	7,190	Ampattan ...	21,826	XXII. Toddy drawers and distillers ...	734,101
	[3]	Others ...	14,426		[319]
Hayan	6,835	XII. Washermen ...	24,074	Chānnān ...	166,195
Others ...	355		[11]	Izhavan ...	546,265
V. Fishermen, boatmen and palki-bearers ...	41,408	Mannan	9,946	Tantan ...	21,641
	[18]	Velutt̄edan ...	11,356	XXIII. Leather workers...	2,649
Marakkān	14,604	Others ...	2,772		[1]
Vālan ...	16,748	XIII. Weavers, carders and dyers ...	17,411	Sakkiliyan ...	1,669
Others ...	10,056		[8]	Chamar ...	40
VI. Priests and devotees ...	76,676	Sāliyan	9,919	Chemmā'a ...	940
	[33]	Others ...	7,492	XXIV. Lime burners ...	9,313
Brahman	55,643	XIV. Tailors ...	3,316		[4]
Panīcaram ...	13,784		[2]	Paravan ...	9,313
Others ...	7,249	Pān̄an	3.316	XXV. Earth, salt, &c., workers & quarriers...	1,028
VII. Temple and religious service ...	24,481	XV. Carpenters ...	62,986	Alavan ...	870
	[11]		[27]	Uppara ...	158
Ampalavāsi ...	10,853	Asari ...	62,882	XXV. Others.	17,221
		Silpasari ...	104		[7]
		XVI. Masons ...	7,992		
			[4]		

NOTE.—This Table includes the Hindu and Animistic castes. The figures entered within square brackets represent the proportions per mille of the total strength of the two religionists.

SUBSIDIARY TABLE II.—*Variation in caste, tribe, etc., since 1901.*

CASTE, TRIBE OR RACE.	PERSONS.		Percentage of variation. Increase (+) decrease (−).	CASTE, TRIBE OR RACE.	PERSONS.		Percentage of variation. Increase (+) decrease (−).
	1911.	1901.			1911.	1901.	
1	2	3	4	1	2	3	4.
HINDU.				HINDU.			
Ampattan	21,826	17,452	+ 25·1	Pariaram	13,784	11.960	+ 15·3
Asari	62,882	52,935	+ 18·8	Parayan	9,313	8,072	+ 15·4
Brahman	55,643	45,276	+ 22·9	Pulayan	70,554	69,974	+ 0·8
Chakkala	18,074	15,173	+ 19·1	Saliyan	185,314	206,503	− 10·3
Chānnān	166,195	155,864	+ 6·6	Tantān	9,919	8,818	+ 12·5
Chetti	20,881	16,321	+ 27·9	Tattan	21,641	19,009	+ 13·8
Hayan	6,835	5,918	+ 15·6	Vālan	21,350	18,693	+ 14·2
Izhavan	546,265	491,774	+ 11·1	Vaniyan	16,748	14,664	+ 14·2
Kallasari	7,992	6,935	+ 15·2	Velan	16,235	13,929	+ 16·6
Kammālan	16,805	13,805	+ 21·7	Vellāla	12,957	11,679	+ 10·9
Kaniyan	11,987	10,340	+ 15·9	Veluttedan.	49,479	48,972	+ 1·0
Kollan	26,659	22,342	+ 19·3	MUSALMAN.	11,356	9,601	+ 18·3
Konkani	10,219	8,362	+ 22·2	Jonakan			
Krishnanvaka	10,429	8,999	+ 15·9	Labbai	57,031	48,026	+ 18·8
Kudumi	8,207	7,276	+ 12·8	Māppan	14,694	12,090	+ 21·6
Kuravan	61,827	53,584	+ 15·4	Sayyid	66,864	55,214	+ 21·1
Mannan	9,946	7,778	+ 27·8	Tulukkan	10,425	8,392	+ 24·2
Marakkan	14,604	11,655	+ 25·3	CHRISTIAN.	61,095	52,206	+ 17·0
Māran	29,318	24,986	+ 17·3	Anglo-Indians	1,750	1,489	+ 17·5
Maravan	8,376	7,079	+ 18·3	Europeans	399	534	− 25·3
Nayar	592,489	520,941	+ 13·7	Indian Christians	901,719	695,364	+ 29·7
Pallan	11,222	8,520	+ 31·7				

Glossary of Castes, Tribes and Races.

(THOSE INCLUDED IN PARTS A AND D OF TABLE XIII)

NOTE:—The figures entered within brackets show the strength of the caste as returned at the 1911 Census. Caste, whose numerical strength is more than 2 per mille of the total population, are printed in clarendon type, as **Ampattan.**

Ahir (12).—An Upper India caste of cow-herds.

Akamutayan (15).—A cultivating caste found in the Tamil districts of the Madras Presidency.

Alavan (870).—Also called Uppalavans because they work in *Alams* or salt-pans. They constitute the salt-manufacturing caste.

Ampalakkaran (51).—A Tamil caste of cultivators and village watchmen, found chiefly in the Trichinopoly district.

Ampalavasi (1,995).—Literally one who lives in a temple, a generic name applied to castes whose usual occupation is temple service. The caste is also known as Antarâlas, occupying an intermediate position between the Brahmins and the *Sûdras*. The following castes are included in the generic name:—(1) Atikal, (2) Brâhmani or Daivampâti, (3) Châkkiyâr, (4) Kurukkal, (5) Nampiassan, (6) Nampiti, (7) Nampiyâr, (8) Nâttupattan, (9) Pilâppalli, (10) Pishârati, (11) Potuvâl, (12) Pûppalli, (13) Pushpakan, (14) Tiyâttunni and (15) Vâriyar. The four castes Nampiassan, Pushpakan, Pûppâlli and Brahmani form a sub-group, known generally as Unni or Pushpakan, a name based like most caste-names on community of traditional occupation, which is that of preparing garlands for the temples. The social and religious ceremonies are the same for all the members of this group. As among the Malabar Brahmans in the midst of whom they live, the eldest son alone is entitled to marry. Though all Pushpakans derive themselves from the same Gôtra, they freely inter-marry. Divorce is permitted and a Nampûtiri Brahman may be accepted as the second husband. For purposes of caste-government, they are one with the Nampûtiris. For all ordinary ceremonies, they select priests from their own caste. The Brâhmanis, however, have Ilayatus as their priests and follow the marumakkathayam law. The period of pollution is ten days.

Ampattan (21,826).—The barber caste is known as Ampattans in South Travancore and as Kshaurakans in Central and North Travancore. The caste is divisible into 3 classes, (1) Malayâlam-speaking Ampattans who follow the makkathayam law of inheritance, (2) Malayâlam-speaking Ampattans who follow the marumakkathayam law of inheritance and (3) Tamil-speaking barbers. There are also local varieties, such as Pûlâns, a class of Malayâlam-speaking barbers in Central Travancore of Tamil origin. In dress, ornaments and festivals, the Ampattans do not differ from the Malayâla *Sûdras*.

Ari (123).—Abbreviated form of Ârya, a small Tamil community confined to the southernmost taluk of Tovala. Also called Dâtan. By traditional occupation, the caste corresponds to the Ampalavâsi. They perform all the Brahminical ceremonies under the guidance of Brahman priests, but they do not dine with Brahmans. The period of pollution is 15 days.

Aryappattar (31).—They are considered to be the descendants of the earliest Brahman immigrants from the East Coast into Malabâr. The caste now consists of a few families in the Karunagapalli taluk. The male members are requisitioned for tâli-tying ceremonies in aristocratic Nâyar families. The males marry women of the Pôtti class. The girls are married into the regular Âryappattar family in the Tinnevelly or Madura district. Malayâlam is the household tongue and, in dress and personal habits, they are indistinguishable from Malayâla Brahmans. The dress of the girl is, however, changed into the Tamil form on the eve of her marriage. The Aryappattars recognise the Nampûtiri Vaidikas as the guides and referees in all matters of caste-government.

Asari (62,882).—The name is synonymous with Kammâla and may denote any of the five artisan castes, but in Malabâr it is generally confined to the carpenter caste.

Atichchan (136). Regarded as a sub-division of the Nâyar caste.

Atikal (9).—Literally servants. A class of Ampalavâsis. They are usually the priests in temples dedicated to Bhadrakâli. Their own caste-men are their priests. They wear the sacred thread. The death pollution lasts for 11 days.

Atiyoti (13).—Literally means vassal. Returned as a sub-division of the Sâmanta caste.

Balija (142).—The chief Telugu trading caste scattered throughout all parts of the Presidency. It consists of two main divisions, Dêsa and Pêta.

Bania (278).—An immigrant caste of traders and money-lenders from Northern India. The name also occurs as a synonym for Kômati.

Besta (32).—A Telugu caste. Their traditional occupation is fishing and hunting. Now they have largely taken to agriculture.

Boya (483).—The shikari tribe of the Deccan districts, corresponding to the Valaiyans of the Tamil country.

Brahman (55,643).—The members of this caste may be divided for ethnographic purposes into two groups of 5 sub-divisions each, *viz.*, Pancha Gaudas and Pancha Drâvidas. The latter comprises, (1) Malyâla Brahmans, (2) Tamil Brahmans, (3) Telugu Brahmans, (4) Kanarese Brahmans, and (5) Maharatta Brahmans. Of the ten sub-divisions, the following have been returned at the 1911 Census:—(1) Tamil 40,335, (2) Malayâla Pôtti 5,220, (3) Nampûtiri 5,105, (4) Tulu 3,053, (5) Telugu 916, (6) Maharatta 603, (7) Kanarese 291 and (8) Gauda 120. The Nampûtiri and the Pôtti, both indigenous to the country, are treated of separately.

Chakkala (18,074).—A Malabâr caste of oil-pressers. Their customs and manners are similar to those of the Nâyars.

Chakkiyar (120).—Literally Slâghyavâkkukâr or good speakers. The Châkkiyârs are a class of Ampalavâsis whose traditional occupation is recitation of Purânic stories in temples. They correspond to the Sûtas of the Purânas. They have their own priests, but the Brahmans do the purification of house and person after pollution by birth or death. The girls either marry within the caste or enter into the Sumbandham form of alliance with Nampûtiris. The males choose their wives from among the Nampiyârs.

Chamar (40).—A Bengal caste of tanners and workers in leather.

Channan or *Shanan* (166, 195).—A Tamil caste, more or less the analogue of the Îzhava in the Malayâlam-speaking tracts. Agriculture and tapping of palm-trees form the chief occupations. Nâdâr and Grâmani are the usual titular suffixes. About three dozen sub-divisions of this caste were returned at the Census of 1901.

Chavalakkaran (1,661).—A Tamil name for fishermen applied specifically to such of them as have settled inland for the sale of fish.

Chayakkaran (3,294).—An indigenous caste of dyers. They follow the makkathayam law of inheritance.

Chayakkuruppu (83).—A small caste of workers in lacquer.

Chenman (940).—A caste of Tamil leather-workers.

Chemputatti or *Chembotti* (58).—A small caste of coppersmiths. They are distinct from the Malabâr Kammâlas.

Chetti (20,881).—Corruption of *Sreshti* or the trading caste of south India. The caste is divided into 4 main sub-divisions, *viz.*, Kottar Chetti, Parakkai Chetti, Elur Chetti and Attungal chetti. They resemble the Tamil Sûdras in many of their customs and manners.

Cholavan (70).—A small class of weavers that probably immigrated from the Chôla country.

Chuntappattan (30).—This is a small caste peculiar to Travancore. In customs and manners, the caste resembles the Nâyars. Both males and females marry only within the caste,

Daivampati (182).—Also called Brâhmani. *Vide* Ampalavâsi.

Dasi (561).—Called also Dêvadâsi, Dêvaratiar or Dêvatiâr (servant of God), half Tamil and half Malyâlam, attached to the South Travancore temples. They represent the singing and dancing castes of India, and are generally consecrated to temple service. (For a fuller account, see the last Census Report, para 205.)

Dhangar (78).—A Marathi caste of shepherds and cattle breeders.

Dhobi (82).—A name used for washermen by Europeans all over India.

Gadaria (6).—This caste is found in many parts of India. The occupation of the members is the tending of sheep.

Gauda (259).—A caste of Kanarese cultivators and cattle breeders.

Gosayi (209).—A name vaguely applied to pilgrims from Upper India constantly seen moving about in the south.

Gujarati (17).—A territorial name given to the immigrants from Gujarat. The members are mostly traders.

Hindustani (328).—A linguistic name returned by certain Hindu castes of North India.

Holia (49).—A Kanarese caste. Occupation is agriculture, like that of the Pulayas of Malabâr, the *h* in many Kanarese words corresponding to *p* in Tamil and Malayâlam.

Ilavaniyan (6,116).—A synonym for Sênaikkulaiyan (literally owner of an army). Mostly found in the Pattanapuram and Shencottah taluks of Travancore, and in the adjoining district of Tinnevelly. They are petty traders generally.

Ilayatu (4,349).—Literally, "younger". The Ilayatus constitute the section of Malabâr Brahmans who perform priestly service for the Malayâla Sûdras. They have two endogamous sub-divisions among them, not functional but probably territorial—Onâm parisha (first party) and Rantâm parisha (second party). The Ilayatus naturally resemble the Nampûtiris in respect of food, clothing, jewellery, festivals and ceremonials, though they form by themselves a distinct sub-caste. They have their own priests who perform for them the purificatory and other ceremonies. The caste-government is in the hands of the Nampûtiri Vaidikas. The Ilayatus officiate in temples dedicated to Bhadrakâli and the snake-deity and are the recognized *Purohits* of the Malayâla Sûdras.

Itayan (6,835).—The pastoral caste. It consists of two well-defined sections, the Tamil-speaking Itayans who are apparently recent immigrants and the Malayâlam-speaking Itayans who are early settlers found chiefly in Central Travancore.

Izhavan (546,265).—Also known as Chôvas in Central and North Travancore. The chief occupations are the cultivation of the coconut tree and the preparation of liquors from its products. They also draw toddy and distil arrack. The community generally follows the marumakkathayam law of inheritance. The forms of marriage, etc., are generally like those among the Nâyars. The community may be broadly divided into three classes—(1) Pândi-Îzhavas, (2) the Malayâlam-speaking Îzhavas or Chôvas and (3) the Tiyas of British Malabar. (For a fuller account, see the notice in last Census Report extracted in the India Census Volume on "Ethnographic Appendices", pages 141—142).

Izhavatti (6,671).—The barbers of the Îzhavas.

Kachchhi (270).—An immigrant Kshatriya caste.

Kadiya (7).—Unrecognisable.

Kahar (17).—A Bengal caste of boatmen and fishermen.

Kaikkalavan (829).—A Tamil weaver caste.

Kakkalan (860).—The indigenous tailor caste of Malabâr, now becoming reduced to the status of a wandering community. They are met with in North and Central Travancore and are identical with the Kâkkakuravans of the South. There are among them four endogamous divisions—Kâvilyân Manipparayan, Mêlûttân and Chattaparayan. The Kâvitiyâns are further divided into Kollakkâvitiyan, Malayâlam Kâvitiyan, and Pândi-Kâvitiyan. They follow many subsidiary occupations, tattooing, boring the lobes of the ears and palmistry being the chief of them. Inheritance is from father to son. They bury their dead.

Kallan (1,039).—A non-indigenous caste, regarded as a branch of the Kurumbas. They are mostly found in the bordering districts of the Madras Presidency.

Kallasari (7,992).—A sub-division of Malayâlam Kammâlas, being stone-workers by occupation (*Vide* Kammâla).

Kalluli (138).—A caste of agricultural labourers allied to the Cherumâns or Pulayans.

Kamma (352).—Originally a Telugu-speaking soldier caste now mainly agriculturists, traders and land-owners. Gampa, Illuvellani, Godajati, Kavali, Vaduga, Pedda and Bangaru are the chief sub-divisions of the caste. Widow marriage is not permitted. The bridegroom is in some cases much younger than the bride.

Kammala (16,805).—The great artisan class. It may broadly be divided into the Malayâlam and Tamil Kammâlas. The Malayâlam Kammâlas may further be divided into five separate classes:—(1) Âsâri (carpenters), (2) Mûsâri (braziers), (3) Tattân (goldsmiths), (4) Karuman or Kollan (blacksmiths) and (5) Kallan or Kallâsâri (workers in stone). The system of inheritance is makkathayam. The Kammâlas burn the corpses of adults and bury those of the young. They observe pollution for 15 days. One of the sons observe *diksha* for a year on the death of the father. Panikkan and Kanakkan are the titles of the Malayâlam Kammâlas. Tamil Kammâlas are divided into three territorial groups, Pandya, Chozhia and Kongan. This class like the Malayâlam Kammâlas may again be divided into five occupational sections, *viz.*, Tattân (goldsmith), Kannân (brass smith), Tachchan (carpenter), Kalltachchan (stone-mason) and Kollan or Karuman (blacksmith). Unlike their Malayâla brethren, the Tamil Kammâlas wear the sacred thread and own the Brahmanical Gôtras. In their marriage rites, they closely imitate the Brahmans. Death pollution lasts for 16 days. They are mostly Saivites in religious worship. [In connection with the Census, memorials were received on behalf of the Kammâla caste, that they should be shown in the Census schedules as Visva-Brahmans and not by the ordinary caste appellations indicative of their usual occupations. They state that their place in society is not governed by occupation, the five sub-divisions of the Kammâlas freely intermarrying with each other, and refer, in support of their claim, to the tradition which traces their common origin to Visvakarma, a Brahman, the reputed father of Indian architecture.]

Kanikkaran (1,034).—Also called Kâni. They form one of the hill communities of Travancore and are a dark, strong people of medium stature and active habits, quiet and simple, carrying on migratory cultivation, and living mainly by hunting and on forest produce. The word, Kânikkâran, means a hereditary proprietor of land and points to the ancient distribution of population between plain and mountain, mutually dependent for hill and plain produce respectively. The growing and rearing of forest trees, the collection of honey and wax and other hill produce, the capture of elephants and other wild animals were the established hereditary occupations of the hill population, just like the agricultural and other industries of the plains, and like them subject only to the payment of tax to the king. The Kânis live together in small clans under a Mûtta kâni or headman. At the Panchayat, all social questions are discussed and settled. The system of inheritance is mainly makkathayam. The approval of the village council is obtained prior to marriage. Widow marriage is allowed and divorce is permitted; but all these are very rare. The Kânis are characterized by a high standard of domestic honour and social helpfulness and, in their unsophisticated purity, they are truthful to a fault.

Kaniyan (11,987).—This caste consists of two endogamous sections—Kaniyân proper and Tinta Kaniyâns. The members of the former section follow only the astrological profession. The latter are engaged in umbrella-making and spirit-exorcising. They observe both the tâlikettu and the sambandham ceremonies. The marriage of widows is allowed. The dead were formerly buried; now the adult dead are cremated.

Kannadiyan (52).—A Kanarese caste of shepherds and cattle breeders.

Kannan (3,951).—The members of the Kammâla caste who work in brass and copper.

Katan (41).—A small hill-tribe. They speak corrupt Tamil and belong more to Cochin than to Travancore.

Katasan (51).—A small caste of basket makers and lime burners. Widows are allowed to marry. The dead are buried. Pattamkatti and Kottan are their titles.

Kattikkaran (301).—A small caste found in South Travancore.

Kattalan (115).—One of the hill tribes.

Kaundan (690).—A title used by Konga Vellâlas, Kurumbans, etc.

Kavalkkaran (49).—A term applied to a class of village watch-men.

Kavarai (572).—The trading caste of old Telingana or Andhra-rashtra (Telugu country). They both manufacture and sell. Their chief article of trade is bangles. Among them now are also spinners, painters, dyers, etc. The former take the name of Chettis, and the latter are called Nâyakkans and wear the sacred thread.

Kavati (5,946).—The barber caste that generally functions for the Shânars.

Koli (296).—They are an Oriya-speaking class of weavers, traders and agriculturists.

Kollan (26,659).—The members of the Kammâla caste, who work in iron. (*Vide* Kammâla.)

Komatti (197).—The great trading caste of South India. Their original home is old Telingana and their mother-tongue is Telugu. They have also a secret cipher language for trade purposes. Those living to the north of Vizianagaram form the Gavara section, while those to the south of it form the Kalinga section. The Gavaras and Kalingas do not intermarry. The Kômattis apparently represent the old Vaisya caste of the Indian social polity. In respect of the age of marriage and of the re-marriage of widows, they do not differ from the Brahmans. The right of claiming the maternal uncle's daughter is freely exercised among the Kômattis. They wear the sacred thread and recite the Gâyatri and other sacred mantras. All the sections except the Lingayats cremate the dead. Their caste suffix is Chetti, which is said to be a corruption of Srêshti or respectable person, evidently in indication of the vital place in society of their commercial function.

Konkani (10,219).—An immigrant community long settled in Travancore. Trade is their general occupation. Several families earn a livelihood by making *parpatams*, a condiment in almost universal favour in Malabâr. Ordinarily, they dress themselves like the people of Malabâr and, on religious and festive occasions, like the East Coast Brahmans. The Konkanis have their own temples of which there are a dozen in Travancore. The caste is divided into several endogamous divisions or Gôtras. Custom enjoins that, as far as possible, a Konkani should marry his maternal uncle's or paternal aunt's daughter. The marriage ceremonial presents but few differences from that of the Brahmans in general.

Konnan (21).—A caste regarded as a sub-division of Kammâla.

Kotippattan (120).—A small community of Tamil Brahmans indistinguishable from them in general appearance, customs, etc., who fell into a state of social isolation from the rest of the Brahman community on account of their having taken to a non-Brahmanical occupation, *i. e.*, the growing of the betel-vine. Of course, the formation of this caste is traceable to a period when the caste structure was a living one. They do not study the Vêdas, and the Gâyatri hymn is to be recited without the first syllable (*pranavam*). The cremation at funerals is unaccompanied by any mantras or any rites. From the long exclusion from the rest of their class and continued living in the midst of the indigenous Malabâris, Malayâlam is the home language of the Kotippattan.

Krishnanvaka or *Krishnan vakakkâr* (10,429).—The caste name literally means "belonging to Krishnan", the pastoral incarnation of the Hindu theology. They are in Travancore particularly confined to the southern taluks of Eraniel and Kalkulam. Some follow the makkathayam law of inheritance, while others follow the marumakkathayam. The former generally resemble in customs and manners the Vellâlas, and the latter the Nâvars. Tattooing was very common among women, but is now going out of fashion, as among all castes.

Kshatriya (1,165).—The protecting caste of the Indian social organism.

Kshatriya, Malayala (2,025).—Under this specific name are included, in Malabâr, (1) Râjas or Tampurâns, (2) Koil Tampurâns, (3) Tampâns and (4) Tiramulpâds. (For a detailed account, refer to the 1901 Report.)

Kudumbo (20).—Kudomo or Kudumbo is an Oriya caste of cultivators.

Kudumi (8,207).—Kudumis are the Konkani Sûdras. Like the Ampalavâsis of the Malabâr temples, they engage themselves in accessory duties at the shrines of the Konkanis. They

are divided into two endogamous divisions, Mâppan and Itiyan. Broadly speaking, the manufacture of fireworks is the occupation of the former class, and the preparation of beaten rice that of the latter. The system of inheritance is generally makkathayam. Girls are married while young. Except in the case of persons below 16 years of age, the dead are cremated. Death pollution lasts for 15 days. The Kudumis have their own priests for ceremonial purposes, but have no separate temples.

Kuluvan (287).—A small Telugu-speaking wandering caste, found in the Travancore State and in the Tinnevelly District of the Madras Presidency. The catching and training of snakes is a speciality with them.

Kumbi (125).—The Kumbis are potters by occupation from *kumbha*, a pot or vessel. They form a sub-division of the larger Savara caste.

Kuravan (61,827).—A large community chiefly engaged in agricultural labour. They are divided into several classes, the chief of which are the Kuntakuravas, the Kâkkakkuravas and the Pâṇḍikuravas. The first is the most important sub-division. They follow the marumakkathayam system of inheritance and both the tâli-*kettu* and sambandham ceremonies are gone through. Polygamy obtains among them. Divorce is permitted, but requires the previous consent of the elders. They bury the dead and observe pollution for 16 days.

Kurukkal (1,374).—A class of Ampalavâsis, said to be the descendants of Tamil immigrants brought in for temple service. The system of inheritance is marumakkathayam. The dress and ornaments are like those of the Nampûtiris. Caste government is in the hands of the eight trustees (yôgakkârs) of the Śri Padmanâbha Svami's temple. The *saṁskâras*, such as nâmakaraṇa, etc., are performed by the family priest. The marriage ceremony or the tâli-kettu of the girl is performed between the ages of 8 and 12. If the person who ties the tâli happens to live with her as husband and continues so till his death, her sons observe pollution and make funeral offerings. No puṁsavana or sîmanta is observed; but, in its place, the pûlikuṭi ceremony of the Nâyars is celebrated. Death pollution is observed for 12 days.

Kuruppu (823).—A synonym for Kâvitiyan. The term Kuruppu is also a title of the Nâyars and means a "teacher" of fencing and other practices included in physical culture.

Kuttati (7).—An occupational name meaning a (rope) dancer.

Kusavan (3,307).—They are Tamil potters professing both Śaivism and Vaishṇavism. They wear the sacred thread and their ceremonials are like those of the Vellâlas. A Kusavan generally claims the hand of his paternal aunt's daughter. Marriage takes place before puberty. Divorce and remarriage are permissible on mutual agreement. The Kusavans are considered to be adepts in bone-setting.

Malanayar (102).—Also styled Kâṭṭilayans. They imitate the Nâyar dress and jewellery and follow the Izhava manners and customs. They are good huntsmen. They carry on plantation work in the hills.

Malankuravan (997). One of the hill tribes.

Malankuti (201). A hill tribe.

Malappantaram (104). One of the hill tribes.

Malappulayan (45). One of the hill tribes. Regarded as a class of Ulâ'is. They speak impure Tamil.

Malavelan (387). One of the hill tribes. (*Vide* Vêlan).

Malavetan (5,051). One of the hill tribes. They live in huts at the foot of the hills and are employed by farmers to guard their crops from the ravages of wild beasts. They worship and make offerings at Hindu shrines. They bury their dead. Their implements are bill-hooks, bows and arrows.

Mala Ullatan (141).—A hill tribe.

Mala Urâli (366).—A hill tribe.

Malayarayan (2,612).—One of the hill tribes, speaking a corrupt form of Malayâlam. Their marriage ceremony is simple. After the bride and bridegroom have eaten from the same leaf, the tâli is tied. With a few exceptions, makkathayam is their law of inheritance. They are superior to all other hill tribes in appearance but are generally short in stature. They are good hunters. Birth pollution lasts for a whole month for the father, and for seven days for the mother. The dead are buried.

Mali (34).—A non-indigenous agricultural class whose traditional occupation is making garlands and providing flowers for the service of temples. Those engaged in temples wear the sacred thread and seek the priestly office of Brahmins. The Mâlis permit widow marriage, and a younger brother often marries the widow of the elder brother. The dead are cremated and pollution lasts for ten days.

Mannan (H. 9,946—A. 1,339).—One of the hill tribes found also in the low country. They are said to have been originally the dependants of the Pâṇḍyan kings of Madura and resemble the Maravans in dress. They bury their dead. The language of the Mannân is Tamil. Widow marriage is permitted. *Mannân* is also the name of the washerman caste.

Marakkan (14,604).—The only Hindu fishermen now in Travancore, found especially on the sea-board between Quilon and Alleppey. Though a people isolated by occupation, locality and even sympathy from the Hindus living inland, they are a steady and industrious lot. They have their own temples, their women assiduously work at cocoanut fibre and yarn, and with some responsible support and guidance, the Marakkâns would make a fine community by themselves. They observe both tâlikettu and sambandham marriages.

Maran (29,318).—One of the functional groups of Malabâr. They are the players of musical instruments. Socially they are divided into four classes.—(1) Oruṇûl, (2) Iruṇûl, (3) Chêppât and (4) Kulanji. Among the first class, the person that ties the tâli is the rightful husband, in whose default no second Mâran can be accepted. But in regard to the second class, the tâli-tier is not necessarily the husband. There are also other sub-divisions based on territorial and occupational differences. In manners, customs and ceremonials, they resemble the Nâyars.

Maratti (4,471).—The term now denotes the various Mahratta non-Brahman castes who are mainly agriculturists, but were once a military class.

Maravan (8,376).—Originally a police and military caste. They are found chiefly in Madura and Tinnevelly, and in Travancore, in the outlying taluks of Nânchinât and Tencottah. Besides being village watchmen, some of the members of the caste have too often taken to village raiding and highway robbery, presumably under stress of want added to lack of educational guidance. Under favourable conditions, they have like several other professional castes taken to agricultural occupation and are some of them the most expert cattle breeders in the Presidency. Widow marriage is allowed and practised except in the Chembunâttu sub-division. The Maravas practise both burial and cremation.

Marvali (61).—Returned at the Census as a name for Mârwâri, which is a territorial name meaning a native of Marwar.

Mochchi (3).—A Marathi caste of painters and leather workers. In Mysore and parts of the Ceded Districts, the term Mochchi refers to the Marathi-speaking workers in leather. The name is also applied to the Telugu speaking people called Râju, Jinigara or Chittrakâra who are mainly engaged in painting, making toys, etc., and do not deal with leather at all.

Mukkuvan (1,742).—A caste which according to a probably erroneous tradition came originally from Ceylon. They follow both marumakkathayam and makkathayam laws of inheritance. Fishing is their traditional occupation. They are also lime-makers, palanquin-bearers and boatmen. Girls are married after puberty and divorce is permitted.

Mutali (555).—A titular name used by Vellâlas, Kaikkalavans, etc.

Muttatu (615).—Literally elder. Their manners, customs, and ceremonials are like those of the Malayâla Brahmans. The Mûttatus are custodians of temple properties, especially valuables, and go in priestly charge of the Svâmi in all processions at Utsavams, etc., in several of the chief temples in the State. They are believed to be Malayâlam analogues of the Nampiyâns or Śivabrigas of

the Tamil country. In the ancient temple of Suchindram in Travancore, a Mûttatu family, known as *Vattappalli ithanekkan*, officiates at several priestly services.

Mutuvan (379).—One of the hill tribes, supposed to have immigrated from the kingdom of Madura. They speak corrupt Tamil. The males dress like the Maravas of the low country. A huge turban is an invariable portion of their toilet. Migratory hill-cultivation is their occupation. Their prevailing form of inheritance is marumakkathayam.

Naidu (1,346).—This is a Telugu title returned by many non-Brahmaniçal castes, Balija, Besta, etc.

Naikkan (2,729).—A title used by Pallis, Balijas and many other Telugu castes. The caste, Nâikkan, is returned as a sub-division of Palli.

Nampiti (54).—They are of two kinds, those that wear the sacred thread and those that do not. The inheritance in both cases is in the female line. Pollution is observed for twelve days.

Nampiyar (828).—A class of Ampalavâsis. The members do not wear the sacred thread. The women are called Nângayârs and contract the sambandham form of alliance with their own caste-men, Nampûtiris, Tirumulpâds or Châkkiyârs. The term Nampiyâr is also applied to the Pushpaka Nampiyâr, Nâvar Nampiyâr—so called from having once been chiefs of territories—and Tiyâti Nampiyâr or Tiyâttunni.

Namputiri (5,105).—Nampûtiris form the socio-spiritual aristocracy of Malabâr and are the traditional landlords of Parasurâma's land. There are five sub-divisions among them, *viz.*, (1) Tampurâkkal, (2) Âdhyas, (3) Visishta Nampûtiris, (4) Sâmânyâs and (5) Jatimâtras. The first forms with the second an endogamous community. The form of inheritance is patriarchal. The eldest male member inherits the property. The marriage is restricted to the eldest son, while the other sons *may not, but do* contract informal connections with Ampalavâsi or Nâyar women. The Nampûtiri women are strictly *gosha*, and appear only screened behind their cadjan umbrellas and escorted by maid-servants. As among Brahmans generally, the widows do not remarry. Girls are married after puberty.

Nati (16).—A small hill-tribe.

Nayar (592,489.)—Nâyars are the most numerous of the non-Brahmanical Hindus in Travancore. They form an important community with agriculture as their chief occupation. They once formed the militia of the country and the army of the Travancore Kings is still solely recruited from their ranks. Various other occupations, all equally necessary for society, have been assigned to this, an essentially industrial caste and seem to have determined many of their original sub-divisions. (For a fuller account, see the notice in last Census Report extracted in the India Census volume—"Ethnographic Appendices." Pages, 131-140.)

Nayati (H-31,—A-41).—A hunting caste of the West coast. The Nâyatis are excellent shots but occupy a very depressed rank in society. The abhorrence with which adultery is looked upon by them is a noticeable feature and points to a civilized and prosperous past. They observe death pollution for ten days.

Nulayan (3,393).—A small but enterprising caste now engaged in cultivation, found chiefly in the taluks of Vilavankod, Neyyattinkara and Trivandrum in Travancore.

Ochchan (515).—The name is given to Marans or musical instrument players in the Tamil country. They also officiate as pujâris at the temples of certain Hindu goddesses. They are mostly Saivites. Some wear the sacred thread while within the temple. In Travancore the title 'Ochchan' is bestowed as a mark of royal favour on Marans. The *Valia Ochchan*, as the chief instrument player in the Sri Padmanâbha Svâmi's temple, is formally called out to sound his drum (pâni) with the words, 'Valiochcha,' 'Valiocheha', at the commencement of the Vetta or the 9th day festive procession in that temple, in the presence of His Highness the Maha Raja standing on duty as Sri Padmanâbha Svâmi's *Dasa* or 'devoted servant'. The dead are cremated.

Oddan (1,601).—This is a Telugu-speaking caste found all over India. Belonging to a certain de-functioned class that wandered away from their original country in search of a living abroad, they are now engaged only in unskilled labour, such as, tank-digging and earth-work. They move

about in groups with their families, and from their precarious mode of existence, often present a sad spectacle.

Pallar (11,222).—The agricultural labourers of the Tamil country. As a fair sample of the absurd derivation of caste names, which one often meets with, it may be mentioned that Pallans are derived from *Pallam*, a pit, so called, it appears, because "they were standing on low ground when the castes were originally formed!" The Pallans are Saivites. Their chief worship is of the accessory deities of Siva or Bhûtaganas, mis-called devils. To the Hindu, Siva is God or Îsvara in his capacity as the negative or destructive force of the universe, so necessary for the maintenance of the positive force, and the Bhûtaganas, depicted in form corresponding to the function, have come to be looked upon as powers *of evil* or D'evils, or Devils with the apostrophe off.

Panan (3,316).—The word is of Tamil origin and means a tailor. This is the chief occupation of pânâns, though in British Malabâr exorcism is largly practised by them. Inheritance is mostly patriarchal. The dead are buried, and death pollution lasts for sixteen days.

Panchaman (3,027).—Panchama (or fifth caste)—another name for Parayas. Having become a depressed class, the Parayas naturally loathe the class-name with which is associated all that depression and have probably returned themselves as Panchamans. The tendency to reject a class-name, however unexceptionable, and even to resent its application under the circumstances such as the above, is evident from the fact that the term Vaidikan, which really means one who is learned in the Vêda and acts in conformity with its ordinances, would, in the depressed condition of the average Brahman priest of to-day almost indistinguishable from beggary, be resented, if applied to a learned and pious Brahman who is not guilty of living on the Brahmanical profession.

Panikkan (718).—A disorganized caste, the members of which follow occupations of all sorts, weaving, agriculture, trade, etc.

Pantaram (H-13,784).—The name generally applied to a sect of non-Brahmanical Saivite devotees supposed to have taken to the fourth Âsrama or stage of life, *i. e.*, that of the Sanyâsi. God Subrahmanya is their favourite deity. The caste has a number of sub-divisions. Several of the way-side rest-houses and water-sheds—the benefactions of an age of greater plenty—are under the care of Pantârams. The Pantârams, as a rule, do not allow their widows to marry. The dead are buried in the sitting posture, as if to represent the Samâdhi of the Sanyâsi who is also interred in that posture.

Paraya (9,313).—The caste that deals with shells, ranging from those of the pearl oyster to ordinary lime-shells. The Tamil-speaking Parayas follow the makkathayam, while the Malayâlam-speaking sections follow the marumakkathayam law of inheritance and other Malabâr customs and manners.

Paraya (70,554).—An important but depressed caste of agriculture and industrial labourers—matting and wicker-work being their speciality—found throughout Travancore, but especially common in the more southern taluks. There are several sub-divisions among them. They differ in customs and do not intermarry. The marriage of girls before puberty is very rare. The widows are allowed to marry. As a rule, the dead are buried. The great South Indian Saint, Nandan, was a Paraya or agricultural field-labourer and evidently lived in an age when caste degeneracy had long ago set in.

Patnul (3,292).—A caste of silk weavers. They are the descendants of old immigrants from Sourâshtra, one of the extinct political divisions of ancient India. Having migrated to a country where silk cannot be had, the Patnûlkars (silk-thread-men, etymologically speaking) have taken to weaving cotton. Their chief centre now is Madura. Though they still count among them several wealthy people, the Patnûls have, as a class, suffered greatly from external competition.

Patiyan (16).—A sub-division of Paliyan, a caste found on the Palni hills and the adjoining hills in Tinnevelly.

lars. They observe ten days' pollution. In the temple of Bhadrakâli; and in Brahman and Kshatriya houses, they are engaged for waving off the effects of the evil eye.

Tottiyan (592).—A distinct caste of Telugu cultivators, probably the descendants of poligars and soldiers of the Naikkan kings of Vijayanagar. The boys are usually married to their paternal uncles' or aunts' daughters, and age-disparities do not very much count. Their women do not eat even in the house of Brahmans. The dead are buried. They are noted for their power of curing snake-bites by magic incantations.

Udasi (28).—A Hindu pilgrim class.

Ullatans (H-3,974. A-141).—A hunting caste found in the low country as well as on the hills. They lead a shifting life. The *Ullâtans* are marumakkathayees.

Uppara (158).—An old salt-making caste, now de-functioned and engaged in unskilled labour of kinds, such as, tank-digging, earth-works, etc. Their girls marry after puberty. Widows remarry, but a widow may only marry a widower, and *vice versa*.

Urali (5,758).—A historic hill-caste claiming a renowned past. They are good huntsmen and watchmen. Their reed mats are very good. They strictly observe touch-and-distance pollution. Marumakkathayam is the prevailing form of inheritance. Remarriage is permitted. The dead are buried. They bear their loads on the back and never on the head.

Uravalan (187).—A caste returned as a sub-division of Urâli.

Vairavi (1,455).—Regarded as a sub-caste of Pantâram. They usually serve as priests in the temples of minor deities not generally worshipped by the Brahmanical classes. They are also engaged as temple watchmen.

Vaisyan (426).—The great exchanging caste of Indian society. Few people are known by the generic name of Vaisya, unlike the other three castes of Brahman, Kshatriya and Sûdra.

Valan (16,748).—A fishing caste. They observe the tali-tying and the sambandham ceremonies and resemble the Malabâr people generally in other respects. Found mostly on the margin of the backwaters in Central and North Travancore.

Valan (525).—A small caste whose occupation is the sawing of wood. The name is derived from *val*, meaning a saw.

Valluvan (932).—The priests of the Parayan. They are also engaged as astrologers and physicians and consulted by all classes of people.

Vaniyan (16,235).—A corruption of Vânigyam or trade. The Vâniyans are now both oil-pressers and sellers.

Vannan (2,690).—A Tamil caste of washermen.

Variyar (2,769).—A class of Ampalavâsis, whose traditional occupation is cleansing, making of garlands and other miscellaneous temple service. The Vâriyars are sub-divided into 8 classes:—(1) Ôttâttukara Vâriyar, (2) Tekkumkûr Vâriyar. (3) Vatakkumkûr Vâriyar, (4) Ilayetattunâl Vâriyar (5) Atatinni Vâriyar, (6) Atatinnâta Vâriyar, (7) Pallippura Vâriyar and (8) Chêlayil kâtiya Vâriyar. With the exception of the Ôttâttukara sub-division, they follow the matriarchal system of inheritance. There are two distinct types of marriage in vogue among them—(*a*) Kettukalyânam like that of the Nâyars and (*b*) Kudivaikkal (settling in home) which confers full civil rights on the wedded wife and her issue. A Vâriyar performs Srâddha for his parents and for his maternal uncle.

Vatukan (1,076).—Corresponds to the Balija of the Telugu country.

Velan (H-12,957-A-387).—Literally spear-men from *vel* (a spear). The word is also derived from *vela* (work). Some of the Vêlans are found in the hills and go by the name Malavêlan. The Vêlans perform a number of useful services in the body-politic of Malabâr. In the Kêralôlpatti, their duty is said to be the nursing of women in their confinement. In the Kêrala-Visêshamahâtmya, exorcism, climbing of trees, and washing of clothes are also mentioned as their occupations.

Velan (5,782).—A potter caste found chiefly in Central Travancore.

Vellala (49,479).—They are the great farmer castes of the Tamil country. Mr. (now) the Hon'ble Mr. H. A. Stuart derives the word from *vellânmai* (*vellam*, water and ânmai, management)

meaning cultivation. In religious observances, they are generally strict. They abstain from both intoxicating liquors and meat. The *Vellâlas* have four main divisions.—(1) Tonda*mandalam*, (2) Chôzhiya, (3) Pân*dya* and (4) Konga. Marriage is either infant or adult. They burn their dead and observe fifteen days' pollution. All of them perform Srâddhas to their departed parents.

The Nânchinât Vellâlas are peculiar to Travancore. They are believed to be the Vellâlas above referred to, who have, by long residential contact with their Malayâlam-speaking brethren, the Nâyars, adopted some of the customs and manners of the latter.

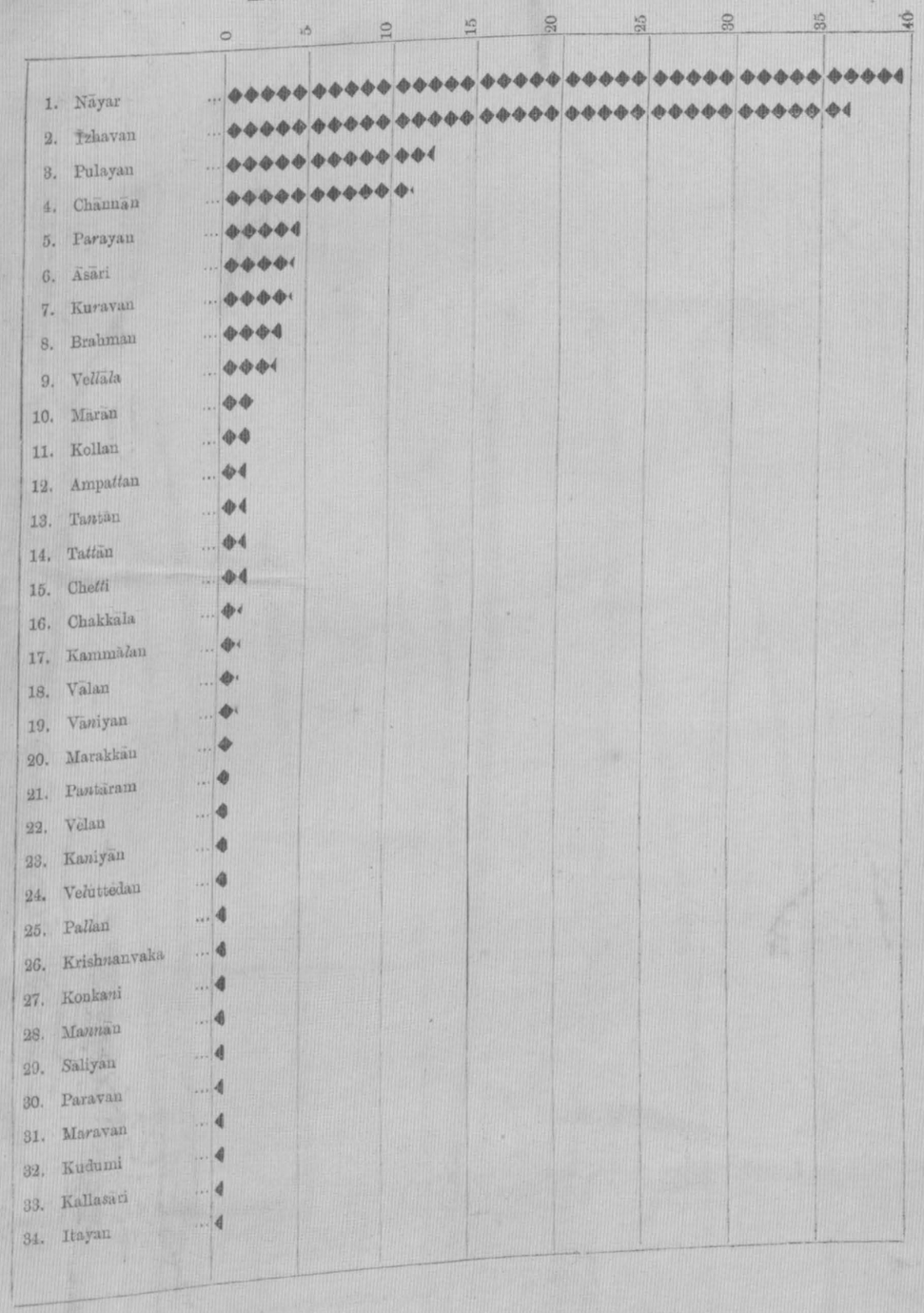
Veluttedan (11,356).—The washerman caste of Malabâr. In the matter of food and drink, in the details of their marriage rites and also in their dress and ornaments, they resemble the Nâyars.

Vettuvan (H-1,482.-A-4).—A field-labouring class. This is also the name of a hill-tribe of shikaris (hunters) and collectors of forest produce in Malabâr jungles.

Vilkurappa (986).—The priests of the Malayâlam Kammâlas. They are also makers of bows and arrows.

Diagram showing the actual strength of the main castes.

Each diamond represents 15,000 persons.



CHAPTER XII.

OCCUPATION.

(TABLES XV AND XVI.)

Scope of the Return.

Introductory.

181. In the order of Chapters for this Report, Occupation comes last. It winds up the life-history of the people during the decade that it purports to chronicle, by showing how each unit is enabled to exist. The wants of man are many, and social life is a life of exchange. In organized or civil society, with distribution of function and differentiation of structure, say, under the Indian caste system maintained in proper order, the name of a person's caste-division would be the name of his occupation ; the number in each caste-division would be the number engaged in that occupation and the quantity produced would, when the organism is well-balanced by the laws of supply and demand, be in proportion to the total number of units in the organ of that organism. As the individuals of each occupational caste-division would, as part of their structure, allot to themselves a fixed residential locality, the counting of the families and their members would be comparatively a very easy process, and may be undertaken at much less infrequent intervals than now. However, there can be no denying that even a decennial Census has a great value and that the value rests essentially on the occupation figures. Life is food, and food depends on labour or occupation. Detailed information, therefore, in respect of occupation is of the first importance, as disclosing the exact situation of a society, as indicating the effects of the forces at work and as suggesting directions for future activity. In the treatment of this vast subject, an attempt will be made to narrate the main features of the statistics and notice some of the details connected with important occupations. A few observations on the industrial conditions and general outlook will conclude the Chapter.

Information collected.

182. With each Census, the scope of the information recorded and compiled has been widened; and it deserves to be remarked that the 1911 Census represents a noticeable advance over all its predecessors. In 1901 the occupations were recorded in three columns of the schedule—9, 10 and 11. The first showed the means of livelihood of the people actually engaged in earning them, while the last gave the number of persons who were dependent on these workers. In column 10 were returned the auxiliary occupations, if any, followed by those in column 9 in view to supplement their income. The Tables compiled related to (1) the principal occupations of actual workers against which were also entered the number of persons who followed agriculture as an accessory occupation, (2) the subsidiary occupations of agriculturists, and (3) the non-agricultural subsidiary occupations of actual workers other than agriculturists. At this Census, the three columns above referred to have been retained and Tables compiled therefrom, as detailed in the next para. A Table has also been prepared to show the distribution of occupations by religion. As explained in the Introduction, the sphere of the Census was specifically extended to industries pursued in factories as well as at the homes of the workers. A Census of cattle was also taken.

183. The statistics of occupation are embodied in Imperial Tables XV and XVI. The former consists of five parts showing (A) the occupations or means of livelihood of the total population, (B) the subsidiary occupations of agriculturists, (C) certain mixed occupations with the strength in each, (D) the distribution of occupations by religion and (E) particulars of factory industries. Table XV A is the main General Table and records the occupations by Class, Sub-class, Order and Group for the five Administrative Divisions. To this is appended an auxiliary Table in which the Administrative units are grouped into the two Natural Divisions, and figures are given for the latter by Class, Sub-class and Order. Part E is divided into four sections—(1) summarising the industries for the State as a whole, (2) showing the industries by Administrative Divisions, (3) giving particulars in regard to ownership and (4) stating the race or caste of the managers of the different industries. In view of the importance of the subject, taluk details are embodied in the Provincial Volume, which also records the occupations shown in Table XV A, by "Orders." Table XVI gives the occupations followed by selected castes. The statistics relating to home industries and cattle are incorporated in the Provincial Volume.

Reference to statistics.

The Subsidiary Tables appended to the Chapter serve to illustrate the salient features of the statistics. They are:—

Subsidiary Table I.—General distribution by occupation.

Subsidiary Table II.—Distribution by occupation in Natural Divisions.

Subsidiary Table III.—Distribution of the agricultural, industrial, commercial and professional population in the Natural and Administrative Divisions.

Subsidiary Table IV.—Showing occupations combined with agriculture, where the latter is the subsidiary occupation.

Subsidiary Table V.—Showing occupations combined with agriculture, where the latter is the principal occupation.

Subsidiary Table VI.—Occupations of females by Sub-classes, and selected Orders and groups.

Subsidiary Table VII.—Showing the strength and variation in certain selected occupations, between 1911 and 1901.

Subsidiary Table VIII.—Giving the occupations of certain selected castes.

Subsidiary Table IX.—Distribution of occupations by religion and of religions by occupation.

Subsidiary Table X.— Showing the employés in certain special Departments.

Subsidiary Table XI.—Distribution of the urban population by occupation.

184. At this Census, a new scheme of classification of occupations has been followed. It is based on the one drawn up by Monsieur Bertillon and recommended by the International Statistical Institute for general adoption, and renders possible the comparison of the statistics of different countries. The main features are claimed to be its logical arrangement and its elasticity, which enable it to be used in countries at all stages of industrial development. While the Classes, Sub-classes and mostly the Orders of that scheme have been maintained with little change, the sub-division of the Orders into groups has been made out with special reference to local conditions.

New scheme of classification.

From the outline of the scheme given in the margin, it will be seen that, as modified, it consists of 4 main Classes, 12 Sub-classes, 55 Orders and 169 groups. In 1901, there were 8 main Classes, 24 Orders, 79 Sub-orders and 520 Groups. The scheme of classification has now been made much simpler. In classifying the detailed occupations, the following principles have been adopted:—(1) Where a person both makes and sells, he is classed as a 'maker.' (2) Industrial and trading occupations are divided into two main categories, (*a*) those in which the occupation is classified according to the material worked in, and (*b*) those where it is classified according to the utility it serves. As a general rule, the former category is reserved for the manufacture or sale of articles the use of which is not finally determined, though it sometimes includes articles for which there is no appropriate head in the latter category. Again, wherever a man's personal occupation is one involving professional training, for instance, that of a doctor, engineer, surveyor, etc., he is classed under that occupation. Exceptions are made in cases where the work in a further stage of specialization, has become associated with occupations falling under another category. In regard to makers and sellers, the 1901 scheme of occupational record made no distinction, in view of the fact that, from the general lessening of demand, making and selling have come to be united in the same individual or family. In Travancore, however, a separate return was kept in view and carried out as far as possible. The essential feature of the scheme followed at this Census is the complete separation of the maker from the seller.

CLASS.	SUB-CLASS.	NUMBER OF Orders.	NUMBER OF Groups.
A.—Production of raw materials.	I.—Exploitation of the surface of the earth.	1— 2	1— 15
	II.—Extraction of minerals	3— 5	16— 20
B.—Preparation and supply of material substances.	III.—Industrial occupation.	6—19	21— 93
	IV.—Transport.	20—23	94—105
	V.—Trade.	24—41	106—138
C.—Public administration and liberal arts.	VI.—Public force.	42—44	139—143
	VII.—Public administration.	45	144—147
	VIII.—Professions and liberal arts.	46—50	148—160
	IX.—Persons living on their income.	51	161
D.—Miscellaneous.	X.—Domestic service.	52	162—163
	XI.—Insufficiently described occupations	53	164—167
	XII.—Unproductive.	54—55	168—169

185. Generally speaking, the objection to any change in the scheme of classification is that it makes it difficult, if not impossible, to institute even a rough comparison with previous Censuses. If such comparisons could not be made, statistics lose half their value and the occupational development of the people fails of ascertainment. The objection, however, applies only where the groups of the previous Census are split up, so that its figures cannot be re-arranged according to the modified scheme. But as, in the new scheme, the nomenclature of the 1901 Census has been mostly retained, the discrepancies arising out of a re-arrangement are not likely to have any great vitiating effect. In view to harmonize the schemes of the two Censuses, a re-grouping of the occupations recorded in 1901 has been made. About 60 groups have had to be thus sub-divided and distributed over other different groups; and several others have had to be combined. The procedure followed in working out the figures is explained in detail in Subsidiary Table VII which, in respect of occupations supporting about one per mille of the population or 3,500 and over, compares the strength at the two Censuses. While every attempt has been made to gauge decennial variations, it is but fair to note that, in several cases, the results arrived at are only approximations.

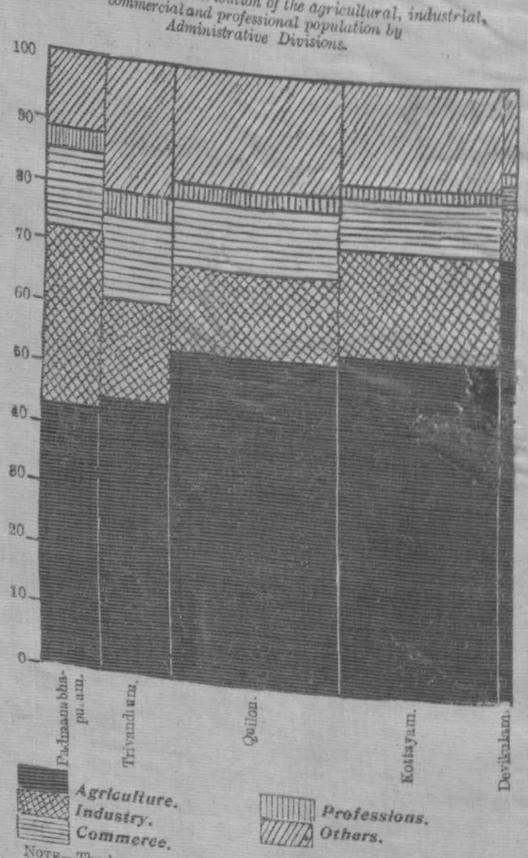
Comparison with the 1901 Census.

General Features of the Return.

186. If the four broad Classes under which the occupations recorded at the Census have been grouped, are taken up and compared with one another, it is seen that Class A dealing with the production of raw materials takes in 56 per cent. of the entire population. Class B (preparation and supply of material substances) comes next in strength with a percentage of 27. The miscellaneous occupations (Class D) which comprise general labour, domestic work and unproductive services absorb another 13 per cent., while the remaining 4 per cent. subsist on occupations connected with public administration and liberal arts (Class C). The functional distribution of the population shows that, to the majority, agriculture in one form or other constitutes the principal means of support. Of the 56 per cent. engaged in producing raw materials, 54 per cent. are concerned with pasture and agriculture. These are assisted by the general labourers who form 12 per cent. and who, though shown under Class D, are largely dependent on work in the fields and gardens. Thus, to 66 per cent. or two-thirds of the population, agrestic pursuits afford the means of subsistence. Of the non-agricultural callings to which the rest (34 per cent.) are devoted, the most important relate to food industries including trade in food stuffs. These maintain 10 per cent. of the population, of whom the most numerous are toddy drawers and sellers, dealers in fish, traders in vegetables, condiments, grain and pulse, rice pounders and huskers. Following the food industries come (1) textiles and dress industries which support 8 per cent., (2) working and dealing in wood, building and furniture materials, 4 per cent., (3) the learned and artistic professions, 3 per cent. and (4) work in metals, one per cent. The public administration including defence, to which the bulk of a country's population teaches itself to look up to, provide employment to the small proportion of about one per cent.

Strength of each Class of occupations.

Diagram showing the distribution of the agricultural, industrial, commercial and professional population by Administrative Divisions.



NOTE.—The base of each rectangle is proportional to the population of each Administrative Division. The height shows the percentage of the population of each Administrative Division which is employed on each Class of occupation.

187. The distribution of the agricultural, industrial, commercial and professional population in each Division is given in Subsidiary Table III and illustrated in the margined diagram. It is seen therefrom that, in every Division, agriculture supports the largest number of persons and that the commercial and industrial population is very small. Compared with one another, the Administrative Divisions show that agricultural occupations are most largely represented in Devikulam and Kottayam, the ratios on their population being 74 and 56 per cent. respectively; that the industrial element is strongest in Padmanabhapuram and Kottayam—27 and 18 per cent. respectively; and that the professional and commercial are most numerous in Trivandrum and Padmanabhapuram, the proportions being respectively 13 and 4 per cent. for the former Division, and 13 and 3 per cent. for the latter. In respect of all the Classes, except the industrial, Quilon takes the third or middle place. As between the two Natural Divisions, the Eastern exhibits a much higher percentage of persons dependent on agriculture—64 per cent., as against 45 per cent. in the Western Division, which comes in for a bigger share in regard to the other three Classes. The disproportion is specially evident with reference to industry and commerce, the littoral regions being twice as strong as the interior tracts. In a thousand of the population, there are, in the former, 216 persons who are maintained by industries and 127 by commerce, while the corresponding ratios for the Eastern Division stand, as may be expected, at 112 and 62 respectively.

General proportions in Divisions.

188. If the occupations returned are grouped and viewed from the stand-point of the Indian village, they reveal features characteristic of its organization. The marginal statement gives the proportion per 10,000 of the people, who follow the more common village occupations. They have been grouped on a rather wide basis. For instance, medical practitioners include the votaries of both Eastern and Western medicine; priests cover also those of the non-Hindu persuasion and who do not belong to the old village community; the same remark applies to shop-keepers. However, it is seen that the basic features have continued undisturbed, nine persons out of every ten pursue or subsist by one or other of the village industries, and the proportions under the several callings appear to follow the primary and secondary requirements of man. "A peculiar feature of Indian rural life is the way in which each village is provided with a complete equipment of artizans and menials so that, until the recent introduction of western commodities, such as machine-made cloth, kerosine oil, umbrellas and the like, it was almost wholly self-supporting and independent." Such self-contained unit is, in fact, the finale of the caste system based on hereditary occupation and characterised by economic and social interdependence. As has been aptly observed, each village was "economically, a water-tight compartment, self-contained and independent of the outside world for the necessaries of life, but for commodities not obtainable within its own borders, it depended on foreign sources of supply. * * Foreign trade, necessarily confined to the few large towns, was limited to superfluities or luxuries,

Village occupations.

Number.	OCCUPATION.	NUMBER PER 10,000 OF TOTAL POPULATION.
1	Agriculturists including growers of special products [1, 2, 5, 120] ...	4,693
	[4, 8, 167] ...	1,902
2	Labourers, agricultural and general ...	449
3	Toddy drawers and distillers [65, 114] ...	139
4	Grocers and confectioners [62, 63, 117, 119] ...	74
5	Grain parchers, rice pounders, etc. [56, 58] ...	39
6	Stock owners, milkmen and herdsmen [9, 10, 12, 61, 118, 123] ...	56
7	Oil-pressers [53] ...	102
8	Cotton workers and weavers [22] ...	363
9	Rope, string, etc, makers [24, 25] ...	179
10	Carpenters [36, 82] ...	120
11	Basket makers, etc. [37, 110] ...	24
12	Brass and copper workers and sellers [42, 127] ...	147
13	Blacksmiths and goldsmiths [41, 89] ...	63
14	Potters, brick and tile makers [47, 48, 112, 128] ...	390
15	Fishermen and boatmen [14, 60, 97, 116] ...	18
16	Tailors [63] ...	80
17	Barbers [72] ...	77
18	Washermen [71] ...	14
19	Masons, thatchers, etc. [78, 79] ...	105
20	Grain dealers and money lenders [106, 121] ...	153
21	Dealers in piece goods and other textiles including other shop-keepers [108,135] ...	27
22	Dealers in hay, fodder, etc. [124, 130] ...	97
23	Priests [148, 150, 151] ...	30
24	Medical practitioners [154, 155] ...	9,341
	Total ...	

NOTE.—The figures in square brackets refer to Group numbers.

and such industries as existed were necessarily on a small scale. * * Every thing essential can be, and for the most part is, made in the village or locality, so that there never is a demand for imported articles of ordinary make, those made by the village artizans, however inferior in quality, satisfying all requirements. In good seasons, there is some demand for articles of a better class, but when times are bad, that demand ceases and the industry languishes. Thus the village industries alone are firmly established. If the crop is short, every one from the landlord to the *chuhra*, receives a diminished share, but, small as the share may be, it is always forthcoming, whereas in the towns, the artizan is the first to suffer in times of scarcity, and if the scarcity is prolonged, the urban industries are extinguished."* An account of the village organization in Southern India was given in the Travancore Census Report, 1901, page 18; an extract† from the 1901 Bengal Report is given at foot in further illustration of its working. In a more or less developed form, it has been noticed as obtaining throughout India. Of course, under the modern conditions of economic competition, the villages are in varying stages of disruption, but if the ground-work yet remains, it may afford a basis for a re-formation. Suffice it to note here that the resuscitation of the village industries will solve many a difficulty in making the village organism what it once was, with its occupational organs, healthy and strong.

Urban occupations.

189. The occupations of the inhabitants enumerated within the 11 towns in the State have been compiled separately, and the details for Classes, Sub-classes and Orders, are embodied in the Provincial Volume. Subsidiary Table XI distributes the entire urban population by the occupations followed and gives the total strength by Orders. The proportions of workers and dependants in urban and rural areas are entered in Subsidiary Table I for each Order. The general distribution of the occupations in towns shows that those connected with the preparation and supply of material substances (Class B), furnish the means of support to 45 per cent. of the entire population; and the production of raw materials (Class A) to nearly a fourth. 18 per cent. (about one in every 6) are maintained by the public administration and liberal arts (Class C), while miscellaneous occupations (Class D) support the remaining 12 per cent. or one in every 8. Again in Class A, the agriculturists with their dependants

Number.	OCCUPATION.	Proportion on total population.	
		Urban.	Rural.
1	Agriculture	1 in every 5	1 in every 2
2	Food industries*	1 ,, 7	1 ,, 10
3	Public administration	1 ,, 18	1 ,, 155
4	Textiles*	1 ,, 19	1 ,, 17
5	Wood and building materials*	1 ,, 20	1 ,, 30
6	Industries of luxury with letters, arts and sciences*	1 ,, 27	1 ,, 167
7	Industries of dress*	1 ,, 32	1 ,, 59
8	Instruction	1 ,, 36	1 ,, 157
9	Religion	1 ,, 37	1 ,, 115
10	Transport by road	1 ,, 39	1 ,, 158
11	Fishing	1 ,, 41	1 ,, 53
12	Letters, arts and sciences	1 ,, 51	1 ,, 219
13	Domestic service	1 ,, 52	1 ,, 287
14	Metals*	1 ,, 57	1 ,, 101
15	Army and Police	1 ,, 57	1 ,, 578
16	Law	1 ,, 64	1 ,, 615
17	Chemical products*	1 ,, 76	1 ,, 166
18	Banks, establishments of credit, etc.	1 ,, 88	1 ,, 458
19	Medicine	1 ,, 99	1 ,, 399
20	Furniture industries*	1 ,, 196	1 ,, 1,382

* Includes makers as well as dealers.

* Punjab Census Report, 1901.

† "The duties and remuneration of each group are fixed by custom, and the caste rules strictly prohibit a man from entering into competition with another of the same caste. In many districts, the barber, washerman, blacksmith, etc., each has his own defined circle (*brit* or *sarhan*), within which he works, and no one else may attempt to filch his customers, or *jajmans*, from him on pain of severe punishment at the hands of the caste committee. The exclusive right to employment by the people in the circle constituting a man's *brit* is often so well established, that it is regarded as hereditable property and, e.g. with Muhammadans, is often granted as dower. The method of payment often consists of a fixed fee for regular services, to the blacksmith for keeping the plough in order, to the barber for shaving and hair cutting, to the leather-dresser for supplying country shoes and leather straps for plough-yokes and the like, and a special payment on particular occasions, such as to the village midwife, who is usually the wife of the cobbler or drummer, for the delivery of a child, and to the barber on the occasion of marriages."—Page 473, Bengal Census Report, 1901.

form 86 per cent. The industrial occupations take up 50 per cent. of those engaged in the production and supply of material substances, and trade 40 per cent., the remaining 10 per cent. being devoted to transport. Of the 39,085 persons who derive their means of subsistence from some occupation or other relating to the public administration and liberal arts, 21,263 or 54 per cent. belong to the professional classes. Under the miscellaneous head, 20,629 persons or 77 per cent. follow indefinite callings and 4,041 persons or 15 per cent. are employed in domestic service. It serves no useful purpose to go into further details. By way of summarising the salient features of the statistics, an abstract is entered on the previous page which gives, for 20 selected occupations, the proportions which they respectively bear to the total town population and compares them with the corresponding ratios for the entire rural area. This abstract gives in one view the conditions of the urban community as a whole and the relative bearings of the chief avocations pursued. It is found that the urban population shares to a great extent the essential characteristics of the rural and that agriculture and all food industries give employment to a large proportion. In appreciating the features that may be taken to mark off the urban from the rural, it has to be remembered that most of the localities taken in as towns owe their recognition, in great part, to the presence in them of administrative institutions. These bring about several occupations supporting a large number. But, even if such pursuits are left out of consideration, a divergence between the urban and rural proportions is noticeable in regard to the industries of luxury, letters, arts and sciences, domestic labour, transport service, etc. And as some of the bigger towns are best suited, by their position, for the location of industrial and other undertakings, the statistics may be taken to reflect the extent to which the facilities afforded are availed of.

Workers and dependants.

190. The review of the main features of the occupation return will be closed with a brief notice of (1) the proportion of actual workers as distinguished from their dependants, and (2) occupations of females.

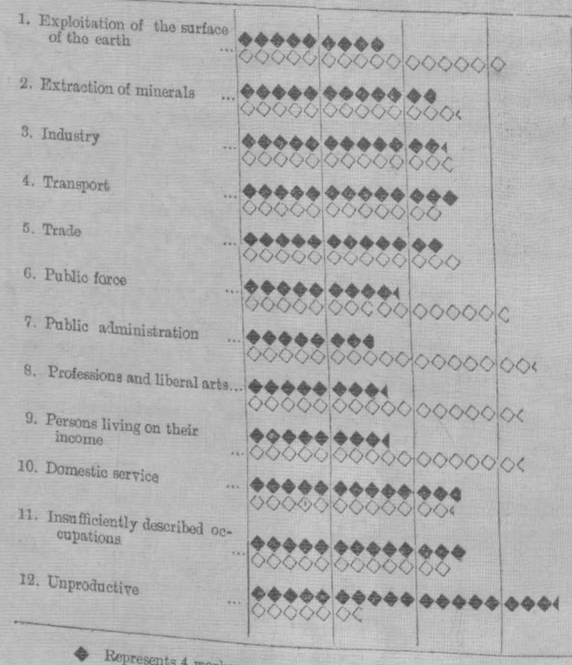
In regard to the first heading, the instructions to the Census agency were to the effect that such persons were to be shown as dependants as did not work or carry on business either personally or by means of servants, or owned no private property. Women and children, working at any occupation that helped to augment the family income, were to be entered as workers. In the case of non-working and non-earning members of a joint family where more than one member was earning and supporting the others, the occupation which the eldest or chief member considered the most important was to be entered as that on which the non-working members were dependent.

From the statistics thus collected, it is seen that 1,421,646 persons or 41 per hundred of the population have been returned as workers, and the rest, 2,00[illegible]329 or 59 per cent., as depending on them. The proportions of the main Classes are reproduced in the margin. The smallest proportion of workers is naturally found in the forms of employment included in Class C (public administration and liberal arts), while the dependants are relatively fewest in Class D which deals with occupations, such as, domestic

CLASSES.	Number per cent.	
	Workers	Dependants
A.—Production of raw materials ...	36	64
B.—Preparation and supply of material substances ...	49	51
C.—Public administration and liberal arts ...	33	67
D.—Miscellaneous ...	52	48

service, unskilled labour, etc. The marginal diagram illustrates in detail the ratios of workers and dependants in each of the 12 Sub-classes into which the four main Classes are divided. The actual workers are in a majority in 'unproductive service' (73 per cent.), in 'transport' and 'insufficiently described occupations' (52 per cent. each) and in 'domestic service' (51 per cent.). Subsidiary Table I gives further details in regard to the 55 Orders. It will be observed therefrom that the dependants are fewest in Orders 54 and 55—'inmates of jails and hospitals', 'beggars, etc.', where they number 28 and 26 respectively in a total of one hundred each. Next comes 'textiles' (Order 6), with a percentage of 34 dependants. 'Trade in wood' and 'trade in fuel' (Orders 28 and 38) return ratios of between 35 and 39 dependants. Under 'pasture and agriculture' (Order 1), there are to every 100 actual workers, 181 who depend upon them for sustenance. The dependants are most numerous in Order 47—law, Order 17—production and transmission of physical forces, and in Order 24—banks and other establishments of credit, the percentages on the total supported by each being respectively 77, 74 and 71.

Ratios of workers and dependants in Sub-classes.



◆ Represents 4 workers. ◇ Represents 4 dependants.

It has already been noted that the actual workers in all the occupations together aggregate 41 per cent. of the entire population of the State. Subsidiary Table I distributes them among the different Sub-classes and Orders. From the details entered therein, it is observed that 20 per cent. or nearly one-half of the total number of workers are engaged in the 'exploitation of the surface of the earth' (Sub-class I), which is almost co-extensive with pasture and agriculture. 8 per cent. of the population work at industrial occupations, of which 3 per cent. are devoted to textiles and 2 per cent. to food industries. Of the remaining 13 per cent. of actual workers, 6 per cent. are general labourers who have returned no definite occupations, and 4 per cent. are traders. Of the latter, over one-half deal in food stuffs.

Per 100 workers	males number	68
	females do.	32
	No. of females per 1,000 males	473
do. dependants	males number	33
	females do.	63
	No. of females per 1,000 males	1,619
do. males	workers number	56
	dependants do.	44
	No. of dependants per 1,000 workers	794
do. females	workers number	27
	dependants do.	73
	No. of dependants per 1,000 workers	2,718

The marginal abstract exhibits the relation between occupation and sex — between workers and dependants as among themselves as well as with reference to each sex separately. Of the actual workers, over two-thirds are males while, among the dependants, nearly two-thirds are of the weaker sex. Again, of the total males,

over one-half are workers in some occupation or other, while, of the total females, the workers count only a little over one-fourth. The proportion of females to males is, among dependants, nearly four times as large as among workers.

Occupations of females.

191. These facts illustrate the extent to which, generally speaking, females actively employ themselves in earning the means of subsistence. Subsidiary Table VI details the occupations of females, and the marginal statement reproduces those in which they are in a vast majority as compared with males. In respect of occupations in which the actual workers alone number over 10,000, the total strength is entered within brackets.

Group number.	OCCUPATION.	No. OF FEMALE WORKERS PER 100 MALES.
56	Rice pounders and flour grinders (14,050)	2,750
62	Makers of molasses and sugar	2,742
61	Butter, cheese and ghee makers	2,475
58	Grain parchers	480
25	Cocoanut and other fibres. Workers in	428
24	Rope and string makers (57,955)	243
119	Sellers of sweetmeats, molasses, etc.	197
118	Sellers of milk, ghee, etc.	194
116	Fish dealers (19,748)	183
110	Traders in wood	178
21	Cotton ginning and cleaning	166
37	Basket makers (12,493)	158
8	Firewood collectors and charcoal burners	155
64	Brewers and distillers	155

In four other occupations, the females number over 10,000, though, when compared with males, they are either on a par or in a minority. They are (1) unspecified labour with a total of 114,576 female workers, (2) field labour–59,405, (3) ordinary cultivation–55,260 and (4) vegetable, fruit, betel, etc., growing–12,373. The proportions in which the females stand to 100 males working at these occupations are respectively 110, 80, 16 and 20. It will be seen from the abstract that most of the ordinary and simple avocations are monopolized by women. The occupations in which they are slightly more numerous than the other sex are cooking and indoor service, washing and cleaning, trade in pottery, dealing in firewood and charcoal, and that standing blot on a nation's economic morale, *viz.*, mendicancy. The ratio of females ranges between two-thirds and four-fifths of that of males, among field-labourers, grain and pulse dealers, textile traders, hotel-keepers, liquor vendors. In regard to the occupations of females, it may be remarked that they are usually grouped under three classes—(1) those in which they work independently, such as, rice pounding, flour grinding, domestic service, etc., (2) those in which they act as a kind of complement to their husbands, such as, selling of fruits, vegetables, milk, fish, etc., provided by the latter and (3) those in which the two sexes work together, such as, field labour, basket-weaving, etc.

A word may be added here about the occupations of females in general. It has been observed that "the employment of women may add to the economic efficiency of the community at large, but it does not necessarily conduce to the well-being of the labouring classes. In a certain part of England, it has been stated that the reliance on the additional earnings of the women engaged in glove-making has caused the farm labourers to accept a rate of wages below that which affords the normal human subsistence." * So far as India was concerned, an analysis of the statistics of the 1901 Census did not apparently establish any connection between the material condition of the people and the extent to which women shared in the labours of men. The proportion of female workers differed considerably in different tracts, irrespective of their material condition; nor was the proportion seen to vary with the pressure on the soil. It is explained that local variations are due

* Journal of the Statistical Society, 1903, quoted in the all India Census Report, 1901, page 202.

to 'the state of feeling regarding the seclusion of women'. If the order of the social structure and the duties assigned to the sexes in India are to be correctly appreciated, this explanation is clearly convertible in terms of varying economic want, on which social feeling is, in the last sort, dependent. The true sphere of woman's work is the family, and if she ventures out in search of labour, it is because want forces her out much against her grain. When the means of livelihood are assured by the husband, the woman is generally consecrated to the home; and such an arrangement, continued for a generation or two, tends to develop what may be called, in the language of modern caste-treatises, "sex-rigidity." However, the tendency *is* developing for woman to step out and bear with man the tosses of out-door life, and prejudice herself in the discharge of the functions so peculiarly her own. But a diminution in the number of females that work at their own means of support, *pari passu* with an advance in their numerical strength, should not, wherever it is found, be taken as symptomatic of social unprogressiveness or economic stagnation. It is only indicative of a state of things in which woman could still afford to confine her time and attention to the home, and hold on to her appointed place as the necessary *counterpart* of man.

Agricultural Occupations.

The agricultural population.

192. The first place in the general scheme of occupations (Table XV A) is assigned to agriculture. Order 1 of Sub-class I in Class A comprises 13 groups, of which the first six deal with the agricultural population. The classification adopted is reproduced in the margin. The first two groups have been further sub-divided into non-cultivating land-holders and tenants, and cultivating land-holders and tenants. The former correspond to the rent-receivers and the latter to the rent-payers. The six groups together give a total of 1,822,758 persons, or 53 per cent. of the whole population, as being agrarian. This proportion does not exhaust the entire strength. Under the head of 'labourers unspecified' (group 167), 417,725 persons have been entered, who depend mainly on agricultural work for their subsistence. If these are also taken into account, the aggregate number of those who have an interest in land rises to 2,240,483 and constitutes 66 per cent. or two-thirds of the population of the State. The corresponding figure for the 1901 Census was 1,850,248, which formed 63 per cent. of the then total population. The variation during the last decennium gives an increase of 390,235 persons in the agricultural population, or a percentage of 21. If the group of unspecified labourers is excluded and the comparison confined to the six groups above referred to, the total for 1901 comes to 1,391,827. The present strength yields an addition of 31 per cent. for the last ten years. The divergence between the two variations is due to the decrease under the head of unspecified general labourers, attributable to a fuller recordation of the definite occupations followed.

Classification.		
ORDER 1.		
Agriculture.		
(*a*) Ordinary cultivation	1.	Income from rent of agricultural land.
	2.	Ordinary cultivators.
	3.	Agents, managers, clerks, &c.
	4.	Farm servants and field labourers.
(*b*) Growers of special products and market gardening	5.	Tea, coffee, &c., plantations.
	6.	Fruit, flower, vegetable, betel, arecanut, &c., growers.

[Rent-receivers and rent-payers.

193. Of the total agricultural population, 95,761 persons derive support from rent of agricultural land. Of these, 91,305 or 95 per cent. are land-holders and 4,456, tenants under the latter. The rent-payers number 1,288,041—land holders 1,163,974 and tenants

124,067, the ratios in a total of one hundred being 90 and 10 respectively. Both rent-receivers and rent-payers together constitute 40 per cent. of the total population of the State, the cultivators forming 37 per cent. and the non-cultivators 3 per cent. Thus, about one in every three is either a rent-receiver, or rent-payer or is dependent upon either for his means of subsistence. If the two classes are re-grouped into land-holders and tenants, it is seen that the former amounts to 91 per cent. of the total and the latter 9 per cent., the actual strength being 1,255,279 and 128,523 respectively. Among the land-holders, the cultivators form 93 per cent. and among the tenants, 97 per cent. In 1901, the classification of the occupations dealt with here was a little different. Further, as many as 290,935 land-occupants omitted to specify the nature of their interest in land, and these were shown under a separate group. It was, however, observed in that Report that most of them were probably owners of small holdings which they themselves cultivated. On this supposition, a fairly accurate idea may be gained of the variation in the strength of the landholders and tenants during the last ten years. The figures for the two Censuses when worked out show that, in a thousand of the population, there are now 366 landholders against 340 in 1901, and that in a like number, there are 37 tenants against 31. The variation in the actual strength gives for the last decade a percentage increase of 25 to the former and 40 to the latter.

Agricultural labourers.

194. Field labourers and farm servants aggregate 229,809, of whom 58 per cent. are actual workers and the rest their dependants. The number returned under this head in 1901 was 154,796. The increase at this Census is thus considerable, but it does not appear to be genuine. Under the group of unspecified labourers, there has been during the last decade a decrease from 458,421 persons to 417,725. Most of these work in the fields or are engaged in market gardening and other agricultural pursuits and earn therefrom the greater part of their income. A more precise return of the occupations of these men has evidently resulted in reducing the strength under the 'indefinite' head and bringing them under the proper category. If the two groups of workers are taken together, the variation for the last decennium comes to an addition of 5 per hundred. The increase, however, is small and perhaps reflects, more or less, the general dearth of labour which one not unoften hears of. An examination of the fluctuations for successive decades may help in ascertaining how far figures lend support to this contention. But it is not possible to carry the comparison further back than 1901, as it is difficult to accept the figure for the Census preceding which put down nearly half the then population of the State as agricultural labourers and crop-watchers.

Occupations combined with agriculture.

195. The agricultural population comprises (1) those who are solely agriculturists and are not engaged in any other occupations, (2) those who follow agriculture as the main occupation and have, besides, some non-agricultural calling as a secondary means of livelihood and (3) those whose principal means of subsistence is a non-agricultural occupation and who resort to agriculture as a supplementary source of income. The statistics dealt with in the preceding paras covered the first two heads as far as agrestic pursuits formed the chief support in life. There remain for notice the subsidiary occupations of agriculturists and the principal employments of those who only partially dependent on land. Particulars in regard to the former are recorded in Table XV B. Table XV A gives the chief occupations of those who are only agriculturists in the second degree. The information contained in

these Tables is exhibited in Subsidiary Tables IV and V and it has to be noted that the figures all refer to actual workers and do not include dependants. Again, the term 'agriculture' means here ordinary cultivation and includes rent-receivers (group 1), rent-payers (group 2), and farm servants and field-labourers (group 4). The unspecified labourers (group 167) who, though almost wholly land-less, depend upon agriculture for their support, as well as the growers of special products, such as, vegetables, betel, arecanut, etc. (group 6), have not been taken into account.

Subsidiary occupations of non-agriculturists.

196. In all, 7,005 persons, or 81 per 10,000 of the total number of workers who have stated some non-agricultural pursuit as their principal occupation, have returned themselves as partially agriculturists. The corresponding figures for the 1901 Census were 6,213 and 79 respectively. The strength of partial agriculturists has thus increased during the last decade by 792 or 13 per cent. The marginal statement gives the actual and relative distribution among the four main Classes, 62 per cent. of the persons who have recorded agriculture as an auxiliary occupation being found in Class B; but with reference to the total workers in that Class, the proportion amounts to only one in a hundred. Public administration and liberal arts, which take in 25 per cent. of the partial agriculturists, return the highest ratio, *viz.*, 358 per 10,000 of the actual workers therein. In Class D, which contains another 9 per cent. of the total, there are, in every 10,000 workers, 28 who partially depend on agriculture. If the Sub-classes are compared with one another, it is seen that Public force (VI) shows the highest proportion, 124 per mille, of those who have named agriculture as a subsidiary means of subsistence. In the Army, one in every seven, and in the Police, one in every eight, partly live by cultivation. Next to Sub-class VI comes Sub-class VII (public administration), where one in every 25 workers is in part dependent upon agrestic occupations. Among village officials, there is one in every 8 and among the other public servants, one in every 50. The actual number of partial agriculturists is largest in Sub-class III (Industry)—2,918, of whom 1,362 are toddy drawers. The ratio to the total actual workers in that Sub-class stands only at one per cent. This average, however, is exceeded in three of the Orders included in the Sub-class, namely, Order 21 (food industries), Order 13 (industries of dress) and Order 9 (metals), the ratios per mille of workers being 22, 12 and 11 respectively. Of those engaged in domestic service (Order 52), 5 per thousand are partially agriculturists. Of the workers in textiles (Order 6), the proportion is only 2 per mille.

CLASS.	STRENGTH.	RATIO PER 10,000 WORKERS.
A. Production of raw materials ...	257	4
B. Preparation and supply of material substances ...	4,351	107
C. Public administration and liberal arts ...	1,735	358
D. Miscellaneous ...	662	28
Total	7,005	49

Subsidiary occupations of agriculturists.

197. The number of persons who have returned agriculture as their main calling is 560,357. Of these, 35,508 or 6 per cent. have also stated some other occupation. These subsidiary occupations are shown, as already stated, under the heads of rent-receivers, rent-payers and field-labourers. 41 per mille of the first named are rent-payers, 16 money lenders or grain dealers, 14 traders and 5 artisans. Of the rent-payers, 12 per 1,000 are agricultural labourers, 6 are traders and 6, again, money lenders or grain dealers. Lastly, among the field-labourers, 8 per mille are rent-payers, 4 weavers and 2 milkmen (keepers of cows). The figures may also be considered in another way; that is, the strength of each subsidiary occupation may be compared with the total for all the subsidiary occupations together. Thus viewed, it is seen that, among such of the rent-receivers as have returned some secondary employment, about one in 3 is a rent-payer, one in 7 a money lender, one in 20 an artisan or a clerk (not Government) and about one in 25 is a schoolmaster. Of the rent-payers, one in 6 is an agricultural labourer, one in 11 is a general labourer or trader, one in 28 a blacksmith or carpenter, one in 30 a milkman or keeper of cows, one in 44 a fisherman or boatman, one in 55 a weaver and one in 73 a potter. Among agricultural labourers, there is one rent-payer in every 4, a weaver in every 9 and a milkman in every 19. About one in 41 is a leather worker, one in 53 a mill-hand, one in 68 a potter and one in 78 is a trader.

Non-Agricultural Occupations.

Preliminary.

198. In para 186 *supra*, a brief review was made of the main Classes of occupations and of the more important Sub-classes. Certain general features relating to village industries, workers and dependants, etc., were also noted. The agricultural callings which afford sustenance to a vast majority of the population were next taken up and examined. These in a way exhaust the subject. But it has to be remembered that, under modern conditions, the chief interest in the return of occupations centres round the non-agricultural employments. New forces have been at work and the old order has begun to change. The transition, though exceedingly slow and not easily recognizable for accurate measurement, marks withal the dawn of another stage in man's activities. It therefore deserves to be recorded, especially in view of the fact that, in India generally, occupation forms the basal feature in social polity. The statistics, therefore, will be treated in some detail. In this treatment, the classification scheme as per the General Table XVA will be adhered to and the occupations dealt with *seriatim*. Unless otherwise stated, the figures discussed here and elsewhere refer to the total supported—actual workers and their dependants.

Class A. Production of raw materials.

199. The first Class in the scheme of occupations is also the most strongly represented. In a thousand of the entire population, as many as 556 belong to Class A; and of these, 199 are workers. The total actual strength amounts to 1,907,199, and is almost equally divided between the two Natural Divisions. With reference to the population in each Division, the ratio of this Class stands at 49 per hundred in the Western tracts, as against 65 in the Eastern. The marginal statement compares the distribution among the Administrative Divisions.

DIVISION.	PERCENTAGE ON POPULATION IN	
	Class	Division.
1. Padmanabhapuram.	11	49
2. Trivandrum.	14	49
3. Quilon.	33	58
4. Kottayam. *	37	59

*Here and in other parts of this section, Kottayam includes Devikulam.

In attempting a comparison with the 1901 Census, it may be observed that dealers who were grouped with workers have now been transferred to Class B. Again, occupations which came under the latter in 1901 have now been brought under Class A. But this does not appear to vitiate the results. The main head of agriculture continues undisturbed, and the re-arrangement, by separation and transfer, is confined to a fractional part of the population. By thus throwing together the figures of the corresponding groups for 1901, it is seen that ten years

ago, the production of raw materials supported a population of 1,459,611. The increase at this Census is 447,588 and works out a percentage of 30.

Class A is divided into two Sub-classes, according as raw materials are obtained by working *upon* the surface of the soil (I), or by working *under* the soil (II). The former is sub-divided into two and the latter into three Orders, both together comprising 20 groups.

Sub-class I. Exploitation of the surface of the earth. [Orders 1 and 2. Groups 1—15.]

200. Sub-class I maintains 1,905,466 persons or 56 per cent. of the population. The two Orders included hereunder are (1) pasture and agriculture—54 per cent., and (2) fishing and hunting—2 per cent.

ORDER 1. *Pasture and Agriculture.*— The first four groups of this Order refer to agriculture and have been treated in detail, so far as numbers 1, 2, and 4 are concerned. Group 3 deals with the agents, managers, clerks, etc., of landed estates, who number 2,291 against 1,689 in 1901. The reconstitution of the Agricultural Department during the decade has contributed the greater part of the increase. In group 5, are included the growers of special products, such as, tea, rubber, etc. 14,190 persons earn their means of subsistence from the occupations in this group, 10,587 being actual workers. In 1901, the group totalled 5,181 persons including those that were then entered under the heading, 'Plantations unspecified.' The workers were 5,089 in number. It is thus seen that the total supported have nearly trebled and the supporters have more than doubled. The variation at this Census appears to faithfully reflect the impetus which the industries have received during the last 10 years. The figures of the Industrial Census, which explain the state of these industries, may be referred to here. The results are summarised and reproduced in the margin. 49 plantations and factories are entered in the abstract as having been worked on the date of the Census, with a total strength of 4,958 persons. In 27 of them, the number employed varied from 20—50, in 10 from 50—100, in 4 from 100—200, in 6 from 200—400; and in 2, the hands were over 400. Electric power was used in 4, steam in 7, water in 6, oil in 9 and gas in one. Of the persons employed, 3,491 were males and 1,467 females. The unskilled labourers below the age of 14 numbered 870, of whom 357 were girls. It may be explained that the Industrial Census referred only to the work on a particular date and that the persons shown as subsisting by the industries referred to included only the actual workers. Even then, the strength approached the 1901 total, in which were included not only the persons who worked the entire year round, but also their dependants. Market gardening (group 6) which, in the land of palms, plantations and tapioca, is largely pursued, affords a livelihood to 192,666 persons or to one in every 18 of the inhabitants, as compared with a total of 135,169 or one in every 22 at the preceding Census. Over three-fifths of the variation stand credited to the dependants.

The Industrial Census.

PARTICULARS.	TEA.	RUBBER.	TOTAL.
Total.	37	12	49
1. Plantations.	12	10	22
2. Factories.	25	2	27
Total employed.	2,462	2,496	4,958
(a) Direction, supervision and clerical work	157	91	248
Europeans	20	17	37
Anglo-Indians.	8	10	18
Indians	129	64	193
(b) Skilled labourers.	231	183	414
Europeans	4	1	5
Anglo-Indians.	4	..	4
Indians	223	182	405
(c) Unskilled labourers.	2,074	2,222	4,296
Males	1,333	1,569	2,902
Females	741	653	1,394

Forestry (groups 7 and 8) supports 6,466 persons, or two per mille of the population. These include the officers and other employés of the State Forest

Department, which was strengthened to double the original number in the course of the last decade. The men of the Department now muster 575, and with their dependants 1,734, as against 306 and 885 respectively in 1901. The wood-cutters, firewood collectors, etc., (group 8), number 4,732. A reduction is observable under this head, when compared with the corresponding total of 5,283 at the previous Census. The variation, however, is only approximate, as the 1901 figure was inflated by items now spread over different groups (36, 37, 110 and 130) and embracing in their scope other occupations as well.

The raising of farm stock (groups 9—12) is the occupation of 10,196 persons, of whom 8,663 are herdsmen and shepherds. The corresponding groups of the preceding Census covered some allied occupations now shown under groups 118, 123 and 129 of Class B. Even if these are not taken into account, and the return, as it is, compared with the total of 1901, there is an increase of 12 per cent. in the number of those dependent upon pasture. But by stock-breeding, 3 per mille of the population alone subsist. The subject calls for some observations, which will be made later on when dealing with the results of the Cattle Census.

ORDER 2. *Fishing and hunting.*—66,043 persons are comprised in the two groups (14 and 15) of this Order, of whom all but 65 are engaged in the occupation first named. The most important towns in the State are situated on the coast-line and several of the others border the backwaters and the lakes. The proportion of actual workers in the urban area appears accordingly higher than in any other Order of Class A, being about one in every ten. The dependants number less—103 to 100 workers against 138 in the rural tracts. In 1901, the fishermen and fish curers totalled 51,546, and shows an increase of 28 per cent. for the last decade. In view to understand the growth at this Census of the entire population concerned with fish, the related items of curing and purveying should also be taken into account. The curers are now shown separately (group 60), while the dealers have been given a distinct heading at both the Censuses. If these are also taken in, the aggregate strength amounts to 116,770 against a corresponding total of 95,804 in 1901. The variation thus yields for the intervening decennium a percentage addition of 22 for the occupationalists connected with this important article of dietary.

Sub-class II. Extraction of minerals. [Orders 3—5. Groups 16—20.]

201. Sub-class II is a small one, only 5 per 10,000 of the population subsisting by the occupations connected with mines (Order 3) and salt (Order 5). The former returns 1,295 persons and the latter 438, or together 1,733 persons against 1,613 in 1901. According to the Industrial Census, there were three plumbago mines at work under European ownership and management. In two of these, mechanical power was used. The total number of persons employed was 1,028, of whom 702 were unskilled labourers—477 males and 225 females. 33 of the males and 36 of the other sex were under 14 years of age. Of the 284 skilled workmen, 5 were Anglo-Indians and the rest Indians and of the 42 men engaged in direction, supervision and clerical work, 5 were Europeans and 5 Anglo-Indians.

Class B. Preparation and supply of material substances.

202. The preparation of articles out of raw materials and their supply at the places where they may be required are dealt with in this Class. It therefore comes second in the scheme and retains that place in respect of numerical superiority as well. In all, 928,685 persons are maintained by this Class, of whom 455,656 or 49 per cent. are actual workers. On the population of the State, the total supported amounts to 27 per cent., the workers forming 13 per cent. In a hundred of the latter, 91

are found in the country and 9 in towns. The dependants stand to the supporters in the ratio of 101 to 100 in the rural parts, while, in the urban areas, the proportion rises to 123.

DIVISION.	PERCENTAGE ON POPULATION IN	
	Class B.	Division.
1. Padmanabhapuram ...	19	41
2. Trivandrum ...	18	29
3. Quilon ...	31	23
4. Kottayam ...	32	25

Unlike in Class A, the two Natural Divisions differ from one another in regard to the number of inhabitants supported. Of the total, the littoral and deltaic regions contain 73 per cent., which works out to 34 per cent. on the population of the Division, as against 27 per cent. and 17 per cent. respectively in the sub-montane and mountainous tracts. Similar proportions for the Administrative Divisions, which are entered in the margin, show that the order they preserve in regard to their respective ratios on the total of Class B stands generally reversed, when the strength in each is compared with the aggregate population.

The increase in the number of persons supported by this Class during the last decade is only 5 per cent. In other words, for every six persons added to those engaged in the production of raw materials, there is barely one more in the work of preparing and distributing them for use. If some of the Sub-classes show large accessions, it is due partly to greater definiteness in the return of occupations, and partly to natural causes having had unfettered play among such groups as are not subject to external competition.

In the detailed consideration of Class B, it has to be remembered that the conversion of the raw materials into prepared articles and the rendering them available for further use fall under three successive kinds of employment—(1) arts and processes of manufacture by which the raw materials are worked up, (2) transport, by which the resulting products are taken to the places where they may be needed, and (3) trade, by which they are exchanged into the hands of the persons requiring them. To represent these three processes, the Class is divided into three Sub-classes—Industries, Transport and Trade.

Sub-class III. Industrial occupations. [Orders 6—19. Groups 21—93]

203. Industrial occupations are grouped under two broad categories, according to the substances used or the needs satisfied. In the former case, the materials utilised lend their names to the industries, such as, wood, metal, etc., while in the latter, they are denoted by the uses to which the finished articles are applied, such as industries of food, of dress, etc. Thus arranged, Sub-class III contains 14 headings or Orders — 6 under the first and 8 under the second. The proportions which the principal Orders bear to the total of the Sub-class are shown in the margin. The statement is instructive as showing that the industrial occupations pursued in the country are almost limited to the satisfaction of simple needs. To meet the primary want of man, very little work has to be done on the materials procured by agriculture; and in the work of grain parching, rice pounding and husking, 4 per cent. of the total of the Sub-class are employed. Evidently, most of those who obtain the cereals, themselves prepare them or engage their household servants for the purpose. Of the remaining persons who are supported by other food industries, almost the whole are toddy drawers. In regard to the supply of the next want, the

No.	ORDER.	RATIO PER CENT IN SUB-CLASS.
6.	Textiles	27
8.	Wood	16
9.	Metals	6
10.	Ceramics	2
11.	Chemical products	3
12.	Food industries	29
13.	Industries of dress and the toilet	10
18.	Industries of luxury	4

number at work is equally low. Only 6 per cent. subsist by cotton, the remaining 21 per cent. being connected with sacking and fibre industries. Clothing for wear is largely obtained from outside. Work in wood takes in 16 per cent.; but, of these, a third relates to basket-making and allied occupations, while the remaining two-thirds are made up of sawyers and carpenters. Ceramics referred to in the abstract has nothing to do with glass or porcelain, but is concerned only with earthen pots and pitchers, bricks and tiles. The chemical products shown therein are the vegetable oils for every-day use. Again, blacksmiths and coppersmiths take up the entire strength shown under the Order of metals, while goldsmiths constitute 86 per cent. of those who earn their means of subsistence by the 'Industries of luxury.' If the occupations connected with neatness of dress and the toilet show a ratio of 10 per 100 of the Sub-class, it is because 5 of them are barbers and 4 washermen. Thus, it is seen that the occupations on which over 96 per cent. of those contained in the Sub-class depend, are but simple processes by which raw materials are merely passed on for consumption, or for use in other industries. Further than this, they do not go. The more complex ones connected with furniture, building, construction of means of transport, production and transmission of physical forces are nowhere in the statement. In fact, the observations made in 1901 admit of being repeated, as summing up, in its essential features, the industrial aspect of the last decade. "Industrialism conducted on modern scientific lines is in this country in its veriest infancy. At the same time, the old indigenous industries are fast giving way, if they have not already done so, before the aggressive energy of foreign competition. Native capital and intelligence are yet to appear on the scene to resuscitate them or to inaugurate fresh ones for which the resources of the country offer a fertile field. If we except the occupations followed to meet the requirements of an unadvanced cultivating population, the industries pursued consist mostly in preparing raw materials to be worked up by foreign hands and re-imported as finished products. Articles intended to satisfy the demands of taste, fashion or even necessity in several cases, are indented for on other countries. The classes of people, therefore, who concern themselves with local industries are generally small producers."* A decade, probably, is too short a period for healthy economic tendencies, if any, to produce perceptible effect. Here, attention may be directed to the results of the Industrial Census, dealt with in para 217 *infra*. The industries relate to all the Orders entered in the statement given above. Several of them are attempts at supplying wants that are already being met by the occupational castes concerned, and the statistics show that these undertakings, such as they are, have played little part in influencing the functional distribution of the people.

ORDER 6. *Textiles.*—Four of the 11 groups in this Order have no entries against them and 4 others together are not even 1,000 strong. Of the remaining groups, sacking and net making, fibre matting, etc. (groups 24 and 25) support 124,377 persons, as against a total of 104,827 in 1901. The variation gives for the intervening decade an increase of 19 per cent. in the number of the people concerned. It is noteworthy that dependants are comparatively few in these occupations and female workers most numerous. The actual workers form 73 per cent. of the total supported by the two groups—males 20 per cent. and females 53 per cent. The ratio of females on the total workers amounts to 72 per cent., their actual strength being 65,268. Cotton ginning, spinning and weaving, etc. (groups 21 and 22) afford the means of subsistence to 35,597 persons or to one in every 96 of the population, as against one in every 103 in 1901.

* Travancore Census Report, 1901—Page 398.

ORDERS 8—11.—Workers in wood (Order 8) aggregate 93,018 persons of whom, however, more than one-half are dependants. On the population of the State, the total supported comes to 27 per mille. Sawyers and carpenters number 61,005, and the remaining 32,013 persons manage to earn a livelihood from basket-making and other cognate industries of woody material. 35,391 persons (one per cent. of the population) are dependent on work in the baser metals (Order 9). The blacksmiths are the most numerous (28,269), and with 6,456 persons who work in copper and brass, the Order is almost exhausted. Ceramics (Order 10) supports 14,234 persons, as against 11,258 in 1901. There are 6,206 brick and tile makers and 8,028 potters, who meet the small requirements of their neighbourhood. Of the 20,003 persons who are returned as living by the manufacture of chemical products (Order 11), 19,223 are pressers of vegetable oil.

ORDER 12. *Food industries.*—The avocations classed under this Order refer to the preparation of vegetable and animal food and drink. 168,407 persons (one in every 20) are engaged in these industries; and of these, as many as 133,765 devote themselves to the drawing of toddy. In 1901, the strength of the latter was 123,050, the variation for the decade being an addition of 9 per cent. Rice pounders and flour grinders have advanced from 21,257 to 25,173, or by 18 per cent. After these, a long way off, come the makers of molasses, numbering 4,997. There are 1,610 butter and cheese preparers, 870 butchers and 771 fish curers.

ORDERS 13—18.—Order 13 deals with the accessory callings pertaining to neatness of dress and the toilet. In all, 60,888 males and females or 2 per cent. of the population subsist by these avocations. With 27,280 barbers and 26,556 washermen, the Order gets almost filled up; and with 6,150 tailors put in, it has little space left for hats, boots and canes. The industries of luxury (Order 18) give employment only to 25,714 persons or to one in every 133 of the population. The workers in metals and precious stones amount to 22,011, along with whom may be added 1,179 makers of bangles, rosaries, etc. The occupations appertaining to literature and the arts and sciences come under this Order, and are chiefly represented by newspaper editing which supports 95 persons, as compared with 64 in 1901. Persons engaged in the polygraphic industries, under which are included book-binding, book-stitching, etc., have increased from 1,187 to 2,226 at this Census.

Sub-Class IV. Transport. [Orders 20—23. Groups 94—105].

204. This Sub-class is divided into Orders according as the transport is by water, road or rail. With these are also grouped the Postal and Telegraphic services. The four Orders together contain 54,942 persons in all or 16 per mille of the population, as against 32,935 and 11 respectively in 1901. The variation at this Census thus yields an actual increase of 22,007 and a percentage addition of 67. This large accession under 'Transport' is contributed partly by the road, canal and railway labourers who have nearly doubled their strength, and now number 10,660. The maintenance of canals and rivers gives employment to 6,463 workmen, and the construction of roads and bridges, to 4,019. Having returned the specific occupations from which they derive their principal means of subsistence, they have, at this Census, separated themselves from among 'unspecified labourers' whose number, as already stated, has now perceptibly thinned. The effect of this greater definiteness in the return of occupations is forcibly illustrated in regard to porters (group 102). In 1901, none was returned to this group, while now, as many as 13,521 have entered it. The coolies of the *Reddi* and other castes, who are taking to this business

largely in towns and other trading centres, are certainly worthy of being distinguished from the unspecified multitude.

'Water,' the first of the Orders in the Sub-class, absorbs 23,895 persons and finds its chief strength in the boat-owners and boat-propellers who total 16,852 or 70 per cent. Road (Order 21) engages 25,838 persons, of whom 7,583 are cart-owners and drivers. With an addition of 5 per cent. during the decade, they have advanced but slowly, when compared with the boat-men under 'Water' who have added 14 to the hundred. Rail (Order 22) takes in the smallest number from the Sub-class, 929. The last Order refers to the State Anchal, British Post and Telegraph Departments. These together carry 4,280 persons all told, against 2,310 in 1901. The State Service contains 3,367 persons, double the total of the previous Census. On Post and Telegraph, depend 913 persons—142 more than in 1901.

It was stated in the Introduction that a special Census was taken of the employés of the Railway, Post, Telegraph and Irrigation Departments, engaged on the 10th March 1911. The returns are embodied in Subsidiary Table X and epitomised in the margin. Of the total shown, the number in regular employ was only 2,638, the remainder consisting of contractors and coolies—66 on the Railway and 2,887 in the Irrigation Department.

Department.		*No. employed.*
Railway ...	...	566
Irrigation	...	3,397
Post (British)	...	550
,, (Travancore)	...	1,055
Telegraph	...	23
Total	...	*5,591*

Sub-class V. Trade. [Orders 24—41. Groups 106—138.]

205. This Sub-class is the complement of Sub-class III which dealt with manufactures. "Science has need of distinguishing between manufacturers and dealers. They are different from every point of view, as in the nature of their occupations; the influence which they may have upon health; the kind of training which they require; their very manner of thinking and acting are entirely different; their interests are often antagonistic," although the last mentioned feature is the reverse of what it should be in an *organized* society. At the Census of 1901, the dealer and the manufacturer were shown together in most occupations; now, they have been separated. The Orders under which the sellers are shown follow generally the Orders that dealt with manufacturers and should enable comparison possible. But as, in several of the handicrafts and manufactures, the maker is also the seller, the figures for the latter cannot be taken as representing the whole strength. This fact has to be specially borne in mind in interpreting the variation in the figures.

ORDERS 24—31.—The first two Orders deal with bankers, money lenders and brokers, who number 10,273 against 9,122 in 1901. The ratio on the total population, however, is the same at either Census—3 per mille. Orders 26—31 refer to trade in the articles contained in Orders 6—11. The dealers in piece-goods, cotton, silk, etc. (Order 26) aggregate 45,221, as against 38,106 at the preceding Census, and give a percentage increase of 19 for the decade. In a thousand of the population, trade in textiles takes up 13. Order 28 (trade in wood) supports 9,031 persons (3 per mille). This includes not only dealers in timber and bamboos who were shown separately in 1901, but also the sellers of baskets, leaf plates, etc., who were combined with the makers. If all but 10 per cent. be taken as workers, the total for the trade in wood works out to 3,634 for the preceding Census. The present increase is thus considerable; and though the variation recorded is only approximate, it gives a very fair idea of the efforts that are being made to make the timber of the Travancore forests easily available to the public and of the extent to which they

have stimulated the dealers. The remaining Orders are very poor in strength. 508 persons trade in skins, leather, etc. (Order 27), 78 in metals and machinery (Order 29), 2,289 in pottery (Order 30), and 131 in chemical products (Order 31).

ORDERS 32 and 33.—The first (hotels, cafés, etc.) shows the large strength of 23,443 (7 per mille), as against a total of 29,265 in 1901. The Order is made up of 20,218 vendors of liquors and 3,225 owners and managers of hotels and their employés, the corresponding figures for the previous Census being respectively 26,402 and 2,863. The decrease among the sellers of toddy and country spirits is attributable to the stricter regulation of liquor trade under the Excise system, which was introduced in the last decennium. Trade in other food-stuffs (Order 33) is the occupation of as many as 168,703 persons, or of one in every 20 of the people. The strength of this Order has increased by 9 per cent. during the last decade. The most numerous of the groups in this Order are the fish dealers who have increased from 44,258 in 1901 to 50,021 at this Census, and the sellers of betel, arecanut, vegetables, etc., who number 32,783, as against 29,017 at the preceding enumeration. 27,448 persons are grocers and general condiment dealers and 26,528 deal in grain and pulses. The purveying of tobacco, opium and ganja supports 9,717 persons.

ORDERS 34—41.—Of these, the more important need alone be mentioned. 5,004 persons get their means of subsistence by trafficking in building materials (Order 36), 4,082 by trade in fuel (Order 38) and 3,281 by dealing in furniture (Order 35). The number maintained by the fuel trade has advanced nearly ten times during the last decade. The last of the Orders (No. 41)in this Sub-class refers to trade of other sorts and includes shop-keepers otherwise unspecified, itinerant traders, acrobats, conjurors, etc. Of the 10,835 persons shown in this medley of miscellaneous occupations, as many as 7,300 belong to the first mentioned group. In 1901, the unspecified shop-keepers aggregated 64,353, or about nine times the present strength. The vast decline at this Census is another indication of the success in the attempt of the enumerating agencies to secure definiteness in the occupation record.

206. The avocations included under the third Class (C) constitute the protective foundation for the occupations noticed under Classes A and B. "To keep good order and guard the welfare of the preceding occupations, every country has an army and a police force (VI), and a public administration (VII). The liberal professions (VIII) and persons living upon their income (IX) naturally follow the occupations just reviewed."* The persons who derive their means of subsistence by pursuing these callings are comparatively few. All told, they number 145,428 or 42 per mille of the aggregate population. A re-arrangement of the eight classes of 1901 into four gives to Class (C) a strength of 121,104 persons, or 41 per thousand for that Census. The variation in the last decennium represents an increase of 20 per cent. The needs of law and order, of public administration and local government are met by the workers grouped under it, to which also belong the ministers of religion and of medicine, those engaged in the noble occupation of education and those who cultivate the arts and sciences. The earning members, however, form but a third of the total proportion, or 14 per mille. Each earner supports two dependants, a responsibility heavier than is borne by the members of any of the other Classes. The urban areas absorb the largest percentage of workers from this Class, the ratio amounting to a fourth of the total. To every ten of these are attached 23 dependants, as against 19 in the rural tracts.

Class C. Public administration and liberal arts.

* M. Bertillon at the Vienna Session of the International Institute of Statistics.

As between the Natural Divisions, it is seen that, in a total of one hundred, there are 67 in the Western Division and 33 in the Eastern. On the population of each Division, the total of Class B within it works out to 5 per cent. in the former against 3 per cent. in the latter. The Administrative Divisions show varying proportions which are given in the marginal statement.

Division.	Percentage on population in	
	Class C.	Division.
Padmanabhapuram ...	13	4
Trivandrum ...	28	7
Quilon ...	32	4
Kottayam ...	27	3

207. In all, 9,289 persons or 27 per 10,000 find a livelihood in connection with the army and the police. The former supports 5,886 persons,with 1,818 working members. The Occupation Table distinguishes between the Nāyar Brigade, which is the army of His Highness the Maha Rajah, from the Resident's Escort which is a portion of the British Indian force. 5,771 persons are connected with the former and 115 with the latter. The corresponding figures for the 1901 Census were 4,916 and 78 respectively. According to the State Administration Report for 1910-'11, the effective strength of the State Brigade stood at 1,474.

Sub-class VI. Public force. [Orders 42—44. Groups 139—143.]

Police work maintains 3,403 persons against 3,369 in 1901. The latter figure is only approximate, as, at that Census, village servants and watchmen were shown together. A rough proportion is, therefore, now taken for the purpose of comparison. Further, the 1901 figure relates only to the lower ranks of the force and their dependants.

208. The actual strength of this Sub-class is 32,695, which gives 95 persons per 10,000 of the population. The dependants are more than twice the actual workers—69 and 31 respectively in every one hundred. Since 1901, the Sub-class shows a decrease of 17 per cent. As in the case of the public force, a distinction has been made between the service of His Highness the Maha Rajah's Government and those of the British Indian Government and other Native States. The service of this State supports 26,155 in all, excluding municipal and village service. It has to be noted that the employés of the Government in special branches, such as education, engineering, etc., which do not form part of the administration proper and may be conducted, partly or wholly, by non-government agencies on their initiative and direction, are not included in this Order. 254 persons are in the municipal and local services, while village officials and servants, with their dependants, number 6,003. The number of persons dependent on the service of British India was 187, and on that of other Indian States, 84.

Sub-class VII. Public administration. [Order 45. Groups 144—147.]

209. The learned and artistic professions included in this Sub-class are Religion (Order 46), Law (47), Medicine (48), Instruction (49) and Letters, arts and sciences (50). 97,729 persons are supported by all these Orders together against 69,360 in 1901, giving, for the intervening decade, an increase of 40 per cent. The strongest of the Orders is the first—Religion—in which the number maintained stands at 33,714, or about one per cent. of the population. Next comes 'Instruction' with a strength of 26,365, or 8 per mille; and next, 'Letters, arts and sciences' with 18,896 persons, or 5 per thousand. On 'Medicine' are dependent 10,209 persons, and on 'Law' 8,545. The intercensal variations noted in the margin show that 'Instruction' and 'Law' have advanced most rapidly.

Sub-class VIII. Professions and liberal arts. [Orders 46—50. Groups 148—160.]

ORDER.		Variation per cent. during 1901—11.
46.	Religion ...	+ 24
47.	Law ...	+ 61
48.	Medicine ...	+ 23
49.	Instruction ...	+ 93
50.	Letters, arts, &c. ...	+ 23

210. This Sub-class consisting of one Order and one group deals with proprietors, other than of agricultural land, pensioners and scholarship holders. These total 5,715 against 3,516 in 1901, which give an increase of 63 per cent. in the number of persons living on their own income. Of these, the majority are pensioners maintained by the State for services rendered either by themselves or by members of their family.

Sub-class IX. Persons living on their income. [Order 51. Group 161.]

211. This is the fourth and last main heading in the classification of occupations, a heading reserved for 'domestic labour,' 'insufficiently described occupations' and 'unproductive services.' The strength of this 'Miscellaneous' class aggregates 447,663 persons, of whom 234,638 are actual workers, the proportions on the total population being 13 and 7 per cent. respectively. The urban and rural areas divide the wage-earners in the ratio of 7 to 93 in a hundred. In relation to dependants, the supporters are more numerous than in any other Class—52 per cent. against 48. In towns, there is one drone to every two workers, while in the country, the two groups are almost equal.

Class D. Miscellaneous.

DIVISION.	PERCENTAGE ON POPULATION IN	
	Class D.	Division.
Padmanabhapuram ...	5	6
Trivandrum ...	18	15
Quilon ...	41	15
Kottayam ...	36	13

As usual, the Western Natural Division comes in for a large share of the total, 54 per cent. against 46 per cent. in the Eastern Division. But in relation to the population in either division, the sea-board and deltaic regions show a lesser percentage—12 against 15 in the interior tracts.

The occupations included in this Class took up in 1901 as many as 483,874 persons. There is thus a decrease at this Census of 36,211 persons or 8 per cent. With reference to the total population at the two Censuses, the decline is from 16 per cent. in 1901 to 13 per cent. in 1911. This decrease, however, is confined to those who have not accurately described their occupations, and is hence not unsatisfactory.

212. This Sub-class consists of all those who are supported by domestic service. The total strength—15,255—represents an advance of 36 per cent. over the corresponding figure of 1901. The actual workers number two per mille of the population, or in other words, one in every 500 people in the State engages himself in some form or other of domestic service. Of the two groups included in this Sub-class, cooks and other indoor servants have increased from 10,114 in 1901 to 13,683 or by 35 per cent. The advance in the other group consisting of grooms and private coachmen is even more noticeable, being as much as 45 per cent.—1,572 against 1,087 at the preceding Census.

Sub-class X. Domestic service. [Order 52. Groups 162 and 163.]

213. All those persons who have described themselves as clerks, accountants, contractors, labourers, etc., without specifying the nature of the work or the name of the office or establishment in which they are employed, have been brought under this Sub-class. These aggregate 424,789 persons, as against a total of 466,891 returned at the 1901 Census, and yield a percentage decrease of 9—a pleasing feature, as already noticed. The actual decrease is largest in the group of labourers unspecified, who have declined from 458,421 in 1901 to 417,725, or by as many as 40,696 persons (−9 per cent.). The general labourers are not wholly distinct from those engaged in connection with agriculture, and the large increase

Sub-class XI. Insufficiently described occupations. [Order 53. Groups 164, 165, 166 and 167.]

noted under 'Farm servants and field-labourers'—Sub-class I—explains the decrease here. Of the other three groups in this Sub-class, only one shows an increase, namely, that dealing with cashiers, clerks and other employés in unspecified offices and shops. Here, the number has increased from 5,749 to 6,281 at this Census.

214. Persons who support themselves and their dependants by unproductive services include (1) the inmates of jails, asylums and hospitals, and (2) beggars, vagrants, *et cetera*. The former group consists of 1,740 persons, as against 1,101, ten years previous. But if the dependants are excluded and only those who are actually in the institutions are taken and compared, it is seen that the increase at this Census is only 202. The number of beggars and vagrants comes to 5,879 or one per mille. Though the strength of this group has grown by 1,198 persons or 25 per cent. since 1901, the variation in the ratio on the total population is not perceptible.

Sub-class XII. Unproductive. [Orders. 54 & 55. Groups 168 and 169.]

Occupation by Religion and Caste.

215. Imperial Table XV D is new to this Census. It gives the distribution, of occupation by religion. Subsidiary Table IX reduces the statistics to proportions and shows (1) the distribution by religion of 10,000 persons following each occupation, and (2) the distribution by occupation of 10,000 persons in each religion. Both the Tables refer to the total number supported by each occupation, and do not distinguish the workers from their dependants. The Animists, however, being too small in strength, are excluded from account for the purpose of this notice.

Occupation by Religion.

Occupation by religion.—The Hindus who form two-thirds of the aggregate population naturally influence the numbers under the different occupations and their distribution does not differ materially from that in the State as a whole. In almost every occupation, they preponderate relatively to the other religionists. If the army as well as the police are exempted from notice, Hindus are markedly large in the following—(1) food industries, (2) manufacture of salt, (3) work in metals, (4) industries of dress and the toilet, and (5) banks and other establishments of credit. In each of these, the proportion of Hindus stands above 8,000 in a total of 10,000 of all religionists. In respect of occupations connected with (1) fishing and hunting, (2) production and transmission of physical forces and (3) transport by water, the Christians appear to predominate, the proportions varying from 4,000 to 7,000. In most of the other occupations too, their ratio is higher than 2,000 on a ten thousand of the total. In regard to the Muhammadans, it is seen that trade is their special sphere and that in it they number above one thousand. The trade generally relates to clothing, textiles, metals, fuel, etc. They also engage themselves in textile industries and in brokerage and export in similar proportions. In law and medicine, they are fewest, being 33 and 87 respectively, as against 2,580 and 2,218 Christians in a total of 10,000.

Religion by occupation.—If each religion is viewed separately and the distribution over the different occupations compared, it is found that the employment which attracts the Muhammadans most is agriculture. They also take largely to the textile industries, trade in textiles and in food-stuffs. Under the heads of law, medicine, religion and public administration, the Muhammadans are the least in number. In regard to the Christians, it is seen that, in addition to agriculture, they largely resort to work in wood and also engage themselves in

food *industries.* In the liberal arts and professions too, their ratio is comparatively *high.* The occupations which take in the Hindus most are agriculture, food industries, textiles, public administration, religion and instruction. As the Subsidiary Table on which this review is based fully pourtrays these and other features, they are not referred to here in further detail.

Occupation by Caste and Race.

216. Considerable interest and importance attaches to the distribution of occupation by caste and race. This aspect may, therefore, be touched upon. Imperial Table XVI contains the necessary information in regard to 22 selected castes. Subsidiary Table VIII embodies the proportional figures. Reference may also be made, in dealing with this subject, to Table XV E, Parts III and IV, which contains particulars of the races and castes of the persons engaged as capitalists, managers, etc.; and in view of the tendency, that has to be borne in mind, to return and record the traditional or ancestral calling even though the means of subsistence actually resorted to may be different, the figures have to be taken only as a rough index of the features they are intended to delineate. It may also be added that the figures refer only to actual workers.

The most prominent, but by no means unexpected, fact brought out by the return, is the marked extent to which traditional occupations are being gradually departed from by all classes. If any other tendency is noteworthy, it is the general scramble for land,' the desperate running to the mother's knees'. The first sinner—and every occupational law-breaker in a settled social organism is as much sinned against as sinning—seems to be the Brahman whose function is to minister to the spiritual wants of the population. In one thousand actual workers in this community, only 147 persons are returned as following their ancestral calling. 225 persons have settled down as land-holders and tenants, while the remainder is mostly distributed among the learned and artistic professions (131), trade(128), public administration (118), and domestic service (104). It is the *demand* for the established religious labour that is really thus measured, and if inaccurately, inaccuracy will be on the side of excess, as the shortening of supply does not generally follow that of demand except after an appreciable interval. Among the Izhavas and the Marakkāns, the ratios per 1,000 of each are even lower, being 110 and 34 respectively. The occupations taken up are cultivation, trade and industries. On the other side of the list appear the Pulayan, the Ampattan and the Veluttēdan, who have least deviated from their hereditary callings. Above them come the Kuravan, the Vāniyan and the Nāyar who are, in greater or less measure, adhering to their respective functions. The occupation of the sorcerer, Vēlan, seems almost gone and he is turning to the *dernier resort* of all, agriculture, for his means of livelihood. So too the astrologer—Kaniyān; but he appears to have some faith in the pursuit of another industry, cadjan-umbrella making, with which, however, he has been familiar, it cannot be said how long. The tendencies are also noted, of the Chetti and the Chānnān, to look to cultivation as a means of supplementing his income or rather of investing his savings. The Konkani too contributes his share to swell the cultivating class, though trade still appears to attract him. Finally, the Chakkāla has wandered farther than his occupational brother, the Vāniyan. In a thousand of the former, there are only 305 oil-pressers, against 754 among the latter, while the Chakkāla cultivators number 283, as compared with 80 among the Vāniyans.

The statistics in regard to industrial undertakings worked on Western lines show that, of the 108 factories enumerated at the Industrial Census, five—a

CASTE OR RACE.	No. of Factories.	
	Owned	Managed
Europeans and Anglo-Indians ...	11	61
Indians ...	27	42
Christians ...	7	18
Muhammadans ...	4	8
Hindus ...	16	16
1. *Brahman* ...	5	5
2. *Chetti* ...	1	1
3. *Izhava* ...	2	2
4. *Konkani* ...	2	2
5. *Nayar* ...	2	2
6. *Reddi* ...	1	1
7. *Vellala* ...	3	3

mint, a workshop, a school of arts, a stamp manufactory and a press—are owned and worked by Government. Of the remainder, 61 are managed by Europeans and Anglo-Indians, and 42 by Indians. Of the European factories, 50 belong to companies and 11 to individuals, the corresponding figures for the Indian being 15 and 27 respectively. The marginal statement distributes, by caste and race, the owners of the 38 private factories, and the managers of all the factories excluding the Government ones.

The Industrial Census.

Factory Industries.

217. The Industrial Census has already been dealt with in part, so far as the growing of special products and the extraction of minerals are concerned. As there are several other industries besides, they will be viewed here as a whole. It should be remembered that this Census is limited to such of the factories as employed on the Census date not less than 20 persons. The factories, plantations, etc. returned are shown in detail in the marginal abstract. Of the 108 undertakings therein enumerated, mechanical power was used in 63, electricity in 4, steam in 29, water in 6, oil in 9, gas in 1, and in the remaining 14, there was a combination of two or more of these powers. In regard to the state of business, it was 'normal' in 49 factories, in 29 it was 'brisker than usual,' while in 12 more, it was 'much brisker than usual'. * Of the 14,941 hands employed in all, 1,180 were engaged in direction, supervision and clerical work, 3,859 were skilled workmen and 9,902 unskilled labourers. Under the first head, there were 63 Europeans, 86 Anglo-Indians, and 1,031 Indians of whom 848 are natives of Travancore. Among the skilled workmen, 5 were Europeans, 49 Anglo-Indians, 3,497 Travancoreans and 308 other Indians. The unskilled labourers distributed by sex show 7,304 males and 2,598 females, and distributed by age, give 7,811 as above 14 years old and 2,091 below. Of the latter again, 873 are girls and 1,218 boys, the proportion being 716 of the former to a thousand of the latter.

Number and description of factories, plantations, etc.

PARTICULARS OF INDUSTRIES.	Number of		
	Factories	Hands employed.	
		Males.	Females.
Tea plantations ...	12	647	347
Tea factories ...	25	1,047	421
Rubber plantations ...	10	1,505	586
Rubber factories ...	2	293	113
Plumbago mines ...	3	803	225
Cotton spinning factories ...	1	31	3
Cotton weaving factories ...	3	95	...
Coir factories ...	6	1,558	425
Fibre factories ...	2	474	441
Carpentry works ...	3	99	...
Mint ...	1	26	...
Engineering workshops ...	1	265	...
Monozite sand factories ...	1	17	11
Brick and tile factories ...	8	1,469	41
Salt factories ...	3	699	49
Oil mills ...	12	648	11
Copra out-agencies ...	1	87	...
Paper mills ...	1	92	8
Stamp manufactories ...	1	35	...
Rice mills ...	3	62	26
Lace making factories ...	1	...	1,749
Printing presses ...	7	521	2
School of arts ...	1	60	1
Total ...	108	10,482	4,459

The Cattle Census.

Number of cattle.

218. The results of the Cattle Census referred to in the Introduction are summarised on the next page, and it is worthy of note that the figures agree rather closely with the official returns as per the latest Administration Report. By way of supplementing this information, the particulars published in that Report in regard to

* These are the expressions proposed to be adopted in all the Indian Census Reports for enabling comparison being made on the basis of a uniform phraseology.

ploughs and carts are also embodied. The insufficiency of the live-stock for the needs of the country is one of common knowledge. No doubt, garden cultivation for which animal labour is not essential is the main agrestic pursuit in Travancore; and in parts in North Travancore, the *punjappadam* cultivation (the cultivation of paddy in fresh water lakes after the water is drained off) does not necessitate much ploughing or any ploughing at all. But the supply of cattle, for whatever wet lands have to be ploughed, is deficient. According to the Land Revenue Settlement returns, there are, in a total of 1,944,277 acres of wet and dry lands, 577,226 acres under wet cultivation all told, and the Census returns 400,410 cultivators. On an average, therefore, each cultivator has to himself nearly one and a half acres. The bulls and he-buffaloes number 178,241 pairs, *i. e.*, less than a pair for two cultivators, and this is evidently not sufficient to meet the needs of even one-half of the population that wants them.

Agricultural stock.

Bulls	...	295,855
Bull-calves	...	72,011
Cows	...	314,389
Cow-calves	...	123,293
He-buffaloes	...	60,627
He-buffalo calves	...	6,033
She-buffaloes	...	20,683
She-buffalo calves	...	6,497
Sheep	...	205,471
Total.	...	*1,105,362*
Ploughs	...	183,632
Carts (load carrying)	...	12,207

Cattle-breeding.

219. The breed and condition of cattle are even worse. As observed in the 1901 Census Report, stock-breeding is not a regular occupation pursued on any scale in this country. Cattle shows and agricultural exhibitions have been a special feature of the last decade; but a thing must *exist* before it can be *exhibited*; and in a country where good cattle do not exist and where such fair-conditioned cattle as do exist are not in sufficient abundance, the cattle exhibits cannot be more fertile of results than now, and ryots deserve to be commended more than to be blamed for what cattle they are able to show. Pasture farming and judicious breeding are the greatest essentials and must be the objectives of well-planned activity, individual and collective. There was a time in Travancore, the octogenarians say, when, under the limitations imposed by the climate,* both these were fairly well provided for and when the lines of the poet applied.

"The cattle are grazing,
Their heads never raising,
There are forty feeding like one."

But now, the silting up of many of the industrial and even other occupational channels has thrown the bulk of the population on land and made the people increasingly agricultural. And the average extent of land that falls to each cultivator for the purpose of food production is by no means such as to permit a spare margin for raising fodder for cattle, especially when intensive methods of cultivation have not yet been adopted. For the present, therefore, it follows that, before pasture farming or stock breeding on any appreciable scale or even the allotment of suitable grazing lands at convenient distances can be reasonably expected, the existing pressure on the land yet thrown open or utilized for the purposes of food production must be relieved. And for this purpose, the restoration of the obliterated industrial channels, the opening of new walks of life and the lateral diffusion of the people over all available arable areas to the extent that could at all be managed, seem to be the only remedies in prospect. It is no light task that is going to be readily accomplished for Travancore to start large industrial enterprises on the lines and proportions of the West, requiring as they do large capital and outstanding skill. But

* In the climatic conditions of Travancore, it is improbable that it will ever become a large cattle-breeding country, like drier tracts. Further, to anticipate a perhaps very distant prospect, the use of cattle itself in agriculture may become mostly obsolete, with the introduction of intensive cultivation on modern and scientific methods. Here, carefully applied human labour will be the thing most needed. But, under the conditions of cultivation now obtaining and yet possible, the need for agricultural live-stock does not seem likely to be abolished at a near date.

what may be done in the first instance, if the public conscience is sufficiently roused, is to help the existing industrialists by freer patronage and by more responsible financing to produce more and better. This aspect of the subject leads to the last heading in the Occupation Chapter, which will now be noticed.

Census of Home Industries.

Statistics.

220. It need hardly be pressed that production is income, and productive labourers are the earners, of the national family. The necessity, therefore, of securing an accurate periodical Census of productions and comparing the results, from time to time, with each other and with those of other countries cannot be over-estimated. To make a start on these lines, the decennial population-census was taken advantage of as being a suitable and convenient opportunity. The returns prescribed were arranged to contain particulars of *quantities* in regard to the different products. These quantities have been valued according to current prices, and it is the values that are shown in the margin. It may be stated at once that the figures are probably only approximations, and do not cover all the industrial heads under which it is desirable to possess exhaustive and accurate statistics. But whatever may be the value of the result now secured, the object of the move would be gained, if it leads the way to the regular collection of such information and its utilization in due course in the interests of the people. And when the results of similar Censuses, undertaken under better arrangements, have provided adequate bases for comparison, conclusions of value could, of course, be deduced. For the present, the figures, such as they are, are merely recorded.

ITEMS.		Value in Rs. (000's omitted).
1.	Paddy ...	40,206
2.	Other grains and pulses ...	403
3.	Market gardening* ...	10,815
4.	Fish ...	34,444
5.	Work in wood ...	787
6.	Do. in woody materials† ...	293
7.	Work in stone (including quarries) ...	249
8.	Earthenware, tiles, bricks, etc. ...	272
9.	Net-making ...	1,341
10.	Sacking and fibre-matting, etc ...	4,737
11.	Cattle and sheep rearing (including ghee and cheese making)	114
12.	Oil-pressing ...	3,288

* Includes the products of the palm, and vegetables generally.
† Includes the making of baskets, palm-leaf umbrellas and plaited leaves for thatch.

A word, however, may be said about the most important item in the abstract. The quantity of paddy produced is, as already stated in Chapter II, insufficient to feed the entire population. From the return of imports for the year 1910–'11, it is seen that Rs. 8,070,000 worth of paddy and rice was imported into the country, and about Rs. 200,000 worth of paddy exported. The production for home consumption, which works out to Rs. 14 per annum per head of the population. Even if children under five years of age are excluded, the rate goes up only to Rs. 16, or one chuckram and four cash (eight pies) per diem.

Some suggestions.

221. The statistics above pourtrayed, however roughly, serve, to some extent, to indicate how the various industries, agricultural and non-agricultural, bear upon the requirements of the people.

Of course, agriculture is the mainstay of the country, and modern agricultural research shows that we are only at the threshold of discoveries which may be expected to *largely* increase the return from land. The idea that the main thing that contributes to production is land and that the capital put in it and the labour employed on it, however valuable in themselves, are of secondary importance, is being replaced by the theory that the main things are capital and labour and that

the land, either in area or in quality, is of minor importance. As it has been so well put, the land in Japan, which is not particularly fertile, is viewed solely as the vehicle for converting capital and labour into products; and about two acres there seem able to support a large family and enable it to pay a heavy rental to the landlord and heavy taxation to Government. If only the Agricultural Department in Travancore develops, and sets to work a scheme of responsible and assiduous guidance in regard to tilling, manuring and selection of seed and of financial support for the needy ryot population, and the people thus enabled and encouraged to follow the lead given by that Department, the assurance premised in earlier portions of the Report (Chapters II and III, Paras 54 and 56), may be fulfilled, that Travancore not only need have no anxiety on the score of the 3½ millions of souls it has now on its hands, but should, in the present state of the world's agricultural knowledge, be capable of supporting a great deal more. Further, a happy and prosperous proprietory peasant population would be created, the natural backbone of any country, without which, whatever its urban splendour or distant glamour, it must be poor indeed.

But all these are yet of the future. And although in India generally, the soil and climatic conditions are more favourable to agriculture than in many other countries of the world, variety of occupation has all along been a distinctive feature of its economic life. And in Travancore as elsewhere in India, it is becoming increasingly apparent that it is necessary, and even urgently so, to supplement agriculture by manufactures and by timely utilization, by the people, of the mineral resources of the country. Industries not only supplement, but stimulate agriculture. If to buy a produce is alone to help its producer, the industrials, being the chief food buyers in a country, are the masters and controllers of food production. This is the positive relation of industry to agriculture. The recognition of the negative side is even more vital. Persons thrown out of decaying industries as well as those not absorbed in new ones cannot but resort to agriculture. Competition for land then begins. The net income gets less; and this lessening cannot assist vigorous or intensive cultivation, but can only help the deterioration of land from defective manuring and lack of attention generally.

One of the most urgent problems in a country is, therefore, the organization and development of its industries. As a basis for this organization and development, there should be a list of supplies and services needed. Periodical exhibitions have their chief value in enabling this information to be obtained and revised from time to time. With the general principles in view of economic organization elsewhere outlined, authentic information should be prepared and held ready, for utilization by all concerned, on the following important points:—(1) How many people are working to supply each of the wants in the community?, (2) how much is the production?, (3) in what places is it distributed?, (4) what is the extent of competition among people working within each industry and what are the causes that lead to such competition?, (5) what is the extent of co-operation?, (6) what is the income of the people engaged in each industry, and is it in proportion to the prices of the articles which they have to buy?, (7) how much food produce, what raw materials with the quantity of each, and what manufactured articles with the quantity of each, is the country exporting?, and (8) has the due balance between each kind of export and import been established and maintained? If not, what does it indicate and what may be done? For the collection, collation, interpretation and utilization of all this information, clubs and associations are of great value. A gathering of educated men at each station might certainly recreate in other

substantial ways as well and constitute itself as the brain of the town or village. Every sectarian or caste association, of which one not infrequently hears, might in the same way form itself into a statistical and general economic bureau. In place of the attempt, conscious or unconscious, to regard each caste as an entire nation by itself, with its productive, distributive and religious classes and to train and equip the organism, so constituted, for the so-called scientific activity of competition and struggle with other castes similarly organized or not, action should be on the lines of each community constituting itself as an organ responsible for a particular function needed for the local territorial organism as a whole, no matter whether the function so undertaken is the traditional one or another to which it has been accustomed and found suited. Thus would ensue a living, active and substantial co-operation between people and people, and not, what is now at best, a live-and-let-live policy of tolerant indifferentism.

These suggestions might also well form the sphere of activity for the members of the *Sri Mūlam Popular Assembly*. They could do no greater service to their country. Each member may become the nucleus of an organization for gathering all the necessary economic particulars connected with his taluk or an allotted portion of his taluk. The information thus collected by all the members may be made the subject of discussion at a conference held in connection with the annual sessions. The results of these proceedings will be of the greatest service to the deliberations of the Assembly itself and must help the Government in their anxiety to further the interests of the people. Here, reference may be made to the agricultural and industrial survey projected by the Government some time ago. In evident recognition of the fact that the rise or decline in a country's wealth cannot always be judged from the condition of the State finances, which merely represents the *expenditure* side of the people for the protective service rendered to them by Government, every modern country naturally makes provision for the periodical ascertainment of its people's *income* as well.

In bringing these observations to a close, it is necessary to enter a word of caution against the maxim that technical education should precede the establishment of industries. Without belittling the advantage of a provision for tuition in the technique of industry and commerce, it may be noted that, if India had an industrial past, the decline of that past, such as it was, was due, not to the want of technical schools or training—for each house was a school for its immemorial trade—but to the steady lessening of custom. And if the new technical education is only meant as an enabler of new machinery industries, the general principle has to be kept in mind that, in such matters, demand must and will soon create the necessary supply but cannot be forced in by it. When industrialism has been started on its career, technical education will then be necessary and in urgent demand. But, capital in the hands of the agricultural class in an essentially agricultural country, which India is now, must go for the development of her land resources to the fullest extent—which is by no means done—before it can, in fairness, be made available for non-agricultural undertakings; and whatever capital that may still or otherwise remain, after deducting what is at present lodged in investments outside the country for want of sufficient security at home, would naturally be imprudent, if it is not shy, in throwing itself on undertakings for which the promoters are not able to afford a reasonable assurance of safety, if not success. As for enterprise, with the want of which the Indian is often charged it is unhappily too often confounded with adventurousness, 'inclination or willingness to incur risk.' Enterprise is 'willingness or eagerness to engage in

labour which requires boldness, promptness, energy and like qualities' (Webster), and this enterprise will come for a people, not only well funded, but encouraged by success accomplished in what is once attempted, and strengthened by a consciousness of the people's responsible support at the back. None of these prerequisites being conspicuous by their presence, shyness of capital and defectiveness in enterprise may serve as good platform phrases, but would not, by mere dint of repetition, advance to the stage of cure. In regard to expenditure on festivals and outlay in jewellery, extravagance is certainly out of place at any time or under any conditions. But extravagance is a relative term and varies in its individual application. It would be, for instance, a calamity, if well-to-do but tight-fisted gentlemen would find in this an excuse for curtailing their festival and socio-religious budgets below the easy possibilities of their purse and status. But speaking generally, it goes without saying that, with a reduction in the level of income, a persistence in the old scale of expenditure is a suicidal policy.

General Remarks.

222. The West is progressing at a varying pace towards the state of settled division of labour and assured fulness in demand, both at home and in her colonies; and it is natural to expect that a knowledge of this organism-forming activity would stimulate the Indian to conserve his already formed organism, applying the necessary correctives, and develop still further. But the question at the very outset is what may the steps be. Not recognizing any necessary variation in direction, India is working hard to establish mills and factories. Hand labour is considered out of date. And several educated men hope and expect to see the time when, under the modern methods of industrialism, the Indian nation would be able to rank itself along with the natives of England, Germany, America, Japan, etc., as one of the principal industrial nations of the world. To the further question that is asked, "Is India, as she is now, fit and able to instal the modern methods of industrialism and hold out in the world's race, without prejudice to her present or future interests," the answer is not unanimous. This is probably due to the tendency to look at only one side in a question and form a judgment. For instance, he who sees only the good side of nourishing food may indulge in it, even while suffering from error of digestion, and die from surfeit. He who sees the bad side alone may take to a whole-sale fast and die from inanition. The proper course is obviously to correct the unhealthy conditions that operate on the food and utilize the benefit of its nourishingness. So with industrial methods. Speaking generally, it is no light task to make a whole nation pass from one method of industrialism to another. The difficulties in carrying out projects on the lines of western industrialism, and the complications, social and economic, that must follow as bye-products, deserve adequate heed. The history of the industrial revolution in Europe is a history of the painful disorganization of labour that followed in its wake, a disorganization relieved only by the development of external commerce on a robust scale.* If England, consisting of about three and a half crores of people and possessing a phenomenal amount of experience, power and influence, have to establish a thousand and one machine industries and countless ships to convey her produce into every market of the world, before she

The economic tendency and ideal.

* In answering the questions, "Is the factory system the only alternative? Can nothing be done to preserve and maintain the vast body of individual workers who are outside the factories? Can the hand-loom compete with the mill?," Mr. Lovat Fraser, in his recent book on India, says, "The probability is that there is room for both, and that under Indian conditions, the best solution of the industrial problem lies in a judicious encouragement of both systems.....A very great responsibility rests upon the Government of India in this respect. They have to profit by the lessons of the past in other countries; and to ensure that the growth of industrialism in India is not attended by the evils visible in England a century ago, and in Japan to-day."

can see her riches descend into an appreciable portion of her society, it has to be pondered over, how many machine industries India has to set up, how many ships she has to provide herself with, how much knowledge, influence and skill she must have and to how many countries she has to take her produce, before she can support her population of thirty-one crores. There is the added circumstance of competition from other nations, highly developed in the arts of industrialism and commerce, both at home and from abroad. There is also the fact that the people themselves are wanting in a correct economic consciousness. A nation that seeks the establishment of machine labour as part of its people's policy must, first, acquire the skill of the labour which it proposes to substitute for its own. After having acquired the skill, using that word in its widest sense, it must take up the work of supplying the wants of other countries and utilize for the purpose the floating population, *i.e.*, the population not needed to be engaged in the already established labour. If she then thinks it necessary and feels competent to substitute machine labour for home manual labour, the policy must be one of gradual increase in the former and an equally gradual decrease in the latter. Else, the change of labour may deteriorate the condition of the existing industrial classes and throw the whole society out of gear. Of course, even should she introduce machine industries, she must keep in view the wants of the nations with whom she has the desire to open commercial dealings, and prepare only such articles as they may need or as she may have become habituated to. But on no account should the industrial classes in another country or in one's own be allowed to be deteriorated by machine labour. What is produced and supplied by it must be an addition and not a substitution.

223. Machine labour in a country is generally applied to the production of three classes of goods—firstly, those that are already made by local hand labour, which in India are cotton manufactures, cutlery, etc.; secondly, goods that represent new wants or luxuries, namely, bicycles, watches, pencils, cloth and silk umbrellas, glass wares, etc., and thirdly, goods that form substitutes for the existing hand-made goods, such as, kerosine oil for Indian lamp oil (cocoanut, castor, laurel, etc). Now, if machine labour be established for new wants and with the idea of exportation—and if in doing so, the men required be recruited from the floating population, thus leaving the existing hand labour unaffected—it would be a case of addition to the labour of the land and an increase to its power of buying its country's food in full measure and enjoying, through exchange, the needs, comforts and luxuries provided by commercially connected nations. But if machine labour be established for competing goods only, it must be mere addition to the forces that are already acting in antagonism to the indigenous hand labour. In India, however, machine labour has been opened by Indians, mostly for this class of goods, and with no idea or power of exportation, nor of lessening the need for importation and home production by others, which can only be through large production and wide distribution in advance of demand. If they had that idea, they would have kept account of their own machine and hand labours, of the European labour at home in India and of the labour imported into the country and distributed to every other. As it is, every machine capitalist works with individual ideas of profit to himself; and to those whose vision does not extend beyond individual ideals, the advantages and disadvantages of a regular policy cannot of course be correctly estimated, their effect on an individual being imperceptible. Indians therefore send their goods to the few markets in their own country, and by so doing have only

Position of modern industrialism.

succeeded in assisting the death of the independent hand labour. The difficulties of the latter are greatly added to by the high price of food-stuffs, which is by no means solely dependent on the state of the crops. While an unfavourable season may raise the price still higher, a favourable season does not mean any perce easing of the situation. The demand from countries having a larger purchas power accounts to a considerable extent for the high level of the prices of foo stuffs. Again, the cheapness of silver bullion has brought in the question of t low rupee. When there is a fall in the price of the metal without a correspon ing change in the value of the coin, it is expected that nations would adjust the prices of their different labours accordingly. But in India, the depression in the value of the rupee has only meant the depression in the value of its productive labours. The agricultural people, having no definite knowledge of the country's economic condition and of the condition of commercially connected countries, pursue no plan or policy in raising the value of their labour. Whenever they do so when directly compelled by circumstances, a concomitant rise in the value of the other labours acts in the manner of a tax on unearned increment, and mulcts them of any little advantage. But however introduced, "a cause which robs the cent of its purchasing power robs its owner of a like measure of liberty and freedom, the liberty to exchange each cent for a certain measure of goods or for a certain measure of leisure."*

In regard to the machine labour that has been substituted for hand labour, it is true that a portion is in Indian hands. But speaking generally, it does not look that they would retain this portion long. Several Indian concerns have been closed; and in respect of the remaining, the outlook is not wholly free from anxiety. With the large investments made by the West, with her well-grounded economic instincts and with the whole world serving as her market, her machine labour established in India can easily beat those of the Indian and, without any effort, set off a loss in the markets which both may share, against the profits that may be secured in the markets which the Indian does not approach. Further, there are the new wants and substitutes to which the Indian is habituated, but on whose supply he does not bestow a thought. These can be sold, and are sold at a large profit. Much has been said of the Swadesi spirit of preferential purchase of the country's goods by the people themselves. Swadesism is not antagonistic to free trade. "It is not of the essence of free trade", says Baty in his International Law, "that the consumer shall always buy his goods in the cheapest market. Its essence is that he should buy his goods in his own chosen market". But free trade also requires that there be free enjoyment of articles of necessity, convenience and comfort from other nations; and even in the matter of competing goods, the average consumer in a civil society cannot, in these days of small purchasing power, buy things in the market that he would choose, when his society cannot cope with others in the cheapness and quality of its output, and when he himself does not see the way to bear any responsibility for its industrial well-being.

224. It cannot be said, however, that the want of skill and knowledge in regard to industry and commerce has descended as a heritage from the past. There is ample evidence to show that the ancients developed the resources of the country, that they depended on themselves for food and secondary wants, such as, clothing, etc., and that they had the power of producing and distributing food to all classes of the society

A look fore and aft.

* Mr. David Lubin, United States Delegate to the International Institute of Agriculture.

and of purchasing food from other countries.* The society that they handed over to their progeny was no doubt a shaken-up one. But in the circumstances under which they had to struggle, they deserve the thanks of their posterity for having left what they did. Now, under the protecting ægis of the British empire, there is no excuse for not rehabilitating it. The mistake is often made of comparing the civilization of ancient India with that of Europe to-day. The present day Indian fathers upon his remote ancients all his present industrial and commercial infantilism, just as he takes to himself the credit, unconsciously though it may be, for the modern European civilization and science. Of course, it cannot be that all the mediæval social and economical policies of India should remain unaltered, in the face of the changed conditions of the world. Only, it should be remembered that the destruction of the ways of living, whatever they may be, crude or refined, uncivilized or civilized, is the destruction of the channels for the circulation and re-circulation of food from the agricultural class to the other classes in the society, and that all the good money invested in irrigation works for the increase of food production will be money spent to its best advantage, only if, side by side with it, channels also exist in full patency, such as, industrial, commercial etc., for the flow to the people of the food so raised.

In every country, the consumers must buy and invest, the commercial classes should sell in the markets of the world, the industrial classes should steadily work at their respective trades, and the religious classes should propagate and keep alive the principles that ought to underlie the relation between man and man. While the absence of any one of these conditions must depress a society, their presence would ensure skill in work and cheapness and finish for its products. But all these are more or less lacking in India. The maker blames the buyer for his neglect to buy, and the buyer blames the maker for his neglect to offer a good article cheap. This mutual recrimination has blunted the sense of responsibility. When people are forming themselves into an organism for the first time, it is the producer that has to prepare and create a demand. Next comes the merchant's duty to sell, and the third is the duty of the consumer to buy. Then, every man in the society begins to invest his money with the merchants for interest, and the merchants utilize it for financing, and finding markets for, the industrials. With this change in the environment, the society itself rises in both mental and physical stature.† But in an already established society, it is the consumer that should be always vigilant. A producer with hunger as his master cannot, in the first instance, neglect to supply. The responsibility of the merchant is next to that of the consumer. In India, where society has been already established on organismal lines, it is the consumers, therefore, that should come forward and hold themselves liable to blame. Co-operative societies could do a great deal by way of bringing about, and assisting, the required conditions. But these societies should not form themselves into capitalist industrial bodies under which the people can only work as coolies. They should constitute themselves as the Vaisyas or the stewards of society, to help and stimulate the producers by selling their produce in this country as well as abroad. The mere giving of loans to industrial classes will not suffice. Without the lender accepting, at the same time, the responsibility for seeing the produce at which he has assisted widely distributed and sold to the best advantage, the loan becomes difficult to be repaid. It then "loses both itself and

* "In the early trade with Arabia, Persia, and India," says J. A. Hobson "there was very little which any Western country could have sent to pay for the imported silks and spices, for these people had developed all the manufacturing arts beyond the European standard".

† "The investigations of Bolk have shown clearly that an increase in stature has occurred in Europe during the last decades, due evidently to a change of environment". — Dr. Franz Boas — Professor of Anthropology in Columbia University, New York.

friend," and tends to the lasting damage of credit for the society as a whole. The growing increase in litigation and land alienation, and what is a natural corollary, the insatiable cry for more and more courts and registration offices, must bear the same import in reference to the healthiness of the body-politic, as the increasing endemicity of disease and the need for hospitals and dispensaries in correspondence, would to that of the body-physical.

Referring to Malabar, the ancient land of the cocoanut, or cocoanut-core as it has been called, coir and oil and the numerous industries constructible thereon can afford occupation for several lakhs of her people; and public money and attention cannot be directed to greater advantage to Government and to the country, than towards enabling the people to live on honest, independent, productive labour, instructing them whenever required, collecting their produce, and undertaking the responsibility for finding profitable markets at home and abroad. In Travancore, a Commerical Department was first ushered in by Maha Raja Mārtānda Varma and Dalawa Rama Ayyan, and the office of the Commercial Agent at her chief port at Alleppey, which Rai Kesava Dās helped to found, was evidently created for guarding and developing the industrial interests of the country and to see that external trade helped the contented and prosperous life of the people.* Through a commercial and economic expert in that office, well posted with the conditions of the country and with the trade and labour situation of the world and ever vigilant to offer advice to the State and to the people, industrialism in Travancore, for which there is infinite scope, may be guided and helped along correct lines. This is the first equipment in the life of a people placed under conditions of commercial competition. And if the science of economic relationships enjoins on every social organism, whatever be its industrial or political status, the duty of preserving its individuality and of keeping separate accounts of its production, distribution and consumption, it is not for creating or suggesting separateness of interest, but only for keeping up the world's balance untilted, so that a universal blending in love and brotherhood may be secured and maintained for all time.

The end.

225. The general observations contained in this and in the previous Chapters of the Report are not intended to encourage the building up of Utopias, although even these have their value. With full regard to the conditions and changes in condition which no one can now forecast, it is still possible to formulate a point of view, a principle, a rule of conduct which shall determine the actions and attitudes of men in the effort to secure the desirable future. Attempts at such formulation have not been wanting, but have apparently not quite sufficed. A well-known American millionaire has dedicated a sum of two million pounds as his contribution towards the abolition of war in the world. A wealthy Parsi philanthropist of Bombay has just made an endowment to the London University, which it has accepted, of a donation of one thousand four hundred pounds a year, for three years, for the institution of research into the principles and methods of preventing and relieving destitution and poverty. Both these consummations are not unrelated to each other. If industrial strife, with which destitution and poverty may stand connected, replaces international strife, it is only war under another name. And to refer to a memorable pronouncement made, though on an occasion of no great solemnity, by the King-Emperor, an account of which was received while this Chapter was in the press, His Majesty appears to have said, in replying to an address at Miskin Lower in Wales, on the 27th June

* "Though trade was conducted by privately owned capital for private profit, it never occurred to any Government to leave it to the entirely unrestricted play of the individual interests of those engaged in it. It was almost universally assumed that the State had certain rights and obligations of direction, protection, and control."—J. A. Hobson.

last, "*I look forward to the time when conflict of industrial interests will be solved by the co-operation and good will of all concerned.*" It is while the writer has been looking into these socio-religious problems which are, in mathematical language, functional with each other, that the thoughts he has ventured to record forced themselves on his attention. He will feel his labours amply rewarded, if the two cardinal suggestions, *firstly*, the acceptance of Nature's ideal, 'the organism',* for the construction and regulation of social life, under which war and strife can no more exist among men and nations than among organs in the healthy body, and *secondly*, a discriminating use of hand and machine labour for intra-national and inter-national purposes, by which may be prevented all abnormalities in the circulation of food or money which is the blood of the social organism, national and universal— in other words, multimillionarism on the one hand and destitution and poverty on the other—are considered fit to receive a hearing, however small, in the counsels of the world's empire. Now, "when men the world over touch elbows as never before and the interest of each is the interest of all as never before, very great things may be suddenly brought to pass in a very short time." But all must come from the mind, which is the consecrated ground in man. And in it, the highest ideals should alone be nurtured. *Sic Vivit Semper.*

* According to the religion of Indian cosmology, the universe is God's manifested form (Sanskrit, Virat Rupa) and every thing has a place in the cosmic organism. As a Sanskrit *Vakyam* goes,

"Isvarat prapancho na prithak
Isvarastu prapanchat prithak."

Apart from God, the universe has no separate existence, (though) His is an existence, which transcends the universe. The essential unity of all things is thus brought out, a recognition of which must make, not only for peace, but for what is the secret of peace, *mutual responsibility*. "East is East and West is West" is a popular refrain. For it, may be most fitly substituted the nobler poetic formula—

"God's is the Occident
God's is the Orient".

SUBSIDIARY TABLE I—*General distribution by occupation.*

CLASS, SUB-CLASS AND ORDER.	NUMBER PER 10,000 OF TOTAL POPULATION.		PERCENTAGE IN EACH CLASS, SUB-CLASS AND ORDER OF—		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDANTS TO ACTUAL WORKERS	
	Persons supported.	Actual workers.	Actual workers.	Dependants.	In towns.	In rural areas.	In towns.	In rural areas.
1	2	3	4	5	6	7	8	9
Class A.—Production of raw materials	**5,562**	**1,991**	**36**	**64**	**3**	**97**	**180**	**179**
SUB-CLASS I.—EXPLOITATION OF THE SURFACE OF THE EARTH	*5,557*	*1,989*	*36*	*64*	*3*	*97*	*180*	*179*
1. Pasture and Agriculture	5,364	1,907	36	64	2	98	193	181
(a) Ordinary cultivation	4,712	1,636	35	65	3	97	198	188
(b) Growers of special products and market gardening	603	246	41	59	...	100	159	145
(c) Forestry	19	10	51	49	6	94	159	91
(d) Raising of farm stock	30	15	52	48	9	91	99	93
(e) Raising of small animals	...	...	...	...	...	...	...	...
2. Fishing and hunting	193	82	43	57	9	91	103	138
SUB-CLASS II.—EXTRACTION OF MINERALS	*5*	*2*	*47*	*53*	...	...	...	*112*
3. Mines	...	...	...	...	...	...	...	...
4. Quarries of hard rocks	4	2	49	51	...	...	...	104
5. Salt, etc.	...	...	...	...	...	...	...	...
	1	...	42	58	...	...	...	139
Class B.—Preparation and supply of material substances	**2,703**	**1,329**	**49**	**51**	**9**	**91**	**123**	**101**
SUB-CLASS III.—INDUSTRY	*1,716*	*843*	*49*	*51*	*7*	*93*	*123*	*102*
6. Textiles	468	310	66	34	3	97	126	49
7. Hides, skins and hard materials from the animal kingdom	...	...	41	59	57	43	177	100
8. Wood	271	122	45	55	7	93	137	121
9. Metals	103	36	35	65	9	91	234	181
10. Ceramics	42	21	51	49	12	88	79	100
11. Chemical products properly so called, and analogous	58	28	48	52	13	87	125	106
12. Food industries	491	188	38	62	8	92	85	167
13. Industries of dress and the toilet	178	97	55	45	10	90	92	81
14. Furniture industries	...	...	42	58	75	25	150	108
15. Building industries	22	9	43	57	30	70	152	128
16. Construction of means of transport	1	1	60	40	6	94	185	59
17. Production and transmission of physical forces (heat, light, electricity, etc.)	...	...	26	74	100	...	281	...
18. Industries of luxury and those pertaining to literature and the arts and sciences	75	27	36	64	28	72	170	184
19. Industries concerned with refuse matter	6	3	56	44	39	61	93	71
SUB-CLASS IV.—TRANSPORT	*160*	*83*	*52*	*48*	*17*	*83*	*94*	*91*
20. Transport by water	70	35	50	50	12	88	93	100
21. Transport by road	75	42	56	44	20	80	85	76
22. Transport by rail	3	2	61	39	23	77	81	59
23. Post Office, Telegraph and Telephone services	12	4	36	64	22	78	176	176
SUB-CLASS V.—TRADE	*832*	*403*	*48*	*52*	*12*	*88*	*132*	*102*
24. Banks, establishments of credit, exchange and insurance	28	8	29	71	31	69	181	272
25. Brokerage, commission and export	2	1	34	66	59	41	171	218
26. Trade in textiles	132	65	50	50	6	94	198	96
27. Trade in skins, leather and furs	1	1	37	63	28	72	196	162

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SUBSIDIARY TABLE I.—*General distribution by occupation.*

CLASS, SUB-CLASS AND ORDER.	NUMBER PER 10,000 OF TOTAL POPULATION.		PERCENTAGE IN EACH CLASS, SUB-CLASS AND ORDER OF—		PERCENTAGE OF ACTUAL WORKERS EMPLOYED		PERCENTAGE OF DEPENDANTS TO ACTUAL WORKERS	
	Persons supported.	Actual workers.	Actual workers.	Dependants.	In towns.	In rural areas.	In towns.	In rural areas.
1	2	3	4	5	6	7	8	9
28. Trade in wood	26	17	65	35	5	95	148	51
29. Trade in metals	...	...	38	62	60	40	161	158
30. Trade in pottery	7	4	55	45	15	85	91	81
31. Trade in chemical products	...	...	36	64	34	66	156	190
32. Hotels, cafes, restaurants, etc.	68	36	52	48	9	91	96	91
33. Other trade in food stuffs	492	239	49	51	12	88	125	104
34. Trade in clothing and toilet articles	...	...	45	55	76	24	123	114
35. Trade in furniture	10	4	38	62	28	72	186	155
36. Trade in building materials	15	6	44	56	11	89	126	125
37. Trade in means of transport	3	1	36	64	17	83	235	165
38. Trade in fuel	12	7	61	39	35	65	43	77
39. Trade in articles of luxury and those pertaining to letters and the arts and sciences	4	1	32	68	61	39	295	218
40. Trade in refuse matter	...	...	34	66	8	92	200	192
41. Trade of other sorts	32	13	41	59	15	85	164	140
Class C.—Public administration and liberal arts	**424**	**141**	**33**	**67**	**25**	**75**	**228**	**191**
SUB-CLASS VI.—PUBLIC FORCE	*27*	*10*	*37*	*63*	*40*	*60*	*166*	*120*
42. Army	17	5	31	69	52	48	195	254
43. Navy	...	...	...	...	...	...	...	...
44. Police	10	5	49	51	28	72	106	104
SUB-CLASS VII.—PUBLIC ADMINISTRATION	*95*	*29*	*31*	*69*	*33*	*67*	*255*	*207*
45. Public Administration	95	29	31	69	33	67	255	207
SUB-CLASS VIII.—PROFESSIONS AND LIBERAL ARTS	*235*	*96*	*34*	*66*	*20*	*80*	*226*	*190*
46. Religion	98	38	39	61	16	84	175	155
47. Law	25	6	23	77	38	62	338	320
48. Medicine	30	9	31	69	21	79	233	223
49. Instruction	77	26	33	67	21	79	225	194
50. Letters and arts and sciences	55	17	31	69	21	79	241	214
SUB-CLASS IX.—PERSONS LIVING ON THEIR INCOME	*17*	*6*	*34*	*66*	*33*	*67*	*238*	*170*
51. Persons living principally on their income	17	6	34	66	33	67	238	170
Class D.—Miscellaneous	**1,306**	**684**	**52**	**48**	**7**	**93**	**55**	**94**
SUB-CLASS X.—DOMESTIC SERVICE	*44*	*23*	*51*	*49*	*27*	*73*	*94*	*95*
52. Domestic service	44	23	51	49	27	73	94	95
SUB-CLASS XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS	*1,239*	*645*	*52*	*48*	*7*	*93*	*53*	*95*
53. General terms which do not indicate a definite occupation	1,239	645	52	48	7	93	53	95
SUB-CLASS XII.—UNPRODUCTIVE	*23*	*16*	*73*	*27*	*32*	*68*	*22*	*43*
54. Inmates of jails, asylums and hospitals	5	4	72	28	34	16	144	162
55. Beggars, vagrants and prostitutes	17	12	74	26	16	84	33	36

SUBSIDIARY TABLE II.—*Distribution by occupation in Natural Divisions.*

OCCUPATION.	NUMBER PER MILLE OF TOTAL POPULATION SUPPORTED IN	
	WESTERN NATURAL DIVISION.	EASTERN NATURAL DIVISION.
1	2	3
SUB-CLASS I.—Exploitation of the surface of the earth		
1. Agriculture [groups 1—6.]	486	650
Pasture [groups 9—12.]	449	644
2. Fishing and hunting	3	3
Others [groups 7, 8 and 13.]	32	1
SUB-CLASS II.—Extraction of minerals	2	2
do. III.—Industry	...	1
6. Textiles	216	111
8. Wood	76	7
9. Metal	27	28
12. Food industries	9	12
13. Industries of dress and toilet	61	32
Others [Orders 7, 10, 11, and 14—19.]	18	17
SUB-CLASS IV.—Transport	25	15
do. V.—Trade	19	12
26. Trade in textiles	108	50
32 and 33. Trade in food stuffs	71	36
Other trades [rest of Sub-class]	21	3
SUB-CLASS VI.—Public force	16	11
do. VII.—Public administration	4	1
do. VIII.—Professions and liberal arts	11	7
do. IX.—Persons living on their income	32	24
do. X.—Domestic service	2	1
do. XI.—Insufficiently described occupations	5	3
do. XII.—Unproductive	114	138
	3	2

SUBSIDIARY TABLE III.—*Distribution of the agricultural, industrial, commercial and professional population in Divisions.*

DIVISIONS.	AGRICULTURE.				INDUSTRY (INCLUDING MINES.)				COMMERCE.				PROFESSIONS.			
	Population supported by agriculture.	Proportion of agricultural population per 1,000 of division population.	Percentage on agricultural population of		Population supported by industry.	Proportion of industrial population per 1,000 of division population.	Percentage on industrial population of		Population supported by commerce.	Proportion of commercial population per 1,000 of division population.	Percentage on commercial population of		Population supported by profession.	Proportion of professional population per 1,000 of division population.	Percentage on professional population of	
			Actual workers.	Dependants.			Actual workers.	Dependants.			Actual workers.	Dependants.			Actual workers.	Dependants.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
STATE ...	*1,822,758*	*534*	*35*	*65*	*590,143*	*172*	*49*	*51*	*340,275*	*99*	*49*	*51*	*97,729*	*28*	*34*	*66*
1. Padmanabhapuram	190,032	442	34	66	117,861	274	34	63	56,875	132	49	51	14,255	33	31	69
2. Trivandrum	257,331	451	33	67	89,636	161	47	53	74,960	134	50	50	21,258	38	32	68
3. Quilon	685,498	556	37	63	171,866	139	51	49	119,775	97	49	51	33,383	27	34	66
4. Kottayam	639,040	561	34	66	206,329	181	57	43	85,973	75	49	51	28,113	25	35	65
5. Devikulam	50,862	742	50	50	4,401	64	56	44	2,683	39	49	51	720	11	43	57
A. Western Natural Division ...	*887,145*	*449*	*36*	*64*	*427,168*	*216*	*51*	*49*	*250,822*	*127*	*50*	*50*	*63,414*	*32*	*33*	*67*
B. Eastern Natural Division ...	*935,613*	*644*	*35*	*65*	*162,975*	*112*	*44*	*56*	*89,453*	*62*	*47*	*53*	*34,315*	*24*	*35*	*65*

SUBSIDIARY TABLE IV.—*Occupations combined with agriculture (where agriculture is the subsidiary occupation).*

OCCUPATION.	NUMBER PER 10,000 WHO ARE PARTIALLY AGRICULTURISTS.		
	State.	Western Natural Division.	Eastern Natural Division.
1	2	3	4
SUB-CLASS I.—Exploitation of the surface of the earth	4	4	4
1. Agriculture (groups 1 to 6)	2	2	2
Pasture (groups 9 to 12)	93	93	104
2. Fishing and hunting (groups 14 and 15)	6	6	10
Others (groups 7, 8 and 13)	241	202	293
SUB-CLASS II.—Extraction of minerals	...	...	...
do. III.—Industry	100	96	117
6. Textiles	20	21	19
8. Wood	84	73	97
9. Metals	109	112	106
12. Food industries	222	244	171
13. Industries of dress and the toilet	115	117	113
Other industries (rest of Sub-class)	129	137	111
SUB-CLASS IV.—Transport	36	32	44
do. V.—Trade	97	90	117
26. Trade in textiles	129	66	101
32 and 33. Trade in food stuffs	82	79	92
Other trades (rest of Sub-class)	188	183	195
SUB-CLASS VI.—Public force	1,236	1,333	978
do. VII.—Public administration	408	336	548
do. VIII.—Professions and liberal arts	257	245	277
do. IX.—Persons living on their income	246	254	223
do. X.—Domestic service	50	45	60
do. XI.—Insufficiently described occupations	28	34	21
do. XII.—Unproductive	...	...	...

SUBSIDIARY TABLE V.—*Occupations combined with agriculture (where agriculture is the principal occupation).*

LAND LORDS. (RENT-RECEIVERS).		CULTIVATORS. (RENT-PAYERS).		FARM SERVANTS AND FIELD LABOURERS.	
Subsidiary occupation.	Number per 10,000 who follow it.	Subsidiary occupation.	Number per 10,000 who follow it.	Subsidiary occupation.	Number per 10,000 who follow it.
1	2	1	2	1	2
Rent-payers	411	Rent-receivers	33	Rent-receivers	14
Agricultural labourers	29	Agricultural labourers	122	Rent-payers	84
Government employes of all kinds	12	General labourers	68	General labourers	79
Money-lenders and grain-dealers	162	Government employes of all kinds	18	Village watchmen	...
Other traders of all kinds	135	Money-lenders and grain-dealers	61	Cattle breeders and milkmen	20
Priests	24	Other traders of all kinds	61	Mill hands	7
Clerks of all kinds (not Government)	54	Fishermen and boatmen	16	Fishermen and boat men	2
School masters	48	Cattle breeders and milkmen	25	Rice pounders	3
Lawyers	6	Village watchmen	...	Traders of all kinds	5
Estate agents and managers	7	Weavers	13	Oil-pressers	3
Medical practitioners	13	Barbers	14	Weavers	41
Artisans	53	Oil-pressers	1	Potters	6
Others	173	Washermen	9	Leather workers	9
		Potters	24	Blacksmiths and carpenters	2
		Blacksmiths and carpenters	227	Washermen	...
		Others	...	Others	98

SUBSIDIARY TABLE VI.—*Occupations of females by sub-classes, and selected orders and groups.*

Group No.	Occupation.	Number of actual workers		Number of females per 1,000 males.
		Males.	Females.	
1	2	3	4	5
	I. EXPLOITATION OF THE SURFACE OF THE EARTH	*541,112*	*140,964*	*261*
	I. Pasture and Agriculture	515,570	133,391	263
1	Income from rent of Agricultural land ...	21,408	4,963	232
2	Ordinary cultivators ...	345,150	55,260	160
4	Farm servants and field-labourers ...	74,171	59,405	801
6	Fruit, flower, vegetable, betel, vine, arecanut, etc., growers ...	61,460	12,373	201
8	Wood-cutters; fire-wood, lac, catechu, rubber etc., collectors, and charcoal burners ...	1,071	1,664	1,554
	II. EXTRACTION OF MINERALS	*652*	*166*	*255*
	III. INDUSTRY ...	*168,332*	*120,615*	*717*
	6. Textiles	38,987	67,087	1,721
21	Cotton ginning, cleaning and pressing ...	115	191	1,661
22	Cotton spinning, sizing and weaving ...	13,193	1,379	105
24	Rope, twine and string ...	23,874	57,955	2,428
25	Other fibres (cocoanut, aloes, flax hemp, straw, etc.) ...	1,709	7,918	4,279
	12. Food industries ...	7,890	12,493	1,583
56	Rice pounders and huskers and flour grinders ...	46,619	17,934	385
58	Grain parchers, etc. ...	511	14,050	27,495
61	Butter, cheese and ghee makers ...	25	120	4,800
62	Makers of sugar, molasses and gur ...	28	693	24,750
	13. Industries of dress and the toilet ...	105	2,879	27,419
68	Tailors, milliners, dress makers and darners, embroiderers on linen ...	18,333	15,029	820
		1,613	1,409	874
71	Washing, cleaning and dyeing ...	7,468	9,614	1,287
	IV. TRANSPORT. ...	*22,724*	*5,921*	*260*
	V. TRADE	*74,067*	*63,997*	*864*
	26. Trade in textiles ...	12,436	9,957	801
	28. Trade in wood ...	2,094	3,732	1,782
	30. Trade in pottery ...	620	635	1,024
	32. Hotels, cafés, restaurants, etc. ...	6,811	5,427	797
	33. Other trade in foodstuffs ...	42,185	39,647	940
116	Fish dealers	10,817	19,748	1,826
117	Grocers and sellers of vegetable oil, salt and other condiments ...	7,937	3,033	336
118	Sellers of milk, butter, ghee, poultry, eggs, etc.	317	616	1,943
119	Sellers of sweetmeats, sugar, gur and molasses	2,702	5,329	1,972
120	Cardamom, betel-leaf, vegetables, fruit and arecanut sellers ...	8,892	3,413	384
121	Grain and pulse dealers	7,447	4,490	603
122	Tobacco, opium, ganja, etc., sellers... ...	2,764	1,053	381
	38. Trade in fuel ...	1,025	1,448	1,413
	VIII. PROFESSIONS AND LIBERAL ARTS ...	*29,615*	*3,256*	*110*
	IX. PERSONS LIVING ON THEIR INCOME ...	*1,671*	*234*	*170*
	X. DOMESTIC SERVICE...	*3,481*	*4,337*	*1,246*
162	Cooks, water carriers, doorkeepers, watchmen and other indoor servants	2,924	4,337	1,483
	XI. INSUFFICIENTLY DESCRIBED OCCUPATIONS ...	*106,596*	*114,635*	*1,075*
167	Labourers otherwise unspecified ...	104,339	114,676	1,093
	XII. UNPRODUCTIVE ...	*3,220*	*2,362*	*736*
169	Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners.	2,056	2,274	1,106

SUBSIDIARY TABLE VII.—*Selected occupations, 1911 and 1901.*

Group No.	Occupation.	Population supported in 1911.	Population supported in 1901	Percentage of variation.	Remarks.
	1	2	3	4	5
	SUB-CLASS I.—EXPLOITATION OF THE SURFACE OF THE EARTH	**1,905,466**	**1,457,998**	**+ 30·7**	
	ORDER 1.—Pasture and Agriculture	*1,839,423*	*1,406,428*	*+ 30·8*	
1	Income from rent of agricultural land ...	95,761	67,606	+ 41·6	
2	Ordinary cultivation	1,288,041	1,027,386	+ 25·4	
4	Farm servants and field labourers ...	229,809	154,796	+ 48·4	
5	Tea, coffee, cinchona and indigo plantations ...	14,190	5,181	+ 173·9	
6	Fruit, flower, vegetable, betel, vine, areca nut &c., growers	192,666	135,169	+ 42·5	
8	Wood-cutters, fire-wood, lac, catechu, rubber &c., collectors, and charcoal burners	4,732	5,283	− 10·4	36, 37, 110 & 130.
12	Herdsmen, shepherds, goatherds, &c.	8,663	6,889	+ 25·7	
	ORDER 2.—Fishing and hunting	*66,043*	*51,570*	*+ 28·1*	
14	Fishing	65,978	51,546	+ 28·0	
	SUB-CLASS II.—EXTRACTION OF MINERALS	**1,733**	**1,613**	**+ 7·4**	
	SUB-CLASS III.—INDUSTRY	**588,410**	**519,325**	**+ 13·3**	
	ORDER 6. Textiles	*160,544*	*133,381*	*+ 20·4*	
22	Cotton spinning, sizing and weaving ...	35,112	28,117	+ 24·9	
24	Rope, twine and string ...	110,750	104,827	+ 18·6	
25	Other fibres (cocoanut, aloes, flax, hemp &c.) ...	13,627			
	ORDER 8. Wood	*23,018*	*81,620*	*+ 14·0*	
36	Sawyers, carpenters, turners and joiners &c. ...	61,005	79,409	+ 17·1	8, 110 & 125
37	Basket makers and other industries of woody materials including leaves	32,013			
	ORDER 9. Metals	*35,391*	*28,621*	*+ 23·6*	
41	Other workers in iron and makers of implements and tools principally or exclusively of iron ...	28,269	23,107	+ 22·3	154
42	Workers in brass, copper and bell metal... ...	6,456	5,125	+ 26·0	
	ORDER 10. Ceramics	*14,334*	*11,358*	*+ 26·4*	
47	Potters and earthen pipe and bowl makers ...	8,028	6,394	+ 25·5	
48	Brick and tile makers	6,206	4,864	+ 27·6	
	ORDER 11. Chemical products properly so called and analogous	*30,003*	*16,065*	*+ 24·5*	
53	Manufacture and refining of vegetable and mineral oils	19,223	15,385	+ 24·9	
	ORDER 12. Food industries	*168,407*	*152,260*	*+ 10·6*	
56	Rice pounders and huskers and flour grinders ...	25,173	21,257	+ 18·4	
62	Makers of sugar, molasses and gur	4,997	4,326	+ 8·7	
65	Toddy drawers	133,765	123,050	+ 15·2	
	ORDER 13. Industries of dress and toilet ...	*60,888*	*52,836*		
68	Tailors, milliners, dress makers and darners embroiderers of linen	6,150	5,419	+ 13·5	
71	Washing, cleaning and dyeing	26,556	22,860	+ 16·2	
72	Barbers, hair dressers and wig makers	27,280	23,776	+ 14·7	
	ORDER 15. Building industries	*7,506*	*17,687*	*− 57·6*	
78	Stone and marble workers, masons and brick layers ...	4,448	11,466	− 61·2	79
	ORDER 18. Industries of luxury and those pertaining to literature and the arts and sciences	*25,714*	*23,190*	*+ 10·9*	
89	Workers in precious stones and metals, enamellers, imitation jewellery makers, gilders &c.	22,011	20,660	+ 6·5	
	SUB-CLASS IV.—TRANSPORT	**54,942**	**32,935**	**+ 66·8**	
	ORDER 20. Transport by water...	*23,895*	*17,616*	*+ 35·6*	
96	Persons employed on the maintenance of streams, rivers and canals (including construction). ...	6,463	2,130	+ 203·4	98 & 104
97	Boat owners, boat men and tow men	16,852	14,800	+ 13·8	
	ORDER 21. Transport by road	*25,838*	*9,842*	*+ 162·5*	
98	Persons employed on the construction and maintenance of roads and bridges	4,019	1,994	+ 104·5	96 & 104
99	Cart owners and drivers, coachmen, stable boys, tramway, mail carriage &c., managers and employés (excluding private servants)	7,583	7,195	+ 5·4	
102	Porters and messengers	13,521	...	...	
	ORDER 23. Post office, Telegraph and Telephone Services.	*4,280*	*2,410*	*+ 77·6*	
105	Post office, Telegraph and Telephone Services ...	4,280	2,410	+ 77·6	
	SUB-CLASS V. TRADE	**285,333**	**316,915**	**− 10·0**	
106	ORDER 24. Bank managers, money lenders, exchange and insurance agents, money changers and their employes	9,446	8,178	+ 15·5	
108	ORDER 26. Trade in piece goods, wool, cotton, silk, hair and other textiles	45,221	38,106	+ 18·7	109 & 126

NOTE.—The difference between the 1901 figures as per this Table and the then returns represents the items transferred to corresponding 1911 groups, as shown in the remarks column.

SUBSIDIARY TABLE VII.—*Selected Occupations, 1911 and 1901.*

Group no.	OCCUPATION.	POPULATION SUPPORTED IN 1911.	POPULATION SUPPORTED IN 1901.	PERCENTAGE OF VARIATION.	REMARKS.
	1	2	3	4	5
110	ORDER 29. Trade in wood (not firewood), cork, bark, etc.	*9,031*	*3,634*	*148·5*	37 & 125
114	Vendors of wine, liquors, aerated waters, etc. ...	*23,448*	*29,265*	+ *19·9*	
115	ORDER 33. Other trade in food stuffs	20,218	26,402	− 23·4	
117	Fish dealers	*168,703*	*155,650*	+ *8·4*	122
	Grocers and sellers of vegetable oil, salt and other condiments	50,021	44,258	+ 13·0	
119	Sellers of sweetmeats, sugar, gur and molasses ...	27,448	29,326	− 6·4	
120	Cardamom, betel-leaf, vegetable, fruit and areca nut sellers	15,057	14,752	+ 2·1	
121	Grain and pulse dealers	32,783	29,017	+ 13·0	
122	Tobacco, opium, ganja, etc., sellers	26,528	24,425	+ 8·6	
124	Dealers in hay, grass and fodder	9,718	8,621	+ 12·7	114
128	ORDER 36. Trade in building materials (stones, bricks plaster, cement, sand, tiles, thatch, etc. ...	5,328	4,494	+ 18·6	
130	ORDER 38. Dealers in firewood, charcoal, coal, cow-dung, etc.	5,004	4,387	+ 14·1	
	ORDER 41. Trade of other sorts...	4,082	467	+ 774·1	8
135	Shop-keepers otherwise unspecified	*10,835*	*67,980*	− *84·1*	
	SUB-CLASS VI.—PUBLIC FORCE	7,300	64,353	− 88·7	
		9,289	**8,790**	**+ 5·7**	
140	ORDER 42. Army				
	Army (Native States)	*5,886*	*4,994*	+ *17·9*	
	SUB-CLASS VII.— (ORDER 45.) PUBLIC ADMINISTRATION.	5,771	4,916	+ 17·4	
144	*(a)* Service of the State	**32,695**	**39,436**	**− 17·1**	
147	Village officials and servants other than watchmen ...	26,155	30,321	− 13·7	142
	SUB-CLASS VIII.— PROFESSIONS AND LIBERAL ARTS ...	6,008	8,622	− 30·4	143
		97,729	**69,360**	**+ 40·9**	
148	ORDER 46. Religion				
150	Priests, ministers, etc.	*33,714*	*27,271*	+ *23·6*	
151	Catechists, readers, church, and mission service ...	7,321	6,735	+ 8·7	
	Temple, burial or burning ground service, pilgrim conductors, circumcisors	4,033	3,267	+ 23·4	138 & 151
152	ORDER 47. Law	21,865	16,895	+ 29·4	138 & 150
	Lawyers of all kinds, including Kazis, law agents and mukhtiars	*8,545*	*5,308*	+ *60·9*	
	ORDER 48. Medicine	5,753	4,004	+ 43·7	
154	Medical practitioners of all kinds, including dentists oculists and veterinary surgeons	*10,209*	*8,363*	+ *22·9*	
156	ORDER 49. Instruction. Professors and teachers of all kinds (except law, medicine, music, dancing and drawing) and clerks and servants connected with education	8,692	7,544	+ 15·2	41
158	ORDER 50. Letters and arts and sciences	26,365	13,640	+ 93·3	159
159	Architects, surveyors, engineers and their employes...	*18,896*	*14,758*	+ *28·0*	
160	Others (authors, photographers, artists, sculptors, astronomers, meterologists, botonists, astrologers &c Music composers and masters, players on all kinds of musical instruments (not military) singers, actors and dancers...	7,469	6,009	+ 24·1	156
161	SUB-CLASS IX.— ORDER 51. Persons living principally on their income. Proprietors (other than of agricultural land) fund and scholarship holders and pensioners	7,163	5,360	+ 33·6	
162	SUB-CLASS X.— ORDER 52. Domestic service	5,715	3,516	+ 62·5	
	Cooks, water carriers, door-keepers, watchmen and other indoor servants	15,255	11,201	+ 36·2	
	SUB-CLASS XI.— INSUFFICIENTLY DESCRIBED OCCUPATIONS. ORDER 53. General terms which do not indicate a definite occupation...	13,683	10,114	+ 35·3	
165	Cashiers, accountants, book-keepers clerks and other employes in unspecified offices warehouses and shops	*424,789*	*466,891*	− *9·0*	
167	Labourers and workmen otherwise unspecified ...	6,281	5,749	+ 9·2	
	SUB-CLASS XII.—UNPRODUCTIVE	417,725	458,421	− 8·9	
		7,619	**5,782**	**+ 31·8**	
169	ORDER 55. Beggars, vagrants, prostitutes ...				
	Beggars, vagrants, procurers, prostitutes, receivers of stolen goods, cattle poisoners	5,879	4,681	+ 25·6	

SUBSIDIARY TABLE VIII.—*Occupations of selected Castes.*

CASTE AND OCCUPATION.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.
1	2	3
Ampalavasi.	...	**22**
Accessory service in temples ...	571	20
Cultivating land-holder and tenant ...	267	14
Artisans and other workmen ...	77	56
Others	85	27
Ampattan.	...	**23**
Barbers	867	11
Agriculture	35	61
Artisans and other workmen	70	2,404
Others	28	233
Brahman.	...	**29**
Priesthood	147	46
Non-cultivating land holder and tenant ...	37	12
Cultivating land holder and tenant ...	188	22
Trade	128	47
Public administration	118	...
Lawyers, doctors, etc....	131	...
Domestic service	104	140
Others	147	11
Chakkala.	...	**56**
Oil-pressers	305	56
Cultivating land holder and tenant ...	283	23
Artisans and other workmen	118	800
Labourers	190	46
Others	104	38
Channan.	...	**51**
Toddy drawers	206	...
Cultivating land holder and tenant ...	222	24
Artisans and other workmen	121	1,155
Trade	182	71
Labourers	137	104
Others	132	43
Chetti.	...	**31**
Traders	185	56
Non-cultivating land holder and tenant...	135	5
Cultivating land holder and tenant ...	403	17
Artisans and other workmen	113	144
Others	164	50
Izhavan.	...	**55**
Toddy drawers	110	...
Cultivating land holder and tenant ...	163	11
Field labourers	166	50
Artisans and other workmen	214	115
Trade	128	86
Labourers	183	138
Others	36	20
Kammalan.	...	**32**
Workers in metal, wood, &c.	660	2
Agriculture	90	78
Artisans and other workmen	159	2,283
Others	91	62
Kaniyan.	...	**38**
Astrologers	357	3
Agriculture	174	78
Artisans and other workmen	324	75
Others	145	52
Konkani.	...	**50**
Trade	347	10
Cultivating land holder and tenant ...	181	15
Artisans and other workmen	362	240
Others	110	...

CASTE AND OCCUPATION.	No. per 1,000 workers engaged in each occupation.	No. of female workers per 100 males.
1	2	3
Kuravan.	...	**55**
Labourers	780	57
Agriculture	95	37
Others	125	60
Marakkan.	...	**68**
Boatmen	34	...
Fishing	380	2
Artisans and other workmen	433	358
Others	153	46
Maran.	...	**40**
Arts and professions	215	3
Agriculture	538	18
Artisans and other workmen	140	1,101
Others	107	179
Nayar.	...	**24**
Agriculture	674	21
Industry	56	59
Trade	46	64
Public force and administration ...	31	...
Lawyers, doctors, &c.	28	7
Others	165	31
Parayan.	...	**99**
Field labourers	615	59
Agriculture	109	178
Labourers	207	599
Others	69	205
Pulayan.	...	**94**
Field labourers	919	89
Others	81	173
Saliyan.	...	**67**
Weavers	629	44
Artisans and other workmen	214	931
Others	157	11
Valan.	...	**74**
Boatmen	393	...
Fishing	103	33
Artisans and other workmen	350	450
Others	154	289
Vaniyan.	...	**39**
Oil-pressers	754	34
Cultivating land holder and tenant ...	80	19
Artisans and other workmen	45	400
Others	121	48
Velan.	...	**57**
Sorcerers	113	12
Cultivating land holder and tenant ...	363	47
Artisans and other workmen	192	86
Labourers	175	106
Others	157	61
Vellala.	...	**28**
Agriculture	476	18
Industries	113	56
Trade	100	33
Labourers	158	81
Others	153	9
Veluttedan.	...	**70**
Washermen	892	75
Agriculture	74	37
Others	34	28

SUBSIDIARY TABLE IX.—*Distribution of occupations by religion and of religions by occupation.*

OCCUPATION.	DISTRIBUTION BY RELIGION OF 10,000 PERSONS FOLLOWING EACH OCCUPATION.				DISTRIBUTION BY OCCUPATION OF 10,000 PERSONS OF EACH RELIGION.			
	Hindu.	Christian.	Musalman.	Animist.	Hindu.	Christian.	Musalman.	Animist.
1	2	3	4	5	6	7	8	9
Class A.—Production of raw materials	**6,342**	**2,807**	**784**	**67**	**5,299**	**5,924**	**6,595**	**8,106**
SUB-CLASS I.—EXPLOITATION OF THE SURFACE OF THE EARTH	*6,342*	*2,807*	*784*	*67*	*5,294*	*5,919*	*6,589*	*8,077*
1. Pasture and Agriculture	6,441	2,738	751	69	5,191	5,573	6,094	8,070
2. Fishing and hunting	3,568	4,731	1,699	2	103	346	495	7
SUB-CLASS II.—EXTRACTION OF MINERALS	*6,244*	*2,724*	*767*	*265*	*5*	*5*	*6*	*29*
3. Mines								29
4. Quarries of hard rocks	5,344	3,483	818	355	3	5	5	...
5. Salt, etc.	...	...	...	...	...	...	...	...
Class B.—Preparation and supply of material substances	**8,904**	**480**	**616**	...	**2**	...	**1**	...
	7,060	**2,423**	**515**	**2**	**2,872**	**2,489**	**2,111**	**91**
SUB-CLASS III.—INDUSTRY	*7,540*	*1,989*	*470*	*1*	*1,943*	*1,294*	*1,217*	*42*
6. Textiles	6,204	2,695	1,101	...	486	479	780	...
7. Hides, skins and hard materials from the animal kingdom	7,718	1,544	738	...	1	...	...	...
8. Wood	6,645	2,936	412	7	271	302	169	42
9. Metals	8,440	1,334	226	...	131	52	35	...
10. Ceramics	6,563	2,987	450	...	41	47	28	...
11. Chemical products properly so called, and analogous	7,686	1,810	504	...	67	40	44	...
12. Food industries	8,990	907	103	...	663	169	77	...
13. Industries of dress and the toilet	8,438	1,434	128	...	225	97	34	...
14. Furniture industries	7,795	2,047	158	...	...	...	...	...
15. Building industries	6,624	2,653	723	...	22	22	24	...
16. Construction of means of transport	6,796	2,455	749	...	1	1	1	...
17. Production and transmission of physical forces (heat, light, electricity, etc.)	2,787	6,721	492	...	...	...	...	...
18. Industries of luxury and those pertaining to literature and the arts and sciences	7,170	2,660	170	...	81	76	19	...
19. Industries concerned with refuse matter	5,179	4,099	722	...	4	9	6	...
SUB-CLASS IV.—TRANSPORT	*5,359*	*4,308*	*324*	*9*	*129*	*262*	*79*	*32*
20. Transport by water	3,320	6,284	396	...	35	166	42	...
21. Transport by road	6,835	2,869	296	...	77	82	34	20
22. Transport by rail	7,729	1,808	269	194	3	2	1	12
23. Post Office, Telegraph and Telephone services	7,395	2,505	100	...	14	12	2	...
SUB-CLASS V.—TRADE	*6,398*	*2,954*	*646*	*1*	*800*	*933*	*815*	*17*
24. Banks, establishments of credit, exchange and insurance	8,417	1,309	267	...	35	14	11	...
25. Brokerage, commission and export	7,001	1,596	1,403	...	3	1	5	...
26. Trade in textiles	6,368	2,913	714	...	126	146	143	...
27. Trade in skins, leather and furs	7,815	1,752	433	...	2	1	1	...

SUBSIDIARY TABLE IX.—*Distribution of occupations by religion and of religions by occupation.*

OCCUPATION.	DISTRIBUTION BY RELIGION OF 10,000 PERSONS FOLLOWING EACH OCCUPATION.				DISTRIBUTION BY OCCUPATION OF 10,000 PERSONS OF EACH RELIGION.			
	Hindu.	Christian.	Musalman.	Animist.	Hindu.	Christian.	Musalman.	Animist.
1	2	3	4	5	6	7	8	9
28. Trade in wood	7,285	2,376	339	...	20	24	14	3
29. Trade in metals	6,539	1,538	1,923	...	...	...	1	...
30. Trade in pottery	6,007	3,565	428	...	6	9	4	...
31. Trade in chemical products	6,565	2,977	458	...	...	...	...	...
32. Hotels, cafes, restaurants, etc.	7,157	2,717	126	...	74	70	13	...
33. Other trade in food stuffs	6,101	3,220	679	...	451	601	506	...
34. Trade in clothing and toilet articles	5,000	2,812	2,188	...	...	...	1	...
35. Trade in furniture	6,513	2,490	997	...	9	9	14	...
36. Trade in building materials	7,336	2,314	350	...	16	13	8	...
37. Trade in means of transport	6,702	2,594	704	...	3	3	3	...
38. Trade in fuel	6,333	2,386	1,249	32	11	11	23	8
39. Trade in articles of luxury and those pertaining to letters and the arts and sciences.	6,855	2,219	926	...	4	4	6	...
40. Trade in refuse matter	5,526	3,421	1,053	...	...	...	...	...
41. Trade of other sorts	6,444	2,245	1,298	8	31	27	62	6
Class C.—Public administration and liberal arts.	**7,399**	**2,345**	**254**	**2**	**471**	**377**	**164**	**19**
SUB-CLASS VI.—PUBLIC FORCE	*9,644*	*99*	*257*	...	*89*	*1*	*11*	...
42. Army	9,750	95	155	...	25	1	4	...
43. Navy	9,459	106	435	...	...	...	...	...
44. Police	*7,263*	*2,636*	*101*	...	*14*	...	7	...
SUB-CLASS VII.—PUBLIC ADMINISTRATION	7,263	2,636	101	...	*104*	*95*	*15*	...
45. Public administration	*7,236*	*2,448*	*313*	*3*	104	95	15	...
SUB-CLASS VIII.—PROFESSIONS and LIBERAL ARTS	*6,925*	*2,653*	*422*	...	*310*	*265*	*135*	*19*
46. Religion	7,387	2,580	33	...	102	99	63	14
47. Law	7,635	2,218	87	...	28	24	1	...
48. Medicine	7,886	1,945	169	...	35	25	4	...
49. Instruction	6,579	2,848	569	4	91	57	20	...
50. Letters and arts and sciences	*7,310*	*2,583*	*107*	...	54	60	47	5
SUB-CLASS IX.—PERSONS LIVING ON THEIR INCOME	7,310	2,583	107	...	*18*	*16*	*3*	...
51. Persons living principally on their income	**6,922**	**2,443**	**572**	**63**	18	16	3	...
Class D.—Miscellaneous	*7,255*	*2,250*	*448*	*7*	**1,358**	**1,210**	**1,130**	**1,784**
SUB-CLASS X.—DOMESTIC SERVICE	7,255	2,250	448	7	*49*	*38*	*33*	*6*
52. Domestic service	*6,933*	*2,437*	*564*	*66*	49	38	33	6
SUB-CLASS XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS.	6,933	2,437	564	66	*1,290*	*1,145*	*1,057*	*1,768*
53. General terms which do not indicate a definite occupation	*5,635*	*3,181*	*1,163*	*20*	1,290	1,145	1,057	1,768
SUB-CLASS XII.—UNPRODUCTIVE	6,023	3,040	851	86	*19*	*27*	*40*	*10*
54. Inmates of jails, asylums and hospitals	5,522	3,223	1,255	...	5	6	7	10
55. Beggars, vagrants and prostitutes					14	21	33	...

SUBSIDIARY TABLE X.—*Number of persons employed on the 10th March on Railways and in Irrigation, Post Office and Telegraph Departments.*

CLASS OF PERSONS EMPLOYED.	EUROPEANS AND ANGLO-INDIANS.	INDIANS.	REMARKS.
1	2	3	4
Railways.			
TOTAL PERSONS EMPLOYED.	**12**	**554**	
Persons directly employed.	*12*	*488*	
Officers	...	...	
Subordinates drawing more than Rs. 75 p. m.	1	...	
,, from Rs. 20 to 75. ,, ...	4	5	
,, under Rs. 20. ,, ...	7	29	
Persons indirectly employed.	...	*454*	
Contractors	...	*66*	
Contractor's regular employés	...	32	
Coolies	...	19	
	...	15	
Irrigation Department.			
TOTAL PERSONS EMPLOYED.	**3**	**3,394**	
Persons directly employed.	...	*510*	
Officers	...	4	
Upper subordinates	...	9	
Lower ,, ...	...	4	
Clerks	...	50	
Persons and other servants...	...	46	
Coolies	...	* 397	* Includes 320 maistries and watchers.
Persons indirectly employed.	3	*2,884*	
Contractors	3	19	
Contractor's regular employes	...	76	
Coolies	...	2,789	
Postal Department.			
TOTAL.	**5**	**545**	**1,055**
Supervising Officers	...	2	9
Post Masters	2	43	193
Miscellaneous Agents	...	54	6
Clerks	2	† 24	70 † 2 are clerks and signallers.
Postmen, etc.	...	126	389
Road establishment	...	266	338
Railway Mail service:—			
Supervising Officers	...	...	...
Clerks and sorters	...	...	...
Mail guards, etc.	...	3	...
Combined Officers:—			
Signallers	1	4	...
Messengers, etc....	...	23	...
Telegraph Department.			
TOTAL.	**5**	**18**	
Administration establishment ...	...	...	
Signalling	5	6	
Clerks	...	1	
Skilled labour	...	...	
Unskilled labour	...	1	
Messengers, etc.	...	10	

SUBSIDIARY TABLE XI.—*Distribution of urban population by occupation.*

OCCUPATION.	TOTAL WORKERS AND DEPENDANTS.	ACTUAL WORKERS.		DEPENDANTS.
		Males.	Females.	
1	2	3	4	5
Total	*212,090*	*61,395*	*28,769*	*121,926*
Class A.—Production of raw materials	**50,370**	**13,769**	**4,189**	**32,412**
SUB-CLASS I.—EXPLOITATION OF THE SURFACE OF THE EARTH	*50,370*	*13,769*	*4,189*	*32,412*
1. *Pasture and agriculture*	45,153	11,553	3,835	29,765
(a) Ordinary cultivation	42,974	10,791	3,641	23,542
(b) Growers of special products and market gardening	650	186	65	399
(c) Forestry	550	189	23	338
(d) Raising of farm stock	979	387	106	486
(e) Raising of small animals	...	...	...	...
2. Fishing and hunting	5,217	2,216	354	2,647
SUB-CLASS II.—EXTRACTION OF MINERALS	...	...	...	...
3. Mines	...	...	...	...
4. Quarries of hard rocks	...	...	...	...
5. Salt, etc.	...	...	...	...
Class B.—Preparation and supply material substances	**95,814**	**27,910**	**15,046**	**52,858**
SUB-CLASS III.—INDUSTRY	*47,849*	*13,583*	*7,919*	*26,347*
6. Textiles	7,377	2,102	1,166	4,109
7. Hides, skins and hard materials from the animal kingdom	97	34	1	62
8. Wood	6,583	2,136	642	3,805
9. Metals	3,639	1,071	33	2,585
10. Ceramics	1,557	567	301	689
11. Chemical products properly so called, and analogous	2,760	1,040	186	1,534
12. Food industry	8,831	1,066	3,714	4,054
13. Industries of dress and the toilet	6,509	1,920	1,471	3,118
14. Furniture industries	100	40	...	60
15. Building industries	2,432	842	122	1,468
16. Construction of means of transport	37	13	...	24
17. Production and transmission of physical forces (heat, light, electricity, etc.)	61	16	...	45
18. Industries of luxury and those pertaining to literature and the arts and sciences	6,978	2,508	79	4,391
19. Industries concerned with refuse matter	835	228	204	403
SUB-CLASS IV.—TRANSPORT	*9,413*	*4,043*	*816*	*4,553*
20. Transport by water	2,769	1,377	59	1,333
21. Transport by road	5,474	2,198	757	2,519
22. Transport by rail	232	128	...	104
23. Post Office, Telegraph and Telephone Services	937	340	...	597
SUB-CLASS V.—TRADE	*38,553*	*10,284*	*6,311*	*21,958*
24. Banks, establishments of credit, exchange and insurance	2,418	578	281	1,559
25. Brokerage, commission and export	458	155	14	289

SUBSIDIARY TABLE XI.—*Distribution of urban population by occupation.*

OCCUPATION.	TOTAL WORKERS AND DEPENDANTS.	ACTUAL WORKERS.		DEPENDANTS.
		Males.	Females.	
1	2	3	4	5
26. Trade in textiles	3,747	1,084	175	2,488
27. Trade in skins, leather and furs	157	51	2	104
28. Trade in woods	655	152	112	391
29. Trade in metals	47	18	...	29
30. Trade in pottery	351	113	71	167
31. Trade in chemical products	41	16	...	25
32. Hotels, cafes, restaurants, etc.	2,171	599	510	1,062
33. Other trade in food stuffs	22,801	5,892	4,256	12,653
34. Trade in clothing and toilet articles	49	21	1	27
35 Trade in furniture	981	280	113	588
36. Trade in building materials	572	155	98	319
37. Trade in means of transport	191	56	1	134
38. Trade in fuel	1,256	319	558	379
39. Trade in articles of luxury and those pertaining to letters and the arts and sciences	853	280	...	573
40. Trade in refuse matter	3	1	...	2
41. Trade of other sorts	1,802	564	119	1,119
Class C.—Public Administration and literal arts	**39,085**	**11,086**	**829**	**27,170**
SUB-CLASS VI.—PUBLIC FORCE				
42. Army	*3,717*	*1,397*	...	*2,320*
43. Navy				
44. Police	2,761	934	...	1,827
	956	463	...	493
SUB-CLASS VII.—PUBLIC ADMINISTRATION	*11,950*	*3,363*	...	*8,587*
45. Public administration	11,950	3,363	...	8,587
SUB-CLASS VIII.—PROFESSIONS AND LIBERAL ARTS	*21,263*	*5,795*	*723*	*14,745*
46. Religion	5,686	1,706	358	3,622
47. Law	3,317	757	...	2,560
48. Medicine	2,145	568	77	1,500
49. Instruction	5,939	1,606	223	4,110
50. Letters and arts and sciences	4,176	1,158	65	2,953
SUB-CLASS IX.—PERSONS LIVING ON THEIR INCOME	*2,155*	*531*	*106*	*1,518*
51. Persons living principally on their income	2,155	531	106	1,518
Class D.—Miscellaneous	**26,821**	**8,630**	**8,705**	**9,486**
SUB-CLASS X.—DOMESTIC SERVICE	*4,041*	*944*	*1,136*	*1,961*
52. Domestic service	4,041	944	1,136	1,961
SUB-CLASS XI.—INSUFFICIENTLY DESCRIBED OCCUPATIONS	*20,629*	*6,393*	*7,097*	*7,139*
53. General terms which do not indicate a definite occupation	20,629	6,393	7,097	7,139
SUB-CLASS XII.—UNPRODUCTIVE	*2,151*	*1,293*	*472*	*386*
54. Inmates of jails, asylums and hospitals	1,209	985	71	153
55. Beggars, vagrants, prostitutes	942	308	401	233

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செப்பனிடுபவர் பெயர்
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