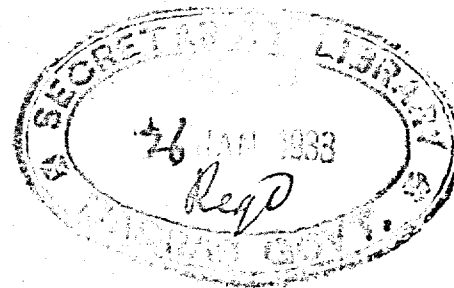
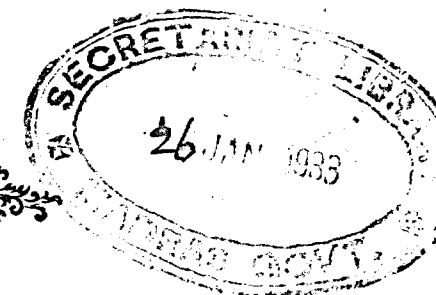


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Census of India, 1931

VOLUME XXV

MYSORE

PART I—REPORT

BY

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BANGALORE

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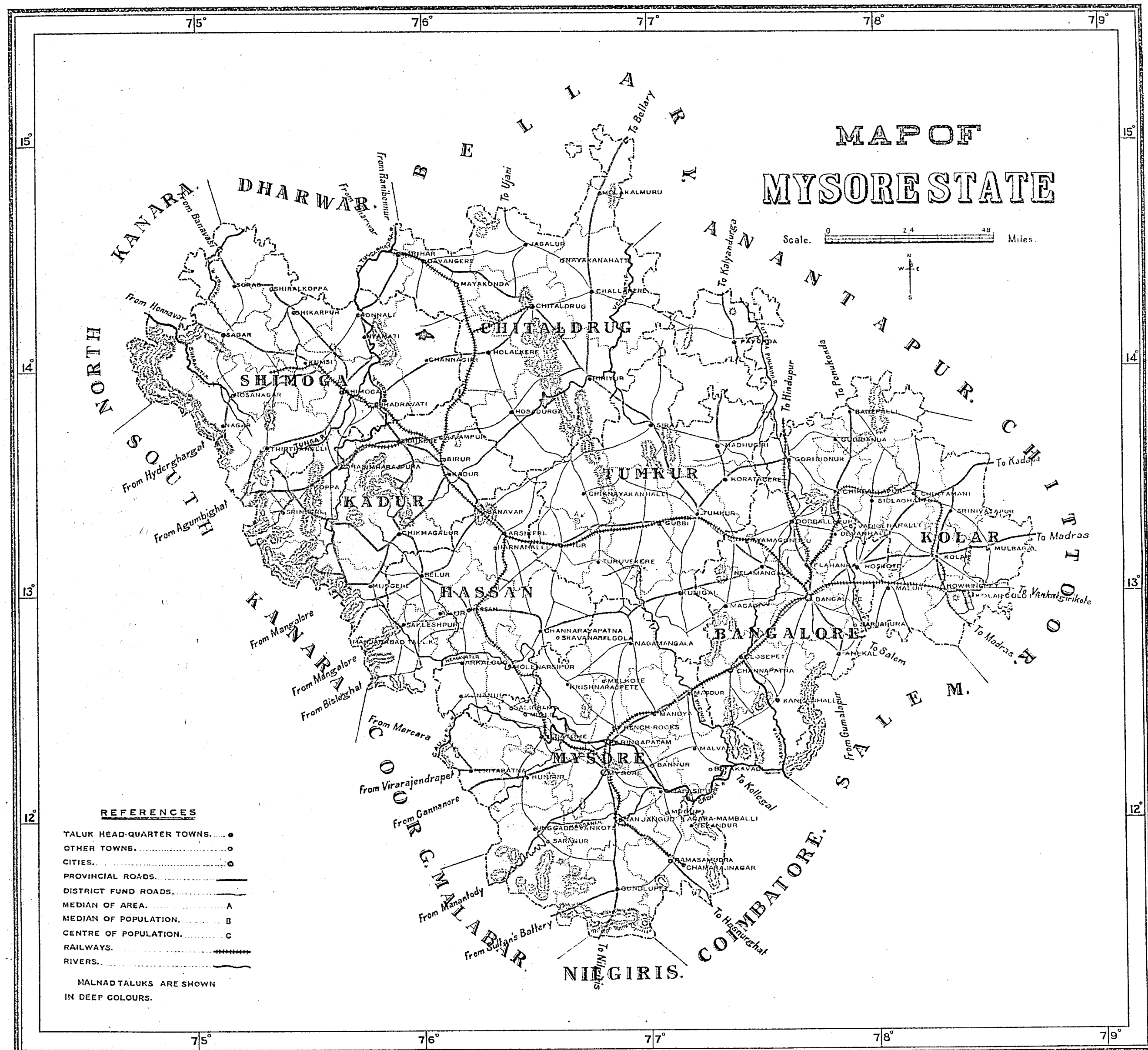
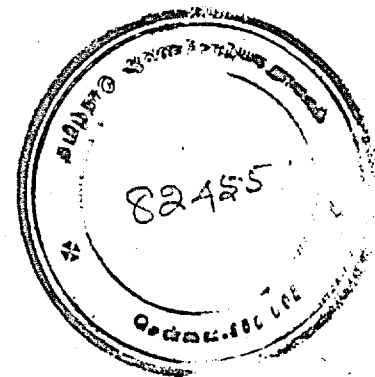


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INTRODUCTION

The Census of 1931.—This report deals with the seventh Census of the Mysore State which was taken synchronously with the Census of British India on Thursday the 26th February 1931.

Legislative sanction to the Census was given in the Mysore Census Regulation V of 1930 which received the assent of HIS HIGHNESS THE MAHARAJA on 1st April 1930. In accordance with the usual practice Government issued instructions that the Census should be considered as of paramount importance while it lasted and directed all their officers to co-operate in carrying it out.

2. Previous Censuses.—A regular Census was first taken in the State on 14th November 1871. As there was a famine in 1877 and there was much loss of life there seems to have been a suggestion immediately thereafter that the second Census might be taken without delay to ascertain the extent of the loss. This was however not done and the second regular Census was taken only in 1881. The date of the Census was 17th February 1881. The subsequent Censuses were carried out on 26th February 1891, 1st March 1901, 10th March 1911 and 18th March 1921.

People in the State are now used to the idea of a census. Things were different at the time of the first census. There seems to have been some suspicion in some quarters regarding the intention of Government in taking it at all. A rumour got about that heads were counted in order to levy a poll tax; there was another rumour that wives were wanted for European soldiers and that the census was held to make a list of young women of eligible years. The effect of the former rumour upon the returns is not on record but the latter rumour is said to have led to many young women of marriageable years being returned as much older than they really were. These rumours were however not believed by the bulk of the people. As indicating the state of knowledge in various matters in those days it may be stated that one question considered in the Census of 1871 was whether Jains should not be called Buddhists. It would seem that various authorities alleged that the Jains refused to acknowledge Buddha as their teacher,—as well they might. Others, also authorities one supposes, asserted that Buddha or Vishnu in the ninth Avatar is merely a Sanskrit name for the supreme being worshipped by the Jains of Mysore in his Kannada name of Jaineshwar. It was also stated that Buddha was represented with a broom to sweep away any insects which he might otherwise unconsciously tread upon; and a Buddhist was described as considering that there is no god but intellect and that death is annihilation. The motto of the Buddhist is stated to be, "Since our bodies cannot return after being burnt, let us borrow and drink ghee." This interesting combination of popular belief and familiar tag may be the Census chapter of Alice in Wonderland. We should, however, remember that the sounder knowledge of the present generation in these matters has grown out of enquiries of this kind which the earlier generation began.

3. Procedure followed in taking the Census.—The procedure of taking a census has been described in Census Reports previously. Any detailed account of the operations is therefore unnecessary here. A full and detailed description of all the stages of census work is given in a separate volume of this report intended mainly for the use of officers who will have to conduct the next decennial Census. The main features of the procedure generally adopted may, however, be described here for the benefit of the average reader. The State was taken up by taluks, cities and the larger towns and each taluk or city or large town was treated as a charge. Each charge was divided into a number of compact groups called circles each of which comprised, in the rural areas a number of whole villages, and in the urban areas wards or divisions. Each village was treated as one or more blocks according to size and situation of houses, each block being constituted of as many houses as one person could go round to make enquiries in the space of about 5 hours. Between 30 and 50 houses have been found to be the proper size of a block. About 15 blocks have been found to be the proper number to be constituted into a circle. The number of houses was estimated for this purpose by reference to the records of the last Census and to village accounts. A census officer called enumerator was appointed for each block; and there was a supervisor for each circle to ensure that no house escaped attention, to train his enumerators in their work and to see that they made an accurate record of the persons resident in his circle. The work of the enumerators and supervisors was scrutinised by the officer in charge of the census work in each taluk or corresponding division in the towns and cities. In the taluk this was generally the Amildar and in a Municipality generally the Vice-President. This officer was designated Charge Superintendent.

The country having been provisionally formed into blocks and circles and charges, the houses in each village were actually counted and numbered and lists made of all the houses. The blocks and circles were readjusted where necessary on the basis of this accurate count so that no block had more than the proper number of houses and that no circle was heavier than one supervisor could manage. Each enumerator was given a copy of the list of the houses allotted to him for enumeration. Enumerators were then trained in the work of enumeration on a practice schedule in which they entered details for some families as if they were carrying out the census. Their work was checked by the supervisor and by the Charge Superintendent and higher officers, and thus the enumerator and the supervisor got trained. It would not be wrong to say that the higher officers also got trained in this process.

After practice enumeration came what is called "preliminary enumeration." This is really the preparation of a draft census record. It is done at leisure. Each enumerator went with the general schedule from house to house in his block in order and at each house wrote down the names of the members of the family one after another, noting for each member all the details required in the schedule. The entries made by the enumerator were checked by the supervisor and by other officers. Thus about a week before the date of the final Census there was ready a record of all the persons found sometime before the Census in each locality. To obtain details according with facts as they obtained on the Census night, this record had only to be corrected in the few cases where this was necessary. Much of the population in any locality is permanently resident there

and the correction which had to be made in the record for each block was rarely of any magnitude. It was largest in the blocks in cities and in special cases where a fair or festival took place at the time of the Census. The enumerator carried this record with him on the Census night, again went from house to house and corrected it after enquiry, making entries for additions by birth and arrival and striking out entries of persons dead or absent elsewhere, and noting other changes if any.

4. Number of Census Divisions and Officers.—The State was formed into 41,490 blocks for this Census and these were grouped into 3,395 circles. The number of charges not including the C. & M. Station, Bangalore, was 97; of this 81 were taluk charges, 13 town charges, and three city charges. Except in a small number of cases there was a separate enumerator for each block and a separate supervisor for each circle. Every charge had a separate Charge Superintendent. Special arrangements were made for the enumeration of inmates of jails, hospitals, lock-ups and asylums and of the floating population.

5. Meeting of Census Officers at Delhi.—The Census Commissioner for India called a meeting of Provincial and State Census Officers at Delhi early in January 1931 to discuss questions connected with enumeration and later stages of census work. I attended this meeting with the permission of Government.

6. Arrangements for final Census.—As stated earlier, the final Census was taken on the night of the 26th February 1931. All Offices of Government and Public Institutions were closed for three days—the 25th, 26th and 27th February—to facilitate final enumeration and the early despatch of provisional totals.

7. Railway Census.—The Railway Census on this occasion as in 1921 was carried out as part of the district Census. While in 1921 the Census of only those lines jurisdiction over which has not been ceded to the British Indian Government was carried out under the supervision of the State Census Department, Census on the ceded lines also was conducted under State supervision on this occasion.

8. Non-synchronous and estimated areas.—The Census was synchronous throughout the State except for small forest areas or lonely spots in the taluks noted in the margin which were treated as special tracts. In these cases enumeration was carried out on the morning of the 27th February 1931. In one case—the Moyar ditch area in Gundlupet taluk—the population was, as in previous Censuses, estimated and not enumerated.

Gundlupet.
Heggaddevankote.
Arsikere.
Chamarajnagar.
Hunsur.

9. Publication of provisional totals.—Arrangements had been made for the enumerators of each circle meeting their supervisor at a convenient place on the morning after the Census and helping in ascertaining the total population of their blocks according to the schedules. The supervisors made out the totals for their circles and transmitted figures to the charges. The Charge Superintendents in their turn compiled figures for all the blocks and circles and reported figures to their Deputy Commissioners who telegraphed the totals for their districts to me on 3rd March 1931. The provisional figures of population for the State were reviewed and published for general information on the 3rd March 1931. Omission to add the population of a village or a circle in the hurry of reporting totals early

were noticed within a few hours in some cases and the corrections necessary intimated. The provisional figures with these corrections came to 6,557,871. When slips were received from the charges and counted, it was found that the population was 6,557,302. The difference between the provisional figures and the final figures is 569 or '009 per cent. Considering the speed with which the figures were compiled in the first instance, the accuracy obtained is remarkable.

10. Good Work of Enumerators and Supervisors.—Here I wish to place on record the obligation of the Census Department to the large body of enumerators and supervisors who were primarily responsible for the writing up and the check of the Census schedules. All the enumerators and supervisors with hardly any exception evinced great interest in the work. This speaks highly of the public spirit of the people of the State. The non-official enumerator or supervisor knew that he would get nothing for doing the work and the official that he would get nothing extra; and the work was without doubt attended with some inconvenience. Yet they willingly agreed when selected to work as enumerators and supervisors and came readily to meetings held for giving instructions. Large numbers of them showed an intelligent interest in the instruction given, putting questions and eliciting answers. Census work would be impossible but for the hearty and willing work of this large mass of public workers. I cannot give adequate expression to the regard I feel for these workers and even could I do so my words would not reach all of them. Yet it is a pleasure to acknowledge the debt.

11. Special investigations.—The following special investigations were undertaken in connection with the general Census on this occasion:—

- (1) Collection of statistics of unemployment among the educated;
- (2) Collection of statistics of fertility and mortality rates;
- (3) Collection of statistics of rural and cottage industries and of organised industries;
- (4) Collection of information as to kinds of houses and purposes for which they are used;
- (5) Collection of information regarding vaccination; and
- (6) Collection of death statistics block by block for verifying the correctness of mortality reports received from local authorities.

The first two were taken up as part of the Census programme for the whole of India under the instructions of the Census Commissioner for India. The others were taken up specially in the State. The third item was undertaken in response to the desire which is frequently expressed that the Census should collect industrial statistics along with general statistics. This was found necessary particularly because an investigation into economic conditions and collection of statistics of organised industries which were carried out as part of the Census of India in 1921 were omitted from the Census programme on this occasion. The Census of organised industries did not yield useful figures. Information as to the kind and use of houses in the villages and towns in the State, it was thought, would be of interest and value. The statistics are not as accurate as would be the results of a tenement census but cover larger ground. The information regarding vaccination and deaths was collected at the instance of the Department of Public Health. The Vaccination statistics are presented in the taluk tables but the statistics of death were not properly collected and were therefore not compiled.

12. Abstraction and Compilation.—The information collected at the Census was all abstracted in the Central Abstraction Office in Bangalore. This office was organised in two sections and over 250 persons were employed on it at one time. Abstraction was made by the slip system as at the last Census. The slips were copied in the charges. All things considered this system would seem to be the best suited to existing conditions in the State.

13. Visit of the Census Commissioner for India:—Dr. J. H. Hutton, M.A., D.Sc., C.I.E., I.C.S., Census Commissioner for India, visited the State in June 1931. He saw the work in the Abstraction Office and expressed satisfaction with the progress made.

14. Census expenditure.—Expenditure in connection with this Census has so far come to Rs. 1,85,810. Further expenditure for printing the reports and other matter till the office is wound up is expected to come up to Rs. 6,000. The total expenditure will thus be about Rs. 1,91,810. The expenditure in 1921 was Rs. 2,80,026. The difference is largely due to over-head charges being kept down by the employment of a larger establishment for abstraction and work being got done with more speed in other ways. Partly it is due to less expenditure in pay both in the permanent and temporary establishments as also on printing. The expenditure per head of population on this occasion comes to 5'6 pies. It was 9'1 pies in 1921.

15. Census publications.—This report is published in five parts. This book is Part I—the Report proper. Part II is the volume of tables required for the whole of India and a few other tables of importance compiled for local use with details by district units. Part III gives an account of the Census operations for the benefit of the officers who will have to carry out the Census of 1941. Part IV contains several of the tables given in Part II, curtailed where necessary, with the taluks as the units, and Part V the Village Population tables. A summary of the report in Kannada has been prepared. This summary and Part III of the Administration Report will be published shortly. The other three parts have been issued earlier.

16. A word about the Report.—I have as a rule avoided repeating in this volume the figures that are to be found in the tables. Sometimes, however, the figures seemed to be of more importance than the mere correlations of percentages and proportions; or percentages seemed misleading. For example, we could say quite correctly that the female literate population among Animists has risen in the decade by more than 50 per cent, against 9'6 per cent of the general population. This statement may well give the impression that the Animist population has become progressive. The fact is that the increase appears large simply because the previous figure is very small, the figures being 7 for 1921 and 11 for 1931. Similarly in speaking of the populations of the various religions mere comparison of proportions becomes often a snare. In these cases the original figures themselves are used, sometimes in full and sometimes in the nearest thousands. The cumbrousness of whole figures and the omission or inclusion of hundreds in such instances seemed less harmful than the erroneous impressions which a mere percentage or proportion might create. Everywhere else I have assumed that the reader has a copy of the tables volumes with him.

Another assumption I have made in writing the Report is that it will find readers other than students of statistics. This is perhaps a large assumption but I have been led to it by the fact of a number of persons asking me to make the Report interesting. This I have tried to do. I have however felt throughout and particularly as the work came to a conclusion that the interest the report would have for the reader depends not so much on what it takes to him as on what he brings to it. If he does not bring to the report a desire to know the condition of the population of the State and anxiety for their welfare the best that I could say in the report might not interest him. If on the contrary he should approach the report with that desire and anxiety I could say nothing so poor but would hold his attention. His interest would supplement such efforts as I have made to expound the figures and the report would then be interesting to the reader as much as to the writer. All through the report therefore I have imagined and addressed an average reader interested in the people of the State. I say I have imagined him but have hopes that he is not imaginary. Not being a statistician by training I have attempted no erudite discussion of the figures. This is no doubt a disadvantage from one point of view but may have its compensation in making what discussion there is intelligible to the layman. I have not hesitated to make here and there a point that may seem already made and occasionally to record a passing comment on social, religious or educational matters. All such remarks are made from the point of view of the common man and will, I hope, add to such interest as the report may possess. I need not say that the responsibility for all such comments is mine and that they do not commit Government to the views expressed.

17. Good work of assistants and establishment.—I wish to mention here the excellent work done by my assistants and by the establishment of my department. Mr. T. Venkatarangan, my first assistant, came to the department early in the operations and stayed until the compilation of the tables was nearly over. He bore the brunt of the work of forming Census divisions and getting the codes and the forms printed and supplied to the charges. Mr. S. Nagappa came just before enumeration. The two helped me in checking enumeration and were in charge of the two sections into which the Abstraction Office was divided. After Mr. Venkatarangan left Mr. S. Nagappa was in sole charge of the Abstraction establishment. Several of the paragraphs regarding conditions in the decade in chapter I of the report and appendices II and V were prepared by Mr. Nagappa in the first instance. Mr. Venkatarangan in the early stages and Mr. Nagappa in the later stages did work ordinarily done by two officers. I consider it to have been my peculiar good fortune to have had these two officers as assistants. To a sense of duty which they would take anywhere, they added in this instance consideration proceeding from personal friendship to me and work in the department in all the stages proceeded with a smoothness and an understanding not realisable in many offices. The zeal and industry shown by the establishment were also commendable. The permanent establishment of the office on this occasion was barely a half of that employed in 1921. Mr. R. Narasinga Rao, Head Clerk, toiled hard throughout and managed the work of the office efficiently. Mr. V. Venkatakrishnan, Steno-Typist, did the large quantity of typing work both in connection with office work and the drafting of the Report willingly and with speed. Mr. G. Nanjundia, a supervisor on the temporary establishment, prepared the maps and diagrams with speed and

skill and has supervised their printing. Messrs. M. Narasimhamurthy and B. S. Narayanamurthy have been responsible for the passage of the proofs of the report through the press and for the verification of the figures respectively. They have all done their work well and given me full satisfaction.

18. Acknowledgments.—It is now my pleasant duty to acknowledge the great help I have received from many other quarters in my work as Census Superintendent. The Charge Superintendents and divisional Census Officers who supervised the work of the subordinate staff were as a rule zealous and helpful. All the Deputy Commissioners and Presidents of Municipalities and Messrs. C. Machia and P. H. Krishna Rao, Municipal Commissioners, Bangalore City, the former prior to and the latter since 1st July 1931, evinced great interest in the work and willingly arranged meetings of local officers at my request for instruction at various stages of the operations. Mr. N. S. Subba Rao, Director of Public Instruction, Dr. S. Subba Rao, Senior Surgeon with the Government of Mysore, and Sir Charles Todhunter, Private Secretary to His HIGHNESS THE MAHARAJA, rendered help in collecting statistics of fertility and mortality rates. Mrs. Morris of Chamarajnagar collected these statistics for some population near Chamarajnagar. The European Superintendents of the various mines in the Kolar Gold Fields Area and the Railway Officers of the Mysore State Railways and the Madras and Southern Mahratta Railways co-operated heartily in the work allotted to them. The work of enumeration in the Bangalore City Station which was particularly difficult was excellently supervised by Mr. Lovell of the Madras and Southern Mahratta Railways. Mr. N. Madhava Rao, Chief Secretary to Government, sent from the General and Revenue Secretariat stores all the furniture required in the earlier stages, and some of the furniture required in the later stages. The rest of the furniture required for the Abstraction Offices was lent by the Department of Public Instruction. This was further help rendered by Mr. N. S. Subba Rao. Mr. N. Rama Rao, Director of Industries and Commerce, helped me with the note on disappearing industries required for the chapter on Occupation. That note was prepared by Mr. H. K. Rama Iyengar, Superintendent, Commercial Intelligence Department. Official papers and reports required for preparing the note on the Badanaval Spinning and Weaving Centre given as Appendix V were furnished by Mr. S. V. Rajarama Iyengar, Manager of the Centre under the instructions of Mr. N. Rama Rao. Dr. Guha of the Zoological Survey of India has been good enough to give the note on the results of certain measurements taken by him in the State which is given as Appendix IX. Mr. B. V. Ramiengar, Chief Conservator of Forests in Mysore, took me out to see the Iruligas in Magadi taluk and instructed officers of his department to help in making enquiries about the other tribes. Mr. C. Abdul Jabbar, District Forest Officer, accompanied me to the habitation of the other three tribes and helped in collecting the information given in Appendix X. Heads of other departments and the authorities of the Civil and Military Station, Bangalore, readily supplied official papers and information asked for from time to time. *Rajacharitha Visarada* Mr. C. Hayavadana Rao and Mr. D. V. Gundappa well-known Journalists and public workers of the State and Dr. V. K. Badami of the Agricultural Department and Mr. N. S. Subba Rao have willingly lent books which I required from time to time. Mr. N. Narasimha Murthy, Librarian, Mysore University Library and Messrs. K. Guru Dutt and Y. V. Chandrasekhara Iya, Secretary and Librarian of the Public Library,

Bangalore, have also been good enough to place books from their libraries at my disposal when required for reference. Mr. J. R. Isaac, M.B.E., General Secretary of the Y. M. C. A. at Bangalore put me into touch with members of several Christian Missions working in the State when I required information regarding conversions to Christianity during the decade.

Mr. B. Puttaiya, Superintendent, Government Printing, has done all the printing required by the Census Department from the beginning with an interest and consideration which I cannot sufficiently praise. Mr. B. Srinivasa Iyengar, Assistant Superintendent, Government Branch Press, Mysore, showed the same consideration and interest in printing Part V of the report. The maps and diagrams have been executed by Mr. M. S. Vijendra Rao of the Art Litho Press in Bangalore.

To all of them I hereby tender acknowledgment of help. It is likely that I have omitted the names of some others who have helped. I received help from so many that this is not improbable. To such I hereby tender both apology and thanks.

I am grateful to Government for the opportunity of superintending the Census operations on this occasion. I am grateful also to Dr. J. H. Hutton, Census Commissioner for India, for advice and guidance given during the last three years and for much personal courtesy and consideration.

M. VENKATESA IYENGAR.

REPORT

ON THE

CENSUS OF MYSORE STATE, 1931

CHAPTER I.

DISTRIBUTION AND MOVEMENT OF POPULATION

INTRODUCTORY.

1. Situation and Boundaries.—The State of Mysore lies between parallels $11^{\circ} 36'$ and $15^{\circ} 2'$ north latitude and between the meridians $74^{\circ} 40'$ and $78^{\circ} 36'$ east longitude. Its greatest length north and south is about 230 miles and east and west about 290 miles. It has an area of 29,326 sq. miles. The State is bounded except partly on the west and the north by the Madras Presidency. The Madras districts on the north are Bellary and Anantapur; on the east, Chittoor and Salem; on the south, Coimbatore, Nilgiris and Malabar; on the west, South Canara. Between South Canara and Malabar comes Coorg. The Bombay districts North Canara and Dharwar on the north-west and north respectively complete the circle.

2. Administrative Divisions.—The State is divided into eight districts for purposes of administration—Bangalore, Kolar, Tumkur, Mysore, Chitaldrug, Hassan, Kadur and Shimoga.

3. Natural Divisions.—The country is naturally divided into two regions, of unequal area. The smaller part consists of the hill country on the west and is called *malnad* meaning the country of the hills, and the rest of the country is called *maidan* or the plains. It has been usual in the Census Reports for the State to consider three of the districts—Hassan, Kadur and Shimoga—as *malnad* and as forming the Western Division and the other five districts as *maidan* and as forming the Eastern Division of the State. Large areas in the three districts first named are *malnad* and excepting for some part on the west of the Mysore district, the other five districts are plain country. It has, however, to be recognised that this division into *malnad* and *maidan* by district units is not quite correct. Parts of Mysore district are just as much *malnad* as the rainy tracts of the three districts described by that name; and in these three districts themselves, a considerable area is really *maidan*, sharing neither the rain nor the forest and hill of the *malnad* area. There is, besides, no recognition in the administrative arrangements of this grouping of districts into an Eastern and a Western Division. An attempt has been made in this Report to make the classification into *malnad* and *maidan* somewhat more accurate, treating as *malnad* only the taluks which are predominantly *malnad*. The statistics are consequently no longer presented as for the Eastern and Western Divisions in the Tables.

The characteristic feature of the *malnad* country is that it is full of hills and valleys, and receives a heavy down-pour of rain in the south-west monsoon and is covered over with deep ever-green forests. In the true *malnad*, a very small part only of the whole area is cultivable. Villages consist of clusters of huts close to the cultivated land. The population is sparse and suffers from the evils

incidental to isolation and loneliness. The tract is full of malaria and other diseases and with a high percentage of death is a rather cruel mother to its children. The *maidan*, on the contrary, is plain country. It receives only a small fraction of the rain of the south-west monsoon, supplemented by a still smaller fraction of the north-east monsoon after it has discharged itself on the coast country. There is no high forest here; a great part of the land is cultivated and supports a healthy and active population settled in villages dotting the whole of the countryside. The soil is generally fertile and except in one belt of country in the north-east, the rainfall, though not heavy, is still sufficient to support crops on fields and trees in the open country which clothe the land with beauty in the months of growth. The water received in the rains is stored in many a tank in hollows in the plains to support wet cultivation in the valleys. Altogether while the *malnad* is majestic with vast spaces, magnificent hills, and high and deep forests, and impresses one with unpeopled beauty and silence and isolation, the *maidan* wears a smile of beneficence and plenty and is full of the signs of human activity and general well-being.

The taluks which are wholly or predominantly *malnad* are noted in the margin.

Shimoga District—

Sagar, Sorab, Nagar, Tirthahalli,
Shimoga, Kumsi.

Kadur District—

Chikmagalur, Mudgere, Sringeri,
Koppa, Narasimharajapura,
Tarikere.

Hassan District—

Hassan, Alur, Belur, Manjarabad.

Mysore District—

Hunsur, Periyapatna and Heggad-
devankote.

The taluks in the latter class include areas which are not strictly *malnad* but the proportion of error thus introduced is, on the whole, much less than when the districts are taken as units. In the map of the State placed at the head of the Report, the *malnad* area is distinguished from the *maidan* by a deeper shade of colour. As compared with previous Censuses, the taluks left out from consideration as *malnad* are Channagiri, Honnali and Shikarpur in Shimoga district, Kadur taluk in Kadur district, and Channarayapatna, Hole-narasipur, Arsikere and Arkalgud in Hassan district. Taluks left out previously and now treated as *malnad*

are Hunsur, Periyapatna and Heggaddevankote in Mysore district.

4. Statistics discussed in the Chapter.—The greater part of the discussion in this chapter relates to the distribution of population over the area of the State and to its movement or growth in the decade 1921-31. Incidentally, the movement of population of earlier decades is also discussed. Information relating to houses and families collected as part of the all-India Census programme and further information as to kinds of structures and the uses to which they are put, specially collected in the State, are discussed in a separate section. The figures relating to these topics are found in the following Tables in Part II of the Report.

IMPERIAL TABLE I.—Area, Houses and Population.

Do II.—Variation in Population since 1881.

PROVINCIAL TABLE I.—Area and Population of Cities and Taluks.

Do V.—Structures classified by nature of roofing and use.

The following subsidiary tables have been compiled and added to this chapter.—

SUBSIDIARY TABLE I.—Density, water-supply and crops.

Do II.—Distribution of population classified according to density.

Do III.—Variation in relation to density since 1881.

Do IV.—Variation in Natural Population.

Do V.—Comparison with Vital Statistics.

Do VI.—Variation by taluks classified according to Density.

(a) actual figures,

(b) proportional figures.

Do VII.—Persons per house and houses per square mile

AREA AND POPULATION.

5. Changes in area, and area of districts and cities.—There has been no change in the area of the State since 1921. The figure entered in Table I which is given by the Revenue Survey Department of the State is, however, 149 sq. miles less than that entered in 1921. This is stated to be due to more accurate measurement

District or City	Area in square miles according to the Census of		Difference Increase (+) Decrease (—) (Sq. miles)
	1921	1931	
Bangalore City ...	9.8	11.8	+ 2.0
Do District...	3,068.5	2,922.1	—146.1
Kolar Gold Fields (City) ...	30.0	30.0	...
Kolar District ...	3,149.0	3,161.2	+12.2
Tumkur do ...	4,061.9	4,082.1	+20.2
Mysore City ...	9.5	10.0	+ 0.5
Mysore District ...	5,488.3	5,491.8	+ 3.5
Chitaldrug do ...	4,159.6	4,149.1	—10.5
Hassan do ...	2,665.9	2,634.5	—31.4
Kadur do ...	2,783.7	2,771.0	—12.7
Shimoga do ...	4,030.2	4,048.1	+17.9
Civil and Military Station, Bangalore.	13.5	13.5	...

carried out during re-survey conducted during the decade. The difference of 149 sq. miles for the State is the result of differences in the several districts and in city areas as shown in the margin. The calculations of density for this Census are all made on the basis of the figures of area as now ascertained but the figures for previous Censuses are left as entered in previous Reports. The figures under this head are thus not strictly comparable between the previous Censuses and this Census. The difference in density thus introduced is fairly large in the case of the city areas. The increase in the density figures between the last Census and this Census in their case therefore should not be taken as indicating the increase in full. In the case of the districts however the increases and decreases are so small in comparison with the total area that the error introduced by the change is inconsiderable.

The following figures have been received from the Census Commissioner for

District	Area in sq. miles
Bangalore ...	3,076
Kolar ...	3,127
Tumkur ...	4,054
Mysore ...	5,463
Chitaldrug ...	4,179
Hassan ...	2,666
Kadur ...	2,775
Shimoga ...	4,083

India as the figures of area of the respective districts as communicated by the Surveyor-General of India. It will be observed that the figures vary in every case from the figures already adopted. The difference in some cases is very small, for example, only 4 sq. miles more than the figure adopted already in Kadur district; in other cases, it is considerable being so much as 128 sq. miles more in Bangalore district. The area of Bangalore district as here given includes Bangalore City and the Civil and Military Station, Bangalore. Corrections on the basis of these figures have not been

made either in the body of the tables or the figures of density or other particulars calculated on the basis of area. All such figures should be understood as subject to some correction for all-India purposes on the ground of area figures having been since revised.

6. Main figures of population.—The population of the State on the 26th February 1931 was 6,557,302 made up of 3,353,963 males and 3,203,339 females. It showed an increase of 578,410 over the population of 1921. Of the increase, 306,846 was among males and 271,564 among females. The rate of increase for the whole population was 97 per mille. This population of over 6½ millions was distributed in 16,591 towns and villages. The area of the State being 29,326 sq. miles, the density of population in the State at the time of this Census was 224 persons per sq. mile.

7. The meaning of the figures.—A preliminary record was made before the Census night to form the basis of the final record. The names of all persons permanently residing in each house were then entered in this record. "Those who may be casually absent" ran the instruction to the enumerator, "at the time of your visit for preliminary enumeration, provided they are likely to return before the night of the final Census should all be entered. Conversely, casual visitors, present at the time of preliminary enumeration, who will return to their

own houses before the final Census should be omitted." With the preliminary record thus made and checked by other Census staff in the interval, the enumerator visited each dwelling place on the night of the Census to bring it up-to-date. Entries for persons found dead or absent were deleted and additional entries made for births and arrivals since the preliminary Census. Chaukidars and persons spending the night in shops were to be enumerated in the buildings where they slept. "Those who are employed out of doors, such as persons fishing or watching their crops, and policemen on their beats are to be treated as present in the houses where they live and take their meals." Casual absence at the hour of the final Census was thus not treated as absence for purposes of enumeration. Special arrangements were made to include in the Census travellers by railway or road and other persons spending the night in the open.

The figures of population presented in the Census Tables thus show the *de facto* population of each area on the Census night. In addition to persons ordinarily resident in each locality, the enumeration has included others who might have come to such locality for any reason even for a few days' stay. The Census night was selected with a view to minimise chances of error arising from casual visits for fairs, festivals, marriages and the like. Yet the record undoubtedly includes some percentage of casual migration between neighbouring localities on this account.

One other cause which may introduce error into the figures of population for an area is the existence of tracts of what is called non-synchronous enumeration. Where, on account of difficulty of access, the enumerator is unable to make the final enumeration on the Census night, he is allowed to visit the area as soon, thereafter as possible, to bring the preliminary record up-to-date. In such cases there is risk of arrivals and departures between the night of the Census and the hour of actual visit not coming correctly on to the record and there can thus be an element of error. In the State, however, there never has been a large population dealt with in this manner. At the present Census, it was even less than on previous occasions as it was reported that the populations living in some areas of this kind previously have since moved into neighbouring villages. The total population censused non-synchronously on this occasion was 4,090. The final record in these cases was made early on the morning of the 27th February 1931. This was so soon after the Census night that so far as could be ascertained there was no arrival or departure into or out of the non-synchronous area in the interval.

Another possible cause of error is that in areas occupied by jungle tribes where enumeration is not possible, an estimate of population is made and included in the figures. The only area of this kind in the State at this Census was the Moyar Ditch in the Gundlupet Taluk. The population here was estimated as 19. The number is not likely to be far wrong and it is so small that any error it might introduce into the total population for the State is insignificant.

8. Accuracy of the Statistics.—Some indication may here be given of the accuracy with which the Census figures represent even the *de facto* population. As can be imagined, this depended largely on the quality of the work done by the enumerators and supervisors: how far they understood the instructions correctly and how nearly they followed them in making the preliminary and final record. Of the work of the enumerators as a class, I have spoken earlier. Most of them understood the instructions. There was, in fact, not much in the instructions in regard to the entry of the names of persons found in the locality which the average enumerator could not follow easily. That every one made the record as accurately as he should or could, cannot be stated; but the great majority of the enumerators have done their work carefully. The entries have also been corrected in a large number of cases by Census officers of higher grade. Census machinery is improving from decade to decade and altogether it would not be incorrect to say that the enumeration carried out on this occasion is more accurate than any previous one. In a small number of cases, the enumerator may have been too lazy to visit some of the houses in his block or to ascertain all the changes in the houses visited. Error on this ground is however likely to be inconsiderable.

9. Comparison with other States and Provinces.—The area and population of the neighbouring British Indian Provinces and the more important Indian States according to this Census are noted below.

Serial No.	State or Province	Area (Sq. miles)	Population
1	Bengal	77,521	50,114,002
2	United Provinces	112,191	49,614,833
3	Madras	142,277	46,740,107
4	Bihar and Orissa	83,136	37,677,576
5	Bombay including Bombay States	151,593	26,271,784
6	Central Provinces	99,920	15,507,723
7	Hyderabad	82,698	14,436,148
8	Rajaputana	129,059	11,225,712
9	Assam	67,334	9,247,857
10	Central India Agency	51,597	6,632,790
11	Mysore	29,326	6,557,302
12	Travancore	7,625	5,095,973
13	North-west Frontier Province	36,356	4,689,364
14	Jammu and Kashmir	84,516	3,646,243
15	Gwalior	26,367	3,523,070
16	Baroda	8,164	2,443,007
17	Cochin State	1,480	1,205,016
18	Ajmer-Merwara	2,711	560,292

It appears from the above that the State is the third largest State in India from the point of view of area and second largest in point of population. The only Indian State with a larger population than Mysore is Hyderabad. The population of Cochin is 18 per cent, of Travancore 78 per cent and of Baroda 37 per cent of the population of Mysore. The State's population is 14 per cent of that of Madras Presidency, 25 per cent of that of Bombay and about the same as that of the Central India Agency.

10. Density in State and elsewhere.—The density of population in the State from the figures of the present Census has been stated to be 224 per square mile. The densities for some other parts of India are noted below.

No.	State or Province	Density
1	Delhi	1,110
2	Cochin	814
3	Travancore	668
4	Bengal	646
5	United Provinces	442
6	Bihar and Orissa	378
7	Madras	329
8	Baroda	299
9	Madras States	285
10	Mysore	224
11	Punjab	210
12	Ajmer-Merwara	207
13	Bengal States	179
14	Hyderabad	174
15	Bombay	173
16	Central India Agency	159
17	Central Provinces and Berar	155
18	Assam	137
19	Gwalior	133
20	North-west Frontier Province	129
21	Jammu and Kashmir	43
22	Baluchistan	6

Mysore is thus fairly thickly populated though not so thickly as Cochin, Bengal or Travancore. It must, however, be remembered in considering the density for the whole State that large spaces in the hill country are incapable of habitation. The average in the plain country is near 250.

The following figures showing the density of population in certain Western countries (Whitaker's Almanac of 1932) afford interesting comparison :—

Belgium 702, England and Wales 685, Netherlands, 627,
Italy 358, Germany 348, Japan 321, Switzerland 256,
Austria 205, Spain 110, France 192, and Denmark 237.

Nearly all these countries have developed industries and sell manufactured articles to countries like India which, being mainly agricultural, have to purchase manufactured goods from industrial countries by giving them raw materials. Naturally this kind of country cannot support as large a population proportionately for area, as industrial countries.

11. Variation in density.—The density of population in the State has increased from Census to Census since 1881. It was 142 in 1881 and has thus increased by more than 50 per cent in the last 50 years. The rates of variation from Census to Census are given in Subsidiary Table III. As there has been no great change in the figures indicating area, they follow more or less the figures of the rate of growth of the population.

12. Population of districts.—The population of the districts and cities of the State, in the nearest thousand, is noted in the margin. Mysore district which has the largest area has also the largest population. Bangalore district which is fifth in area is second in point of population, coming just after Mysore. Chitaldrug, Tumkur, Shimoga and Kolar districts cover larger areas than Bangalore district but have a smaller population. Kadur district which is just below Bangalore district in area has the smallest population of any district in the State, and Hassan district which is slightly smaller in area than Kadur district, has comparatively a much larger population.

The following table exhibits the ratio of the area and population of each district to the total area and population of the State.

District or City	Percentage of total area of the State	Proportion per mille of the population of the State
Bangalore District (including Bangalore City).	10'0	165
Kolar District (including Kolar Gold Fields) ...	10'9	129
Tumkur District ...	13'9	131
Mysore District (including Mysore City) ...	18'8	230
Chitaldrug District ...	14'1	100
Hassan do ...	9'0	91
Kadur do ...	9'4	53
Shimoga do ...	13'8	79
Civil and Military Station, Bangalore ...	0'05	20

Mysore district and City together have nearly a fourth of the total population of the State and Bangalore district and City about a sixth, Tumkur and Kolar (including the Kolar Gold Fields Area) have about a eighth of the population

each. The districts of Chitaldrug, Shimoga, Kadur and Hassan between them have less than a third of the population of the State.

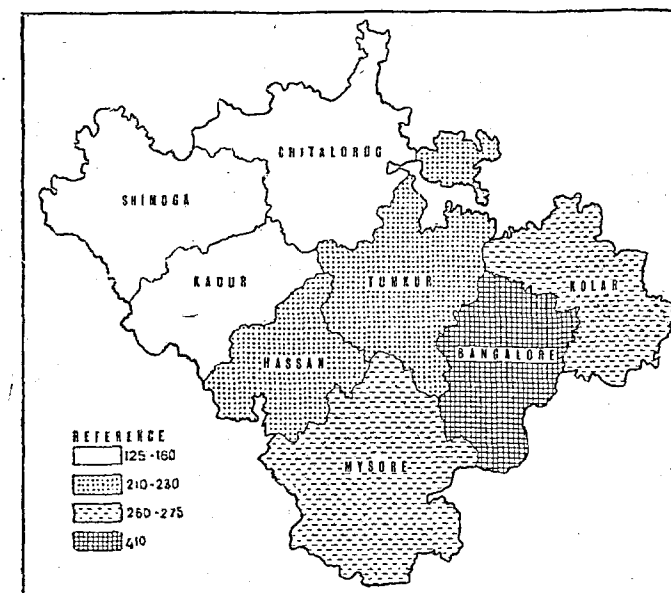
13. Density in districts.—The densities of the districts appear from Subsidiary Table I. Bangalore district has the highest (368) and Kadur the lowest density (125); next after Bangalore district comes Mysore district (275), then come Kolar (266), Hassan (227) and Tumkur (211) districts. Shimoga has about the same density (128) as Kadur district (125), and Chitaldrug (158) a somewhat higher density.

The map given below illustrates the density features of the districts.

MAP OF MYSORE.

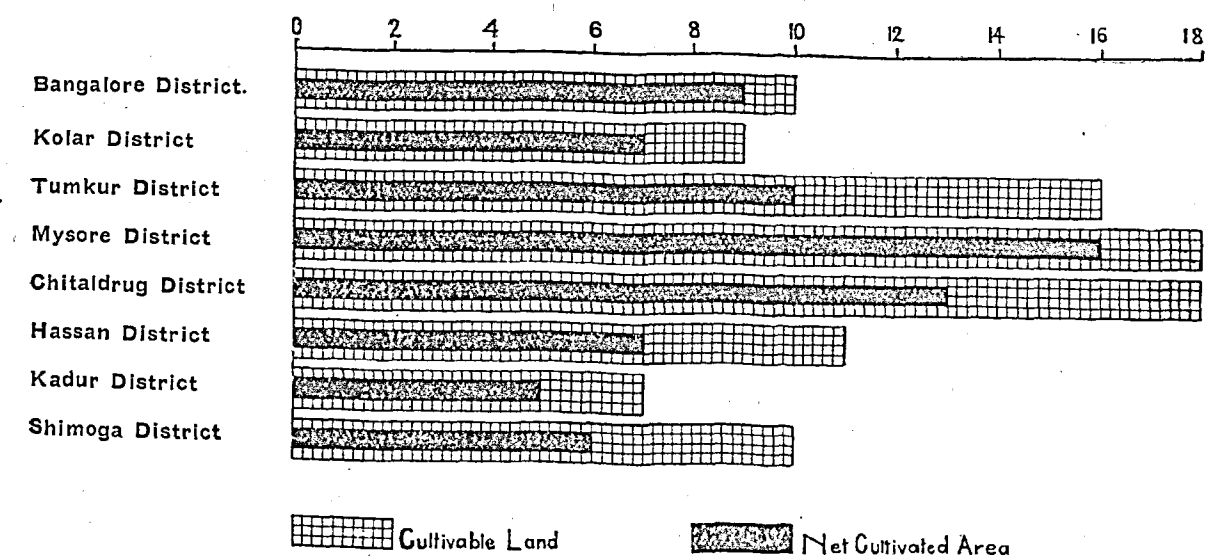
Density of population per square mile in the several districts.

Scale 80 miles = 1".



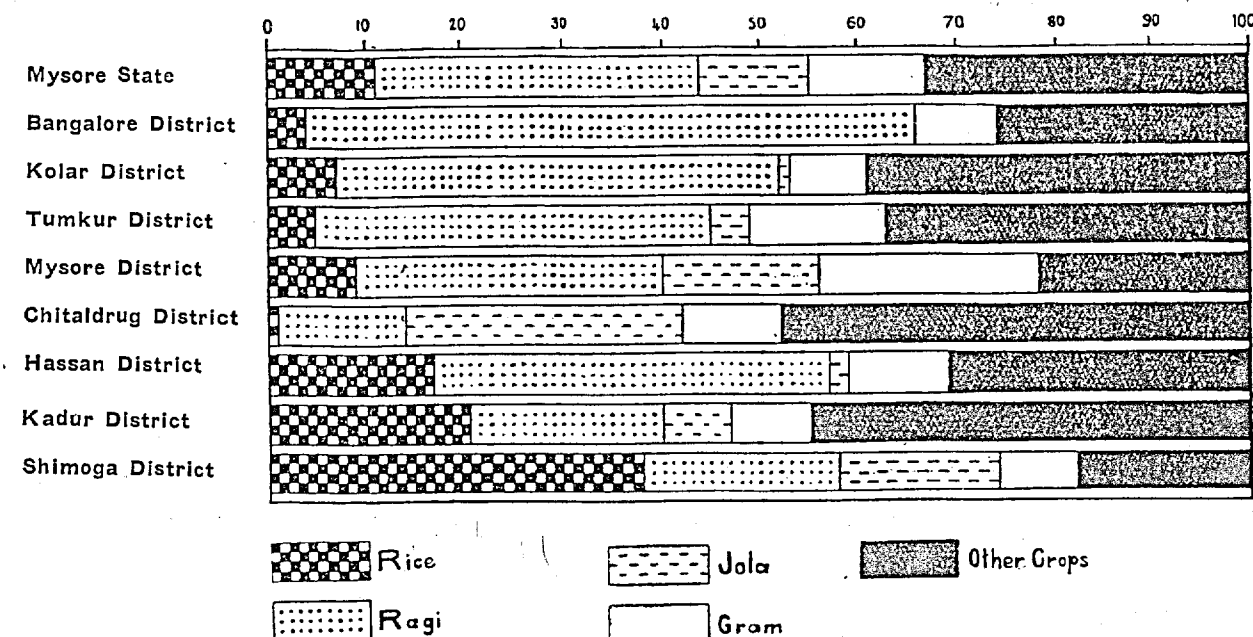
The same subsidiary table gives statistics regarding rainfall and cultivation which partly explain the difference in density between district and district. As has been already stated, the western districts have heavier rainfall than the eastern districts and large areas in the districts on the west are hill and forest and these are unsuitable for habitation and cultivation; and thus in the Kadur and Shimoga districts, the area cultivated is proportionately much less than in the eastern districts. The figures of cultivable and cultivated area in each district are illustrated in the diagram given below. The percentage of the cultivated area in each district which is irrigated and which is double-cropped

Percentage distribution of the total cultivable area and the proportion of the net cultivated area in the State by districts.



and the proportion of the cultivated land under the main food crops also appear in that subsidiary table, and the figures regarding crops are illustrated in the diagram below.

Percentage distribution of cultivated area by crops
in the several districts



A larger proportion of area than in the *maidan* districts is irrigated in the Kadur and Shimoga districts but the proportion of the area cultivated is itself small. The main food-grain grown in the *malnad* is rice, and "other crops", meaning coffee in Hassan and Kadur districts and *areca* in Shimoga, take up a large proportion of the land. The *maidan* on the contrary is largely a *ragi* growing country, the only exception being Chitaldrug with *jola* as its most important crop. As food-grain *jola* is hardly inferior to *ragi*. Large areas of uninhabitable and uncultivable land, absence of land on which a good staple food-grain can be grown and excessive rain and vegetation leading to bad health conditions are the causes that contribute to the smaller populations supported by the *malnad* country. As the figures stand, the density of Kadur and Shimoga districts is a little more than a half of the average density for the State. If the habitable area only were taken into consideration, it would be somewhat higher.

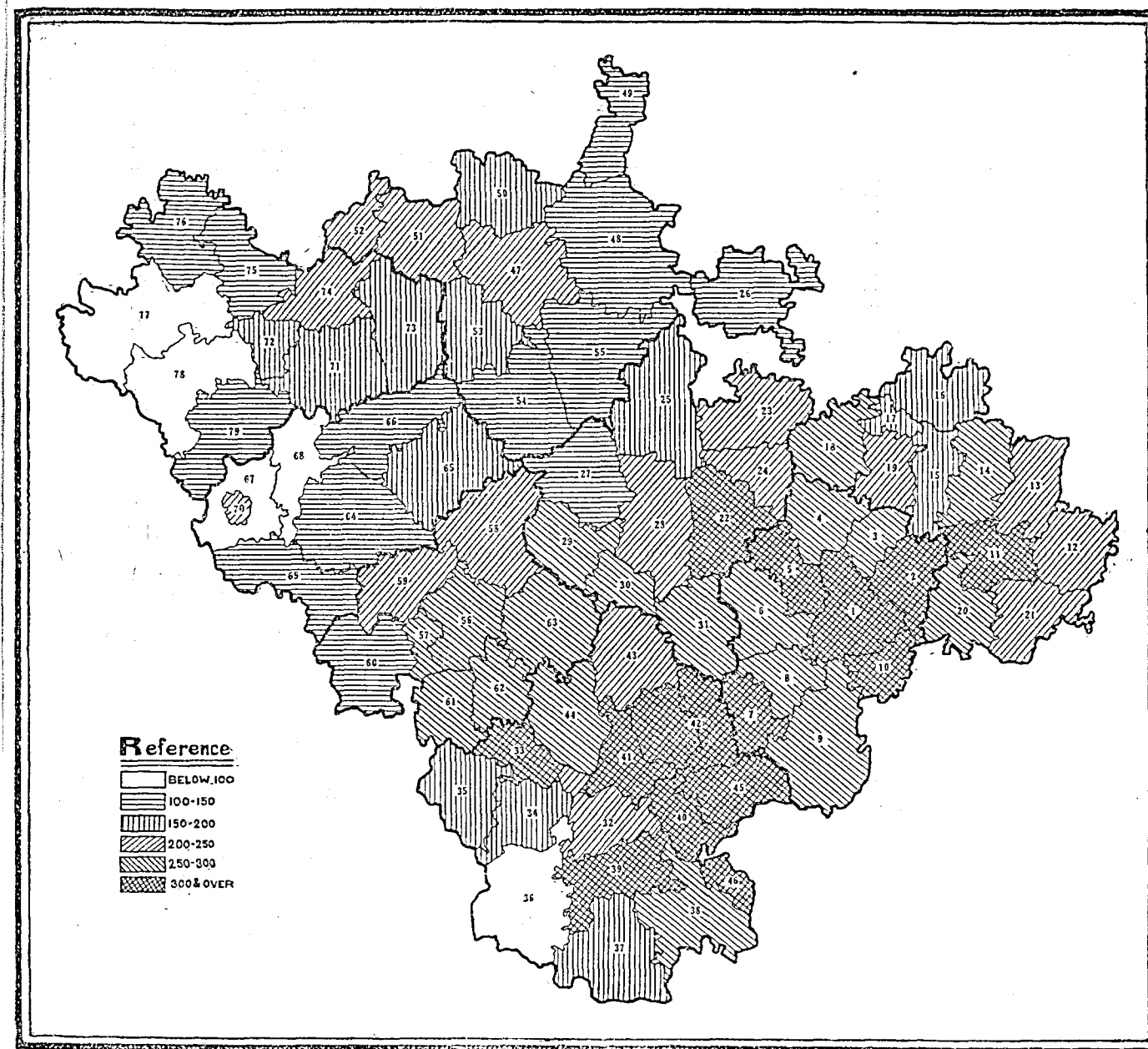
14. **Densities of Taluks.**—The area, population and the density of population in each taluk are given in Provincial Table I. The map on the opposite page illustrates the figures indicating the density.

The figures are of great interest and indicate the manner in which the proportion of the cultivable area, the fertility of the soil and health conditions influence numbers. The 14 taluks noted in the margin have a population of over 300 persons per square mile. T.-Narsipur which heads the list has a density of 457 persons per square mile. It may be noted that at the last Census also, this taluk had the highest density, 422 persons per square mile. Next after this taluk comes Channapatna with 446 persons per square mile. The other twelve taluks have a density higher than 300 but lower than 400. The high density in T.-Narsipur, Yedatore, Seringapatam, Nanjangud and Yelandur is due to irrigation facilities and fertile soil which make it possible for a large population to subsist on the land. The existence of Bangalore City and the Civil and Military Station, Bangalore, with all that this implies in the way of the needs of an urban population, and the provision of the means of

MAP OF MYSORE.

Density of population per square mile in the several taluks.

Scale 40 miles=1"



BANGALORE DISTRICT.		TUMKUR DISTRICT.		MYSORE DISTRICT—concl.		HASSAN DISTRICT—concl.	
1. Bangalore ...	391	22. Tumkur ...	337	43. Nagamangala ...	210	61. Arkalgud ...	287
2. Hoskote ...	331	23. Madhugiri ...	226	44. Krishnarajpete ...	275	62. Holenarsipur ...	286
3. Devanahalli ...	290	24. Koratagere ...	243	45. Malavalli ...	346	63. Channarayapatna ...	251
4. Doddballapur ...	267	25. Sira ...	167	46. Yelandur ...	323	KADUR DISTRICT.	
5. Nelamangala ...	306	26. Pavagada ...	139	CHITALDRUG DISTRICT.		64. Chikmagalur ...	126
6. Magadi ...	288	27. Chiknaikanhalli ...	132	47. Chitaldrug ...	201	65. Kadur ...	170
7. Channapatna ...	446	28. Gubbi ...	233	48. Challakere ...	112	66. Tarikere ...	149
8. Closepet ...	258	29. Tiptur ...	270	49. Molakalmuru ...	135	67. Koppa ...	79
9. Kankanhalli ...	258	30. Turuvekere ...	265	50. Jagalur ...	153	68. Narasimharajpura ...	79
10. Anekal ...	352	31. Kunigal ...	265	51. Davangere ...	247	69. Mudgere ...	106
KOLAR DISTRICT.		MYSORE DISTRICT.		52. Harihar ...	181	70. Sringeri ...	209
11. Kolar ...	333	32. Mysore ...	215	53. Holalkere ...	123	SHIMOGA DISTRICT.	
12. Mulbagal ...	223	33. Yedatore ...	395	54. Hosdurga ...	222	71. Shimoga ...	151
13. Srinivasapur ...	217	34. Hunsur ...	168	55. Hiriyur ...	222	72. Kumsi ...	185
14. Chintamani ...	288	35. Periyapatna ...	94	HASSAN DISTRICT.		73. Channagiri ...	212
15. Sidlaghatta ...	191	36. Heggaddevankote ...	151	56. Hassan ...	270	74. Honnali ...	128
16. Bagepalli ...	170	37. Gundlupet ...	278	57. Alur ...	221	75. Shikarpur ...	132
17. Gudibanda ...	296	38. Chamrajnagar ...	337	58. Arsikere ...	200	76. Sorab ...	81
18. Goribidnur ...	219	39. Nanjangud ...	457	59. Belur ...	115	77. Sagar ...	66
19. Chikballapur ...	278	40. T.-Narsipur ...	352	60. Manjarabad ...	115	78. Nagar ...	114
20. Malur ...	217	41. Seringapatam ...	353			79. Tirthahalli ...	114
21. Bowringpet ...	217	42. Mandya ...	353				

livelihood consequent on them explains the high density in Bangalore taluk. Channapatna is a fertile country, has no jungles and has a thriving sericultural industry. The taluk town is also a place of considerable importance. These facts account for the high density in this taluk. Kolar and Tumkur include the district towns and hence their high density. In the other cases, the soil is fertile, the uncultivable area is small proportionately and conditions of life are normally healthy.

The names of taluks with a density of less than 200 are noted in the

1. Sidlaghatta ...	191	15. Chiknaikanhalli ...	132
2. Channagiri ...	185	16. Shikarpur ...	128
3. Holakere ...	181	17. Chikmagalur ...	128
4. Bagepalli, Gudibanda ...	170	18. Hosdurga ...	123
5. Kadur ...	170	19. Hiriyur ...	122
6. Hunsur, Periyapatna ...	168	20. Challakere ...	119
7. Sira ...	167	21. Manjarabad ...	115
8. Jagalur ...	153	22. Tirtnahalli ...	114
9. Gundlupet ...	151	23. Mudgere ...	106
10. Shimoga, Kumsi ...	151	24. Sagar ...	81
11. Tarikere ...	149	25. Koppa, ...	
12. Pavagada ...	139	26. Narasimharajpur ...	79
13. Molkalmuru ...	135	26. Nagar ...	66
14. Sorab ...	132		

malnad and yet its density is only 126. Channagiri, Hunsur, Gundlupet and Tarikere are partly *malnad*. The only taluks in the list which are not *malnad*, either wholly or partly, are Sidlaghatta, Pavagada, Molkalmuru, Chiknaikanhalli, Hosadurga, Hiriyur and Challakere. The low density of Hiriyur is due to its ill-health. In all the other cases either the soil is not fertile or agriculture is carried on under difficult conditions owing to want of rain or large artificial sources of irrigation.

The other taluks in the State have a population of between 200 and 300 persons per square mile. [*Vide* group in the margin.]

1. Goribidnur ...	296	14. Chikballapur ...	249
2. Devanahalli ...	290	15. Davangere, Harihar ...	247
3. Magadi ...	288	16. Mysore ...	245
4. Arkalgud ...	287	17. Koratagere ...	243
5. Holenarsipur ...	286	18. Madhugiri ...	226
6. Chamrajnagar ...	278	19. Arsikere ...	221
7. Malur ...	278	20. Bowringpet ...	217
8. Krishnarajpet ...	275	21. Honnali ...	212
9. Hassan, Alur ...	270	22. Nagamangala ...	210
10. Tiptur, Turuvekere ...	270	23. Sringeri ...	209
11. Doddaballapur ...	267	24. Gubbi ...	203
12. Kunigal ...	265	25. Belur ...	200
13. Channarayapatna ...	251		

about one-sixth of the population, the density being under 150 per square mile. One-eighth of the land supports one-fifth of the population the density being 300 to 450. The area with a density of over 450 is less than one per cent of the total and supports 15 per mille of the population. The cities are not taken to account in computing the density of population supported by square mile of area.

15. Medians of area and population.—A matter of some interest connected with the distribution of population is the relation between what is called the median of area and the median of population. The former is defined as the point of intersection of two lines—one north and south, and one east and west—each dividing the area of the State into two equal parts. The median of population is the point of intersection of two similar lines each drawn so as to have one half of the population on either side. The median of area and the median of population for the State have been worked out and shown in the General Map. The median of area is situated at a distance of about nine miles to the north-east of Tiptur town, somewhere near Mankanahalli in Chiknaikanhalli Taluk. The median of population is somewhat farther away to the east and south of the median of area. This is as might be expected. The western fringe of the State contributes fairly largely to the area and proportionately much less to the population; this moves the median of population to the east. Similarly, Chitaldrug district is fairly extensive but proportionately to area contributes much less population than Mysore district. This moves the median of population to the south. The net result is to move the median of population to the south and east of the

margin. It will be observed that the last seven are *malnad* taluks with large areas uninhabited and uncultivable and with unfavourable health conditions. The other *malnad* taluks appearing in this list are Shimoga, Kumsi, Sorab, Shikarpur and Chikmagalur. Chikmagalur taluk includes the district town and has one or two

hobbies which are only partly *malnad*. Channagiri, Hunsur, Gundlupet and Tarikere are partly *malnad*. The only taluks in the list which are not *malnad*, either wholly or partly, are Sidlaghatta, Pavagada, Molkalmuru, Chiknaikanhalli, Hosadurga, Hiriyur and Challakere. The low density of Hiriyur is due to its ill-health. In all the other cases either the soil is not fertile or agriculture is carried on under difficult conditions owing to want of rain or large artificial sources of irrigation.

From Subsidiary Table II, it appears that a little over one half of the population lives over about the same proportion of the total area of the State in which the density is between 150 and 300 persons per square mile. One-third part of the land supports

median of area. The distance between the medians of area and of population is however small being about 23 miles.

16. Centre of population.—Another point referred to in discussions of population is what is known as the centre of population. "Centre of population" has been otherwise described as the "centre of gravity" of population. It is that point on the surface of the State at which it would balance, if it were a weightless plane, with the population distributed on it according to the Census, each person being assumed to be equal in weight to every other, and to be exerting on the plane a pressure in exact proportion to his distance from the centre. The centre of gravity of the population of the State taking the taluks as units, has been worked out and is indicated on the General map. It is located at a distance of about 13 miles to the south-west of Gubbi town.

The procedure by which the medians of area and population and the centre of population were fixed is described in Appendix I.

MOVEMENT OF POPULATION: 1871-1921.

17. Movement: 1871-1921.—The following statement shows the population of the State at each Census from 1871 to 1921.

Year	Population	Variation per mille Increase (+) Decrease (-) during the decennium
1871	5,055,402	...
1881	4,186,188	-172
1891	4,943,604	+181
1901	5,539,399	+121
1911	5,806,193	+48
1921	5,978,892	+30

There has been no change in the area of the State since 1871. The figures of all the Censuses are thus strictly comparable. It will be observed that except in the second Census, the population has shown an increase from Census to Census. The decrease recorded in 1881 was due to the great famine of 1877 in which large numbers died of starvation. The Census Commissioner of 1881 estimated the loss due to the famine on the basis of certain test Censuses in representative areas as about a million and fifty thousand. The increase in the decade next after the famine, 1881-91, is the highest on record. A high rate of growth in that decade was to be expected. The people surviving a famine are generally the hardiest and healthiest part of the population and are predominantly of the middle years of life. Births increase and deaths decrease in a population so composed and it seems to rebound from the great losses caused by the famine. This is what happened in the decade 1881-91. In the next decade, the increase was only about two-thirds of that of the previous decade. By itself, this rate cannot be considered low. If it is also remembered that plague came into the State in the last year of the decade and carried off large numbers, it will appear that the increase of 120 per mille recorded by the Census of 1901 was really very good for the decade 1891-01. The population seems, in fact, to have been still rebounding from the losses of the famine of 1877. The increase in the next Census was only 48 per mille or about three-eighths the rate of the previous decade. Plague spread over the State in this decade and there was also some distress in the later years. This caused larger losses than usual. The proportion of the population of reproductive years also could not be the same as in 1881 or 1891 and thus the births also would have been less.

The increase in the decade 1911-21 just previous to the one dealt with in this Report was the lowest recorded at any Census in the State. Two causes contributed to this low rate of growth. The first of these was the influenza

epidemic of 1918. It has been estimated that this disease carried off nearly two hundred and fifty thousand people. It also carried off people in the middle years of life in larger numbers than the older or the younger ones and probably affected the vitality of those who survived and reduced the number of births that might have been expected in the last two years of the decade. The second cause was the food distress of the same year. In addition, though not appreciably affecting the growth, was the War which in the middle years of the decade took away some numbers of young men to the Front. The combined effect of these unfavourable circumstances was that the Census recorded an increase of population less than thirty per mille.

CONDITIONS IN THE DECADE.

18. Seasonal Conditions.—The following statement shows the total average rainfall in the State in each year of the decade and the out-turn of the two main crops grown in the country in terms of annas in the rupee.

Year	Rainfall	Out-turn in terms of annas in rupee	
		Ragi	Paddy
1920-21	32'56	10	5
1921-22	37'73	10	10
1922-23	34'05	9	9
1923-24	40'74	6	7
1924-25	43'98	9½	9
1925-26	32'42	9	9
1926-27	33'68	9	9
1927-28	34'09	8	9
1928-29	40'35	9	10
1929-30	37'69	8	10

The average rainfall is obtained by making a total for all the stations where rain is measured and dividing it by the number of stations. Naturally the figure does not indicate conditions over various parts of the State. Yet, as the same procedure is followed every year and the number of stations does not vary largely from year to year, this figure is of use as indicating general conditions as to the rainfall all over the State. The manner of showing the out-turn of the crops is locally familiar. What may be called a full crop is taken as a rupee crop and the crop that is obtained is described in terms of annas. Thus a four-anna crop is about one-fourth and an eight-anna crop is one-half of the crop that might be got in a good year. It appears that the first year of the decade was rather bad, in spite of the average rainfall being good. The *ragi* crop was not bad but wet and dry crops suffered in the districts of Bangalore, Kolar and Tumkur and some scarcity for fodder was felt. Similarly though the average rainfall was large, the year 1923-24 was a bad one, much of the rain having fallen in the *malnad* country and not in the *maidan*. It would appear that in this year, large numbers of cattle were sold and that difficulty was thereafter felt for cattle in cultivating lands. The years 1921-22, 1922-23, 1924-25, were considered ordinarily good; so also were the four years 1925 to 1929. In these years, however, there was some distress in some part or other of the State and relief measures were undertaken in 1925-26 and 1926-27 and remissions had to be granted in 1927-28 and 1928-29. The last year of the decade was a very good year, rainfall being well-distributed and the out-turn of the main crops being also satisfactory. The prices of grains, however, fell in this year on account of the economic depression felt throughout the world and the tightness of the money-market resulting therefrom. Conditions in 1930-31 continued to be similar and in spite of fair rainfall and good crops, the agricultural classes felt some difficulty in meeting their monetary obligations. But for these temporary difficulties of a milder sort, the decade was, on the whole, a prosperous one.

19. Public Health during the decade.—Public health was on the whole good during the decade. The results of registration of vital statistics are discussed later in the Report. As will appear there, these statistics do not give accurate results and should be taken only as indicating conditions in a general way. Looking at them in this manner we find that plague on a somewhat severe scale occurred in the first three years of the decade and in 1928 and that cholera took a heavy toll in 1923-24 and prevailed rather largely in 1926-27. Small-pox seems to have caused a number of deaths in 1924-25 and 1929-30. This sort of occasional recrudescence of plague, cholera or small-pox is, however, noticed in every decade. The total number of deaths from these three diseases in the decade 1911 to 1921 was 168,254 as against 114,352 in 1921-31. Compared with the previous decade therefore the loss in the decade under review was nearly 54 thousand less. The decade besides was free from any epidemic on the scale of the influenza of 1918 which carried off about two hundred and fifty thousand persons. The total number of deaths from all causes recorded during the decade was 960,862 as against 1,284,502 in the previous decade or 323,640 less.

20. Development work in general.—Development work in the State in the last twenty years has been carried out in close co-operation with the people through the organisation known as the Mysore Economic Conference. This institution was inaugurated by His Highness the Maharaja in 1911 with the object of improving the economic efficiency of the State by spread of education, multiplying occupations so as to increase the earning power of the people and encouraging production. The activities of the Conference were grouped under the heads, Education, Agriculture and Industries and Commerce. Its main function was investigation and propaganda, the schemes worked out in the Conference being entrusted for execution to the Departments concerned with them. As stated in the Census Report for the State for 1921, the deliberations in the Conference resulted in the previous decade in the establishment of a University for Mysore, an extensive programme for the rapid development of primary education and compulsory elementary education and a comprehensive scheme of technical education in all grades, education of backward and depressed classes and of adults by means of lectures, bulletins and visual instruction. Libraries were developed in cities, towns and villages, female education was remodelled and facilities provided for industrial and agricultural training in some middle and high schools. Under agriculture, effective steps were taken for the development of sericulture, improvement of live-stock, introduction of improved methods of cultivation, provision of facilities for the supply of manure and seeds, and increased cultivation of commercial crops. Efforts were made to introduce the principles of co-operation into agricultural development and a beginning made to give agricultural education in the vernacular. The main achievements under the third head of Industries and Commerce were the establishment of the Bank of Mysore in 1913 and the formation of a Chamber of Commerce in 1916, the institution of a system of loans from public funds and of other State aid to encourage the installation of machinery and plant, the development of hand-loom weaving, the improvement of rural and house industries and the opening of an Industrial Depot to help skilled artisans to get a better market for their articles.

The Conference Organisation has been modified from time to time, but its work has gone on without interruption. An important change in the Organisation was the association of the Local Bodies with the work of development which was effected in 1921. Development work in the districts was at first in the hands of special officers appointed for the purpose. Abolished early in the decade, these posts were revived a few years later; but were again abolished recently on account of the need for retrenchment of expenditure. The District Boards are now in charge of all development activities within their areas.

21. Agriculture during the decade.—Increase of area, occupied and cultivated.—The main source of livelihood for the people of the State is agriculture. The development under this head is therefore of prime importance in determining the conditions under which the population lives. The area of land available for

occupancy during each year of the decade, the area occupied and the percentage of the latter area to the former are shown below.

Year	Available for occupancy (in acres)	Under occupancy (in acres)	Percentage
1920-21	8,605,746	7,858,729	91.3
1921-22	8,592,434	7,844,021	91.2
1922-23	8,699,284	7,910,305	90.9
1923-24	8,644,125	7,953,888	91.9
1924-25	8,699,808	8,009,794	92.1
1925-26	8,680,972	8,010,623	92.6
1926-27	8,693,849	8,025,146	92.3
1927-28	8,723,536	8,073,495	92.4
1928-29	8,781,132	8,144,667	92.6
1929-30	8,785,173	8,148,898	92.8

NOTE.—Figures according to Season and Crop Reports.

It appears from the statement that the occupied area has always been over 90 per cent of the area available for occupation. The area under occupation in 1929-30 was the highest of any year in the decade, and was as high a percentage of the area available for occupancy as in any year of the decade.

The area under cultivation has kept pace with the area taken up. It was 5,952 thousand acres in 1920-21 and 6,635 thousand acres in 1929-30. There was thus an increase of 683 thousand acres in cultivated area. Figures for each year of the decade and the percentage of the cultivated area to the area under occupation are noted below.

Year	Area cultivated (in acres)	Percentage of area under occupancy
1920-21	5,952,098	75.7
1921-22	6,054,610	77.1
1922-23	6,123,998	77.4
1923-24	5,909,243	74.4
1924-25	6,268,131	78.2
1925-26	6,385,398	79.7
1926-27	6,464,568	80.5
1927-28	6,493,446	80.4
1928-29	6,587,700	80.8
1929-30	6,635,197	81.5

NOTE.—Figures according to Season and Crop Reports.

It appears from these figures that the area under cultivation increased in 1921-22 and 1922-23 but decreased in 1923-24. This year was rather bad for the agriculturist. When conditions improved, the area increased by nearly 359 thousand acres in 1924-25, and about 117 thousand acres in 1925-26. There has been a steady increase in successive years, the increase however being comparatively small and lowest in 1929-30.

There has thus been a large increase both in the area under occupation and the area under cultivation in the decade.

Irrigation.—Considerable attention was also paid during the last decade to the improvement of irrigation in the State. A sum of over 227 lakhs was spent on important irrigation works including an outlay of about 172 lakhs on the Krishnarajasagara Dam Works, the Irwin Canal and the allied works. Other important works either completed or in progress during the decade were: a reservoir across the Kumudvati river at Anjanapur, Sowlanga tank and an *anicut* across the Bhadra at Gopala—all in Shimoga district; a masonry *anicut* across

the Bhrugu river near Halsur in Heggaddevankote taluk and a tank across the Vadli stream near Hairige in Hunsur taluk—both in Mysore district; the large tanks at Thumbadi in Koratagere taluk, Nidasale in Kunigal taluk, Bidadi in Closepet taluk and across the Vrishabhavati river near Kamasamudram, Bowringpet taluk. The Hiduva tank in Nagamangala taluk was also restored during the decade. All these tanks have helped to store water in areas which needed it badly, Kunigal and Nagamangala particularly being among the driest of the taluks in the State. There has been gradual increase in the area under irrigation in the State during the last five decades. The total irrigated area which was 761,243 acres in 1881 rose to 879,926 in 1911 and to 889,559 in 1921. The year 1931 recorded a total irrigated area of 1,109,696 acres which shows the large increase of 25 per cent during the last decade.

Improvements affecting agriculture and rural population.—While more land has thus been thrown out for cultivation, and the area under irrigation has increased, various improvements have also been effected in agriculture. The Department of Agriculture has been conducting investigations into quality of seed and trying to place better seed within the reach of agriculturists. Manure which was used in one part of the country has been introduced in other parts, and altogether more attention is being paid to giving back to the soil something of what is taken away from it. The Department of Animal Husbandry and the Veterinary Department have been trying to improve breed of cattle and reduce loss by disease. Village Panchayets and Local Bodies have been getting good bulls by the help of the Agricultural Department for serving cows of their localities. Efforts are being made to introduce improved agricultural implements, preferably such that local organisations can provide the supplies required. Co-operative Societies have been formed for providing the agriculturist with some kind of credit facilities. For relieving debt of larger magnitude a Land Mortgage Bank has been established, and an Agriculturists' Debt Relief Regulation has been passed. An attempt has been made to bring the Revenue records into line with facts by the rules for recording shares and by the Record of Rights Regulation. Steps have been taken to fight pests dangerous to crops. In regard to coffee which is an important commercial crop grown in the State, the co-operation of planters has been enlisted and an experimental station opened in the coffee area. The resources of the Forest Department are placed at the disposal of the agriculturist much more easily than before and grazing in State forests allowed as soon as the ordinary resources fail. In particular areas subsidiary occupations have been revived so as to help the agriculturist to add to his family income. Rural health conditions are being investigated by the Department of Health, malaria and hook-worm receiving special attention and more medical aid is provided in the rural parts. An experiment has been made in using the cinema as a means of instruction in rural uplift for the masses.

22. Communications.—Railways.—The total length of railways and tramways which was 673 miles at the beginning of the decade has now increased to 722 miles. The increase in length effected during the decade is thus 49 miles. The new lines opened during the decade are the Nanjangud-Chamrajnagar line and a section from Shimoga and Shimoga Town to Ragihosahalli and on to Arasalu. There is now one mile of railway for every 41 sq. miles as against one for every 44 in 1921. The number of railway passengers which stood at about three millions during the year 1921 gradually increased to about four millions and a half during 1928-29. There has, however, been a marked fall in the number during the last two years, the number recorded during the year 1930-31 being about three millions and two hundred thousand. The reduction in passenger traffic was chiefly due to the competition of motor buses which the Railways have felt badly in recent years.

Roads.—The increase in the length of roads during the decade was 89 miles, 59 in State-Fund roads and 30 in District-Fund roads. The new roads opened for traffic were the Holenarsipur-Channarayapatna road, the Madhugiri-Hindupur road, the Amrutur-Huliyurdurga road, the Srinivasapur-Punganur road, a road from Holenarsipur to Channarayapatna Hebballa bridge, the Chitaldrug-Nayakanhatti road via Turuvanur and the Channagiri-Shivani road.

Village roads.—Considerable progress was also made during the decade in regard to the improvement of village communications and to linking them up with main roads, through the agency mainly of the Village Panchayets.

Bridges.—Four important bridges were constructed during the decade, two across the Hemavati river, one at Gorur in Hassan district and one at Akkihebbal in Mysore district, one across the Cauvery river at T.-Narsipur in Mysore district and one across the Nallurhalla on the Shimoga-Mangalore road in the Shimoga district. These bridges have greatly added to facility of traffic in the areas concerned.

23. Trade and Commerce.—The table in the margin shows the value of rail-borne trade during the last decade. The figures for value indicate lakhs of rupees. The balance of trade which was adverse to the State in 1920-21 improved during 1921-22 and was in favour of the State during 1922-23. There was a decline in the export of raw materials (silk, cotton and wool) counterbalanced by an increased export of finished goods, this showing an increasing consumption of

Year	Value of imports	Value of exports
1921-22	1,217	1,534
1922-23	1,639	1,681
1923-24	1,200	1,300
1924-25	1,300	1,270
1925-26	1,229	1,214
1926-27	1,163	1,050
1927-28	1,326	1,190
1928-29	1,422	1,219
1929-30	1,410	1,203
1930-31	1,132	1,213
Average	1,304	1,268

raw materials within the State in the production of manufactured goods. During 1923-24 there was a fall in the imports of yarn and piece-goods, coal and coke, wrought-iron and steel machinery, silk goods and salt and a noticeable rise in the imports of rice and silver bullion. The year witnessed a decided improvement in export trade, as there was an advance in the exports of jaggery and unrefined sugar, hides and skins, raw silk and cotton, oil-seeds, bones and oil-cakes, cardamom, etc. The year 1924-25 recorded a slight increase in the total volume of trade. The imports of foreign goods were affected by uncertainty in the course of prices, accumulation of stocks and

reduction in the purchasing power of the people. As compared with the previous year there were increases in the imports of rice, raw cotton, piece goods, raw hides and skins, salt and sugar. There was a shrinkage in the imports of coal, coke, machinery and mill-cloth, wrought-iron and steel. In the export trade increases were recorded under cotton, twisted yarn, piece-goods, oil-seeds, raw skins, cast-iron and woollen goods. There was a slight reduction in the exports of raw cotton, coffee, *ragi*, jaggery and raw silk. The year 1925-26 recorded a fall in the rail-borne trade. There was a decline in the imports of rice, grain, pulses, salt and refined sugar. The exports of oil-seeds, raw cotton, silk, betel-nuts and cardamom, slightly increased. The trade in piece-goods showed signs of improvement both under imports and exports. There was a fall in the volume of rail-borne trade during the year 1926-27 also. There was noticeable shrinkage in the quantity and value of rice imported and a decline in the imports of salt, coal and vegetable oils. There was a large increase in the export of *ragi*, paddy, jawar, jaggery, brown sugar, and ground-nuts. There was a fall in the export of copra and raw silk.

An increase was noticeable both in the volume and value of imports and exports during the year 1927-28. The imports of rice, grain and pulse, public coal, hides and skin, mineral oils, silk, wrought-iron and steel and cotton goods showed an increase. There was an improvement in the exports of all principal commodities of trade, *viz.*, fresh fruits and vegetables, *ragi*, betel-nuts, jaggery, coffee, tanned hides and skins, mineral ores, oil-seeds, pig-iron, silk and woollen goods. The year 1928-29 recorded a further increase in the value of both imports and exports as compared with the previous year. A heavy decrease was, however, noticeable in the exports of jawar, *ragi* and paddy. The imports of refined sugar and salt recorded an increase.

Much improvement was not noticed in the volume of trade during 1929-30. A decrease was noticeable in the imports of rice, grains and pulses and an increase in the exports of fruits and vegetables. The exports of paddy, *ragi*, jaggery and sugar suffered a drop. There was a rise in the import of refined sugar, but a fall in the import of salt. A large increase was recorded in the exports of grains and pulses. An increase was noticed in the imports of silk piece-goods and machinery.

There was a noticeable decline in the quantity and value of both imports and exports during the year 1930-31. There was a heavy decrease in the imports of rice. A decrease was also noticeable in the exports of jawar, paddy and *ragi* and other grains and also fruits and vegetables. The import of Indian and Foreign piece-goods as well as silk-goods showed a decrease.

Statistics are not available regarding traffic by road.

It will have been noticed that the export is mainly of raw material including some food-grains, and the import mainly of manufactured articles, food-grains and salt and sugar.

In view of the importance of the sandal-wood oil trade to the State and the large purchases of machinery and other goods which were being made for Government in England and elsewhere, a Trade Commissioner was appointed in London in the latter part of the decade to foster business and guard the State's interests. The services of the officer were available also to private businessmen in the State who wished to get information regarding their line of trade.

24. Industries.—The decade was marked by a considerable amount of industrial activity. Of the important State-aided concerns which were working at the beginning of the decade, the Mysore Silk Woollen and Cotton Mills, Ltd., and the Mysore Cotton and Silk Manufacturing Company, both at Bangalore, continued to flourish. Chief among the concerns managed by Government that were in existence at the beginning of the decade were, the Mysore Iron Works at Bhadravati, two Sandalwood Oil Factories, one in Mysore and one on a small scale at Bangalore, the Soap Factory, the Weaving Factory, the Central Industrial Workshop, the Art Workshop and the Arts and Crafts Depot, these last being all located in Bangalore City.

A good number of new concerns of magnitude came into existence during the decade. The most striking feature of the industrial enterprise of the decade was the development of industries connected with textiles and related industries; the Sri Krishnarajendra Mills, the Minerva Mills, the Kaisar-i-Hind Woollen Mills, the Mahalakshmi Woollen Mills, and the Bangalore Silk Filature being the more important of the concerns newly started. The Sri Krishna Gold Thread Factory, the Yelahanka Tile Factory, the Mysore Essencleur Products, the Gloradia Company, Ltd., for the manufacture of perfumes, the White Lead Syndicate, the Mysore Art Works, the Mysore Clay Works, and the Mysore Canning and Condiment Factory were other concerns that began to work in the decade.

The construction of the plant of the Mysore Iron Works was completed during 1922-23, and the furnace was lighted in January 1923. The blast furnace enlarged to a maximum capacity of 80 tons was blown in for operation in September 1928. The Soap Factory continued to do uniformly good work and the soaps which it manufactures have become more and more popular and are now well-established on the market.

Rural and Cottage Industries also received considerable attention during the decade, development under sericulture and hand-spinning being most noteworthy. A great deal of enthusiasm was evoked in hand-spinning and a Spinners' Association was formed and spinning demonstrations and competitions were organised in many centres. The most notable work in handspinning done during the decade was at Badanval near Nanjangud, where an attempt was made to ascertain by intensive work the prospects of reviving the handspinning industry as a subsidiary occupation among poor agriculturists. The organisation has shown phenomenal progress in the short period of about four years since its inception. A detailed account of the work done in the Centre is found in Appendix V.

The State took part in the British Empire Exhibition at Wembley held during the year 1923-24 and exhibits representative of Mysore Arts and Industries were sent to the Exhibition with a responsible officer of Government. The exhibits, particularly wood-work, ivory carving, brass work and carpets were highly appreciated at the Exhibition.

25. Wages and Prices.—The wages for skilled labour per day ranged from eight annas to three rupees and of unskilled labour from four annas to Re. 1-8-0 at the beginning of the decade. The rates remained practically steady till 1928 when there was a rise in the minimum rates for both skilled and unskilled labour to 14 and 7 annas respectively, with a fall, on the other hand, in the maximum rates for both to Rs. 2-12-0 and to Re. 1-4-0. The year 1929-30 showed a tendency to a rise in the wages for both kinds of labour; but the following year saw a fall in the rates. There was, however, a fall in the prices of food articles this year and the fall in wages was proportionately less than the fall in prices. The present rates of wages for skilled labour range from one rupee to Rs. 2-8-0 and those for unskilled labour from six annas to one rupee.

The variations in the prices of the two principal food grains—rice and *ragi*—are illustrated in the following statement.

Year	Rice second sort. Seers per rupee	Ragi. Seers per rupee
1920-21	4-70	9-23
1921-22	4-75	9-00
1922-23	5-00	10-10
1923-24	4-64	8-28
1924-25	4-73	9-27
1925-26	4-82	9-67
1926-27	4-55	9-62
1927-28	4-30	9-95
1928-29	5-04	10-16
1929-30	6-00	13-00
1930-31	9-00	22-00
Average of 1921-31	5-30	11-00

Rice and *ragi* are the staple food of the people in the State and their prices may be taken as giving on the whole a good indication of the conditions of life in the decade. The prices for rice noted above are of rice of the second sort, generally used by the people. The figures in all cases are conservative and the quantities shown are rather lower than what could be obtained per rupee in most business centres. Prices were higher during the decade than they were before the War but lower than the after-War prices ruling at the end of the previous decade. There was always enough grain on the market and it became cheaper towards the end of the decade, the last year 1929-30 seeing prices almost comparable to pre-War prices. This was due to world depression and hit agriculturists hard, but made the life of the non-agriculturist tolerable and even pleasant. As crops were good, though the price of grain was low, even the agriculturist was well off except when he had to meet a money demand.

26. Education.—The number of Colleges in the State increased from nine to fifteen and the number of persons under instruction therein from 1,407 to 3,170 during the decade. The total number of secondary and primary schools which numbered 7,303 at the beginning of the decade showed a decrease, being 6,952 at the close of the decade, but the number of pupils attending the institutions increased from 279,561 to 296,059. Special institutions such as Training and Kindergarten Schools, Industrial and Commercial Schools, Engineering Schools, etc., increased from 95 to 124, with the number of students undergoing training therein rising from 3,894 to 5,273. The expenditure on Public Instruction by the State which amounted to Rs. 52,08,119 at the beginning of the decade rose to 67,91,448 at the close of the decade.

27. (i) Co-operation.—A Committee was appointed early in the decade to make recommendations regarding the spread of co-operation in the State and

orders were passed on the report in 1925. The progress made under co-operation in the ten years since the last Census appears from the following statement.

Particulars	1930-31	1920-21
Number of societies	2,213	1,500
Number of members	137,615	92,121
Amount of share capital	Rs. 48,88,682	Rs. 34,34,822
Deposits from individuals	„ 80,31,391	„ 27,85,580
Do societies	„ 4,92,496	„
Loans from Government...	„ 3,94,857	„ 6,471
Do Apex and Central Banks ..	„ 27,16,368	„ 15,27,495
Reserve Funds	„ 22,78,352	„ 6,93,407
Total Working Capital	„ 1,85,32,429	„ 78,19,503

There are now 713 societies more than in 1921. The population making use of them has increased by over 45 thousand. The total working capital has more than doubled during the decade.

(ii) Joint Stock Companies.—The following statement shows the development of Joint Stock Enterprise in the State during the last decade.

Particulars	1930-31	1921-22
1. Number of Joint Stock Companies	121	101
2. (a) Authorised Capital	Rs. 5,63,60,100	Rs. 7,72,55,100
(b) Subscribed Capital	„ 1,67,51,350	„ 2,14,11,670
(c) Paid-up Capital	„ 1,48,36,470	„ 1,26,55,505

The number of companies increased from 101 to 121 during the decade. There was a large fall in the amount of authorised and subscribed share capital. But this was mainly due to reduction of authorised capital by 375 lakhs by one company and of subscribed capital by about 46 lakhs by 13 companies during the year 1929-30. At the end of the decade there were 47 Companies for Banking, Loans and Insurance as against 42 at the beginning of the decade. Companies for transit and transport increased from two to five and those for trading and manufacture from 35 to 46. Concerns for mining and quarrying remained eight throughout the decade. The number of mills and presses decreased from eight at the beginning of the decade to six at its close and the number of companies for theatres and entertainments increased from two to four.

(iii) Savings Banks.—The amount in deposit in the Government Savings Bank in 1931 was Rs. 1,68,77,453 as against Rs. 78,69,394 in 1921.

28. Insurance.—As indicating the spread of modern ideas of thrift and provision for families, statistics of Life Insurance are of special interest. There are several Life Insurance Companies working in the State but the figures for the State separately are not readily available from their reports. Government have for a long time had a Life Insurance Branch for their servants and its work was expanded in 1917-18 so as to permit of insurance by the public. The important statistics of insurance in this branch for the years 1919-20 and 1929-30 are given in the margin. The number of new policies issued in 1930-31 was 397 and the sums assured by them Rs. 3,68,070 and the annual premium Rs. 21,202. Life Insurance is thus apparently growing in popularity. As the average amount insured is only

Particulars	1919-20	1929-30
No. of policies issued during the year	247	2,245
Sums assured during the year	Rs. 3,29,000	Rs. 23,98,800
Annual premium on these policies	„ 15,939	„ 1,33,262
Total number of policies	717	10,726
Total sums assured	Rs. 10,65,900	Rs. 1,18,86,400
Total annual premium	„ 51,981	„ 6,40,451

a little over Rs. 1,000 it may be inferred that the majority of the insured are of the middle class.

29. Administrative Measures.—There have been many important administrative measures during the decade. Foremost among these was the reorganisation

of the Representative Assembly and the Legislative Council early in the decade. A scheme of constitutional development was announced in the Representative Assembly in October 1922 and a mixed Committee of officials and non-officials with Dr. Sir Brajendranath Seal, then Vice-Chancellor of the Mysore University, constituted for working out the details. The report of the Committee attracted attention in many quarters. After considering the Committee's recommendations and opinions received about them, a proclamation from His Highness the Maharaja was promulgated in October 1923 embodying the constitutional developments sanctioned. Important among the changes introduced were the reduction of the property qualifications of voters and the removal of the disqualification of women from exercising the franchise. The electorate thus increased about four-fold. In the case of communities which formed distinct social groups and might not obtain sufficient representation in the ordinary course, a minimum number of seats in both Houses was guaranteed. Provision was also made for representation through associations of smaller communities and for nomination from still smaller groups which on account of literacy, voting strength or other facts call for representation. Both Houses, as newly constituted, were given wider powers than formerly in regard to interpellation and resolution, and discussion on the budget, and the effect was to bring the leaders of the people into closer association with the work of administration.

This scheme of constitutional development of 1923 contemplated also the revision of the constitutional powers and functions of Local Bodies, both urban and rural, so as to give them the largest possible measure of responsibility and autonomy in the administration of local affairs. These bodies had been given, earlier in the decade, powers to administer matters relating to economic development previously dealt with by the District Committees of the Economic Conference. In 1924 an Officer was placed on special duty to examine the whole scheme of local self-government with a view to give the fullest possible effect to the new policy and by a Regulation placed on the Statute Book in 1926, the District Boards were given larger powers to develop local interests in the districts and greater control over their finances. Two years later, the Regulation was amended removing the disqualification of women to stand for election to District Boards. All the District Boards have now non-official presidents and are fully in charge of general sanitation, local roads, medical relief, water-supply and similar ameliorative measures within their jurisdictions. By the Mysore Elementary Education (Extension) Regulation of 1930 these local bodies were invested with powers for providing and controlling elementary education within their areas, with a view to its progressive expansion and development.

Another Regulation passed in 1926-27 provided for the constitution of Village Panchayets all over the State. Such Panchayets were previously established only in the larger villages. The smaller villages which were a great majority had then no funds of their own and had to depend upon grants from allotments for rural improvements made from public funds for meeting purely local needs like village wells and roads. The new Regulation provided for the formation of every large village and groups of smaller villages in the same locality into a Panchayet so that every village or group of villages taxed itself, collected the money and could spend it on its own needs.

In 1928-29, the Municipal Regulation was amended removing women's disqualification on the ground of sex from being members of Municipal Councils.

Several measures were undertaken during the decade deeply touching the agricultural population. Important among them was a revision in a material respect of the rules regarding the grant of remission on failure of crops. Previously distress had to be widespread before remission could be granted. Under the rules as revised failure of crops in much smaller areas was declared to be sufficient cause for reducing the demand. Mention has already been made of the Land Mortgage Bank, the Agriculturist Debt Relief Regulation and the Regulation regarding the Record of Rights. In the light of the experience gained in the distress of 1924, a revision of the Famine Code was found necessary and on the basis of the recommendations of a Committee appointed to consider the question several provisions of the Code were revised. Under the revised rules relief measures can be undertaken as soon as distress appears and need not be deferred

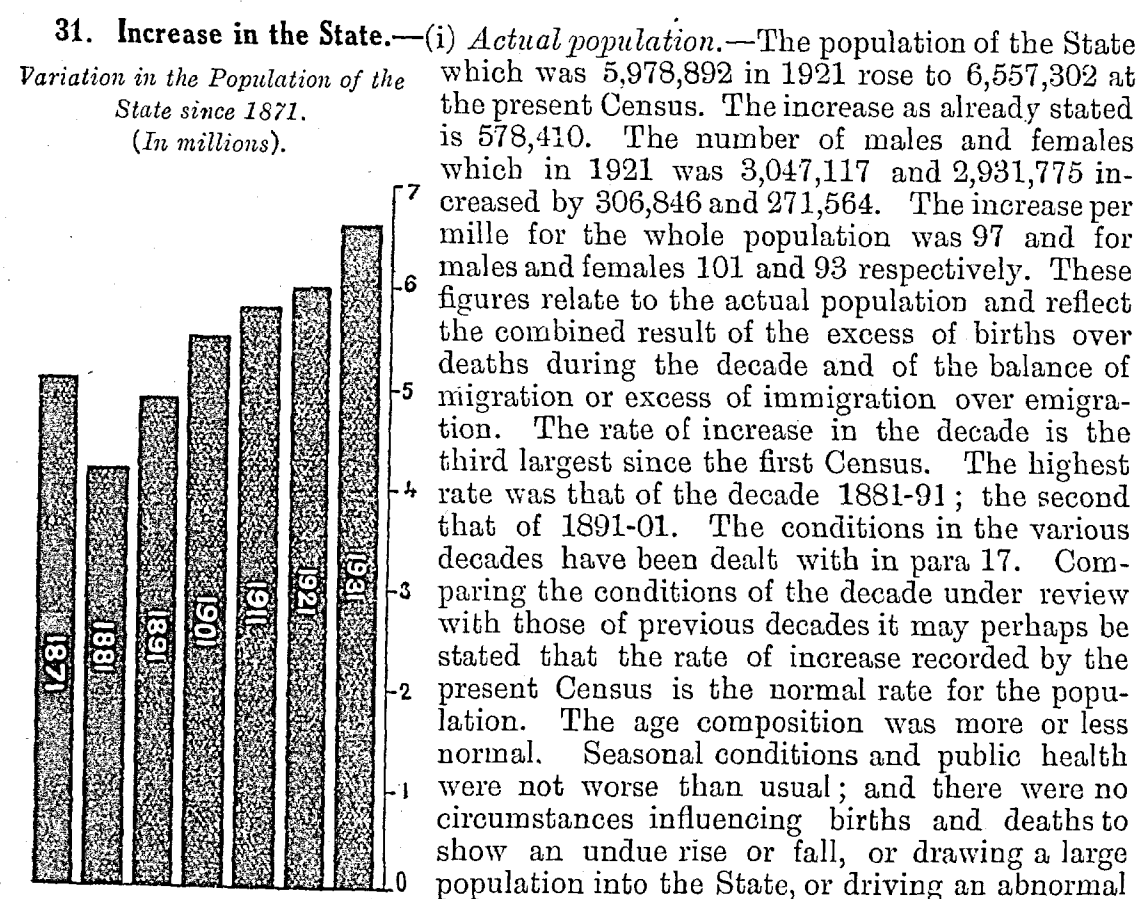
until distress deepens into famine. An equally important measure, though touching a much smaller part of the population, was the appointment of a Commission in 1920 and the passing of orders providing for a definition of the rights of tenants in Inam Villages and affirming the responsibility of Government in the last resort in cases in which Inamdars did not act in the interests of the people of their villages.

Other ameliorative measures passed during the decade were: the Usurious Loans Regulation of 1923-24, empowering courts to give relief to debtors in cases in which interest is considered excessive and the transaction between parties substantially unfair; an amendment of the Mysore Factories' Regulation bringing the smaller factories under the operations of the Regulation and securing the interests of labourers by providing for shorter periods of work and reasonable hours of rest and for holidays; the Workmen's Compensation Regulation providing for the payment of compensation by certain classes of employers to workmen for injuries caused by accidents; and the Mysore Lepers' Regulation providing for the registration and segregation of certain classes of lepers and the control of lepers following certain callings.

Important measures touching the position of women were the appointment of a Committee to consider women's rights under Hindu Law and the proposal of a prominent non-official Hindu member of the Legislative Council for legislation in the State on the lines of the Sarda Act of British India. Details regarding the report of the Committee and the Bill are given in Chapter V.

30. Silver Jubilee of His Highness the Maharaja's Reign.—An event of special significance in the history of the State which occurred during the decade was the celebration in August 1927 of the Silver Jubilee of the reign of His Highness the Maharaja. As observed in the Administration Report for the year 1927-28 there was no town or hamlet throughout the State that did not celebrate the joyous occasion. Over four lakhs of rupees were collected in this connection. A sum of nearly one lakh was allotted for expenditure on objects of local utility and the balance of about three lakhs and forty thousand retained for a Central Jubilee Memorial which was intended to take the form of a technological institute.

INCREASE OF POPULATION IN THE DECADE.



proportion to territory outside. The diagram given in the previous page shows the population of the State at each census since 1871.

(ii) *Natural population.*—These figures, it has been said, relate to the actual population, and reflect the results both of natural increase and of balance of migration. We may now examine the increase in what is called the natural population, that is, the population claiming birth in the State. Emigration and immigration figures are fully discussed in a later chapter. What is relevant at present is the total effect of emigration and immigration. The number of emigrants from the State was, so far as can be ascertained, 219,230 less than the number of immigrants into the State. The population of the State therefore gained this number by balance of migration. The natural population of the State at this Census was therefore 6,338,072. The natural population for 1921 was 5,767,565. The increase in the natural population was thus 570,507. This works to 99 per mille over the natural population of 1921.

From the vital statistics recorded it appears that the total number of births for the 10 years 1921-30 was 1,125,590 and the total number of deaths 960,862. The net excess of births over deaths was thus 164,728. If the registration of vital statistics were fairly accurate and the Census enumeration made no large mistakes, the difference between the recorded number of births and deaths should be nearly equal to the increase in the natural population as recorded by the Census. Owing, however, to admitted defects in the registration of vital statistics, the figures obtained from this source are generally incorrect. As explained in the chapter on Age, there are large omissions in recording deaths and even larger omissions in recording births. This is how between the increase of the natural population as deduced from the Census figures and the figures of survival as deduced from the vital statistics there is the great difference of 194,334. For all purposes of discussion it is safer to accept the Census figures as correct rather than the figures obtained from the vital statistics. The latter figures are however not to be rejected as useless; for while the Census gives only the population figures for 1931, the vital statistics figures provide material on the assumption that the proportion of omission is roughly the same year after year for comparison under important heads between the inter-censal years.

32. Increase in Districts and Cities.—The population of the districts and cities in 1931 has been shown in paragraph 12. The figures for 1921 and the variation per mille in the decade in each case, are noted in the margin. The variation is also illustrated in the map on the opposite page. The figures for the cities are discussed fully in the next chapter, but it may be observed here that Bangalore City shows the highest increase and Mysore City the next highest. The Civil and Military Station, Bangalore, has had a much smaller increase of population and the Kolar Gold Fields Area suffered a decrease. Taking the districts

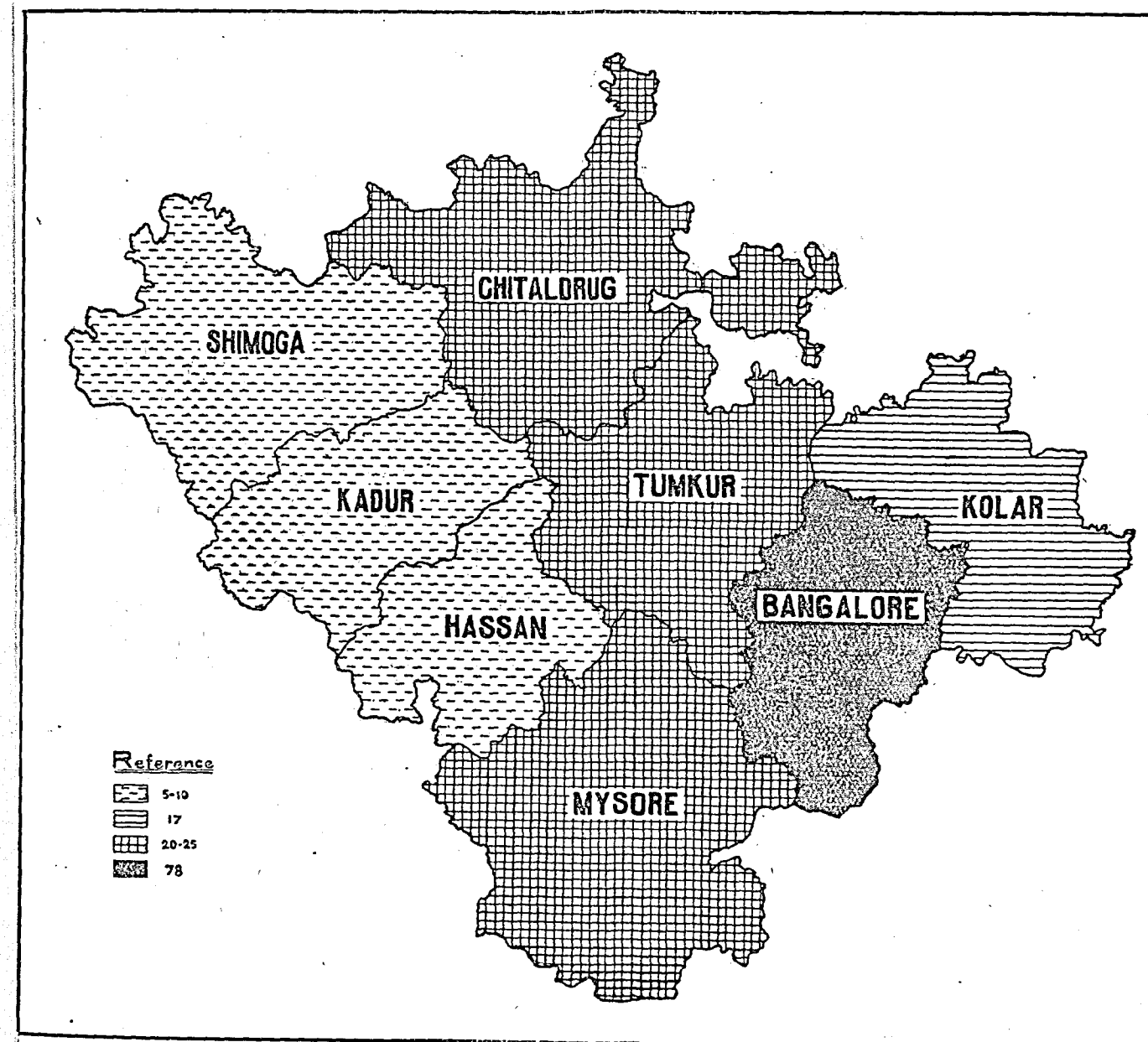
District or City	Population (in thousands)	Variation per mille
Bangalore City	119	+454
Bangalore District	783	+152
Kolar Gold Fields (City)	89	-29
Kolar District	705	+84
Tumkur District	773	+114
Mysore City	84	+276
Mysore District	1,319	+64
Chitaldrug District	574	+143
Hassan	581	+22
Kadur	331	+42
Shimoga	493	+55
Civil and Military Station, Bangalore.	119	+128

we find the largest increase, viz., 152 per mille in Bangalore district. Next to it and very close is the 144 per mille of Chitaldrug District. Tumkur comes next with 114 per mille. The other districts show much smaller increases. The increase for Kolar is a little more than one half for the Bangalore district and that for Mysore is about three-quarters of the Kolar rate. Last come Shimoga, Kadur and Hassan districts. The rate for Shimoga district is about a third and the rate for Kadur district about a fourth and that for Hassan about a seventh part of the rate for Bangalore district. The increase for the State is thus the result of varying rates of increase in the several districts. The conditions in the districts influencing density and growth of population have been dealt with earlier. The increases are as might be expected. Bangalore City influences the development of the country around by providing employment of various kinds. This accounts for the largest increase being found in Bangalore district. This district and Chitaldrug and Tumkur districts have all a good soil and a healthy climate.

MAP OF MYSORE.

Variation in density per square mile in the several districts since 1921.

Scale 80 miles = 1"



Kolar, though equally healthy, comes after these districts because its soils generally are poorer. Mysore has good land and much irrigation but it is jungle country over a large area on the west. Malaria, in the taluks which have large tracts under irrigation, may be partly responsible for the low increase. The other districts have large *malnad* areas. The insanitary conditions of life in the *malnad* and particularly the prevalence of malaria with its continual toll of life and baneful effects on births prevent the growth of population in these districts approaching anywhere near those of the *maidan* districts.

33. Analysis by Taluks.—The variation in taluks is illustrated in the map on the opposite page. The following taluks show the largest rates of increase since the last Census. The figures indicate increases per mille of the population of 1921.

Taluk	Increase per mille	Taluk	Increase per mille
Koratagere ...	502	Shimoga ...	161
Hosdurga ...	236	Arsikere ...	155
Davangere ...	228	Mandya ...	148
Closepet ...	223	Kunigal ...	137
Chintamani ...	220	Chiknaikanhalli ...	136
Bangalore ...	217	Channapatna ...	136
Holalkere ...	207	Anekal ...	129
Magadi ...	191	Harihar ...	129
Tiptur ...	180	Mysore ...	128
Kankanhalli ...	167	Channagiri ...	128

Koratagere shows such a large increase on account of the addition to it, when it was changed from a sub-taluk to a taluk, of a hobli and some villages from neighbouring taluks. The increase in Chintamani is similarly due in part to the transfer of some villages from Sidlaghatta taluk which was made in the decade. The increase in Shimoga is due partly to the Bhadravati Iron Works attracting population. The increases in Bangalore and Mysore taluks are due to the special conditions created by the cities and the increase in Davangere taluk is largely due to the industries established in Davangere town. In all the other cases the increases may be considered as having occurred in the usual course. Excluding the two taluks the increases in which are due to the transfer of villages, we find that six of these taluks with large increases of population are in Bangalore district, four in Chitaldrug district, three in Tumkur district, two in Mysore district, two in Shimoga district and one in Hassan district. It is worthy of remark that the taluks in Mysore and Hassan districts which have large irrigational facilities do not appear in this list; increases in those taluks are smaller than in the taluks shown here none of which can be said to have so much irrigation and many of which are really poor areas. In the case of the taluks in Chitaldrug and Bangalore districts, there is at least a fertile soil to explain the increases. In the case of Mandya part of the increase should be due to the labour attracted by the Irwin Canal. What may seem strange is that Kunigal with its dry lands and a population constantly seeking employment outside appears here. It is to be remembered however that it is a healthy tract, that the people are thrifty and hard-working, and that this kind of growth in a population living under hard conditions is not peculiar to this taluk.

The following taluks show a decrease in population at this Census as compared with 1921.

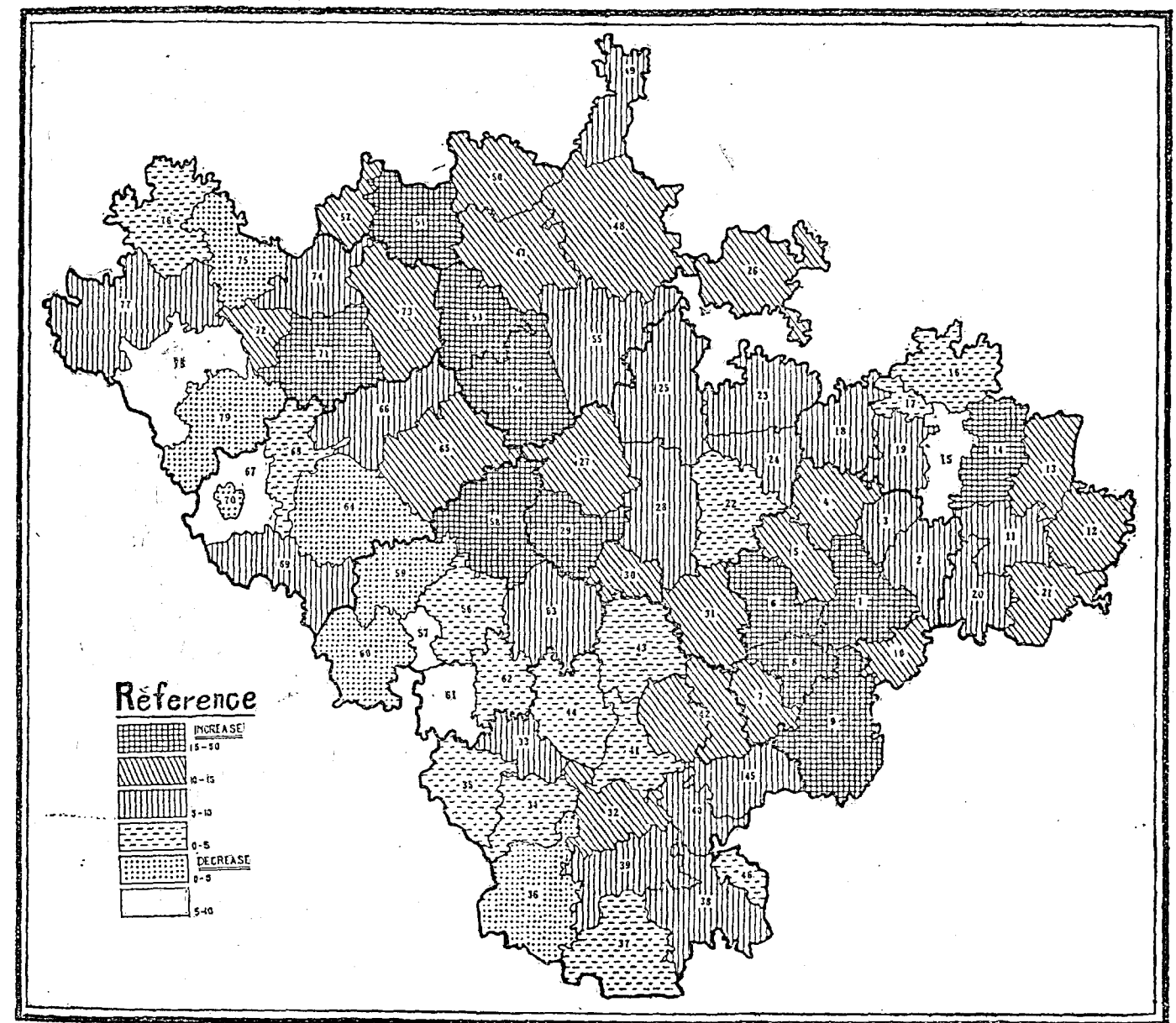
Taluk	1921	1931	Decrease	
			Absolute	Per mille
Sidlaghatta ...	67,934	62,355	5,579	82
Hunsur ...	109,162	64,659	44,503	408
Heggaddevankote ...	58,554	58,481	73	1
Alur ...	27,240	24,235	3,005	110
Belur ...	71,152	67,923	3,229	45
Manjarabad ...	51,042	50,750	292	6
Arkalgud ...	79,493	74,289	5,204	66
Chikmagalur ...	80,329	80,092	237	3
Koppa ...	35,845	33,410	2,435	68
Sringeri ...	9,337	9,043	294	32
Shikarpur ...	55,523	55,110	413	7
Nagar ...	38,180	34,948	3,232	85
Tirthahalli ...	56,574	54,916	1,658	29

The reduction in the case of Sidlaghatta is due to some villages having been transferred within the decade to the neighbouring taluk of Chintamani. If the population in 1931 of the villages so transferred (9,736) is added to the population

MAP OF MYSORE.

Percentage variation of the population of each taluk since 1921.

Scale 40 miles = 1"



BANGALORE DISTRICT.		TUMKUR DISTRICT.		MYSORE DISTRICT—concl'd.		HASSAN DISTRICT—concl'd.	
1. Bangalore ...	+21.7	22. Tumkur ...	+2.1	43. Nagamangala ...	+4.7	61. Arkalgud ...	-6.6
2. Hoskote ...	+8.9	23. Madhugiri ...	+5.1	44. Krishnarajpete ...	+3.8	62. Holenarsipur ...	+2.8
3. Devanahalli ...	+9.3	24. Koratagere ...	+50.2	45. Malavalli ...	+8.9	63. Channarayapatna ...	+6.0
4. Doddaballapur ...	+11.2	25. Sira ...	+7.6	46. Yelandur ...	+2.7	KADUR DISTRICT.	
5. Nelamangala ...	+11.6	26. Pavagada ...	+11.0	CHITALDRUG DISTRICT.		64. Chikmagalur ...	-0.3
6. Magadi ...	+19.1	27. Chiknaikanhalli ...	+13.6	47. Chitaldrug ...	+10.2	65. Kadur ...	+11.2
7. Channapatna ...	+13.6	28. Gubbi ...	+9.1	48. Challakere ...	+10.6	66. Tarikere ...	+7.9
8. Closepet ...	+22.3	29. Tiptur ...	+18.0	49. Molakalmuru ...	+8.6	67. Koppa ...	-6.8
9. Kankanhalli ...	+16.7	30. Turuvekere ...	+11.1	50. Jagalur ...	+11.1	68. Narasimharajpura ...	+3.8
10. Anekal ...	+12.9	31. Kunigal ...	+13.7	51. Davangere ...	+22.8	69. Mudgere ...	+5.0
KOLAR DISTRICT.		MYSORE DISTRICT.		52. Harihar ...	+12.9	70. Sringeri ...	-3.2
11. Kolar ...	+8.9	32. Mysore ...	+12.8	53. Holalkere ...	+20.7	SHIMOGA DISTRICT.	
12. Mulbagal ...	+11.1	33. Yedatore ...	+5.4	54. Hosdurga ...	+23.6	71. Shimoga ...	+16.1
13. Srinivasapur ...	+12.6	34. Hunsur ...	-40.8	55. Hiriyur ...	+8.8	72. Kumsi ...	+10.1
14. Chintamani ...	+22.6	35. Periyapatna ...	..	HASSAN DISTRICT.		73. Channagiri ...	+12.8
15. Sidlaghatta ...	-8.2	36. Heggaddevankote ...	-0.1	56. Hassan ...	+2.0	74. Honnali ...	+9.9
16. Bagepalli ...	+3.9	37. Gundlupet ...	+3.3	57. Alur ...	-11.0	75. Shikarpur ...	-0.7
17. Gudibanda ...	+4.8	38. Chamrajnagar ...	+8.3	58. Arsikere ...	+15.5	76. Sorab ...	+0.1
18. Goribidnur ...	+8.5	39. Nanjangud ...	+6.0	59. Belur ...	-4.5	77. Sagar ...	+5.6
19. Chikballapur ...	+6.0	40. T. Narsipur ...	+8.7	60. Manjarabad ...	-0.6	78. Nagar ...	-8.5
20. Malur ...	+9.2	41. Seringapatam ...	+1.2			79. Tirthahalli ...	-2.9
21. Bowringpet ...	+11.2	42. Mandya ...	+14.8				

returned from Sidlaghatta, the total becomes 72,091. This shows an increase of 4,157 as compared with the figures of 1931. Similarly, the reduction in the case of Hunsur is not real. Periyapatna and Bettadapur hoblies which were part of it previously were separated and formed into a sub-taluk during the decade. If the 1931 population of these two hoblies, viz., 46,068 is added to the population of Hunsur taluk as shown in the above statement, it is found that the population of the area has increased by over 1,500 in the decade. In all the other cases the reduction is real; and all of them are taluks in the *malnad*. The loss of population in the *malnad* is examined later in the Chapter.

Leaving the *malnad* area out of consideration for the present, the following ten taluks show noticeably small increases; that is, about fifty per mille or less.

District	Taluk	Increase per mille
Kolar	Bagepalli	39
	Gudibanda	48
Tumkur	Tumkur	21
	Madhugiri	51
Mysore	Yedatore	54
	Seringapatam	12
	Nagamangala	47
	Krishnarajpet	38
	Yelandur	26
Hassan	Holenarsipur	38

It may be noticed that five of these ten taluks are in Mysore district. Yelandur, Seringapatam and Holenarsipur have large irrigated areas. Seringapatam town is known to suffer largely from malaria. It is possible that malaria is responsible for the low rate of increase in these taluks. Nagamangala, Gudibanda, Madhugiri and Bagepalli are dry taluks. The low rate in Tumkur taluk is due to the transfer referred to earlier of a large group of villages from this taluk to Koratagere taluk. The reason for the rate being so low in Chikballapur does not appear. The deaths are stated to have increased and the births to have decreased. The increase in deaths is perhaps due to plague.

34. Religion and rate of growth.—The increase of 97 per mille for the total population of the State, taking into consideration both natural increase and balance of migration in favour of the State, is made up of varying proportions of increase for various religions. The population of the State is predominantly Hindu and the bulk of the rest of the population consists of persons of Musalman, Christian, Jain and Tribal religions. The details of increase in the population of the various religions are discussed in the chapter on Religion. It may, however, be here stated that the Hindu population has increased during the decade at the rate of 97 per mille, the Musalman population by 170 per mille, the Christian population by 226 per mille and the Jain population by 428 per mille. The Tribal population shows a decrease of 621 per mille. The Hindu increase consists partly of groups which were treated as Animists or of Tribal religion at the last Census and have now been enumerated as Hindu. This explains the large decrease under Tribal religions. The Musalman increase is mainly natural. The Christian increase is to some extent due to conversion and immigration, the rest being natural. The Jain increase is partly immigrant and partly natural. Altogether the bulk of the actual increase is Hindu, the increases in the Musalman and Christian communities, though proportionately higher being much smaller in numbers. The larger rate of growth of people of these two religions is masked in the total by the slower rate of growth of the Hindu population.

In what sense the religion of the populations influences their growth is discussed elsewhere but a few words may here be said as to the main conclusions. All the communities other than Christian practise universal marriage, and generally early marriage. There is therefore no large difference in fertility between these communities as a result of difference in marriage customs. Some numbers of Christians marry later than is usually the case among the other communities.

This may favour survival of mothers and consequently the rate of growth. Very large numbers of the Christian population, and of the Musalman and Jain populations larger proportions than the Hindus, live in towns. Their occupations are urban and conditions of life generally somewhat better. It is probable that this favours a slightly larger rate of growth. Religion, or custom deriving authority from religion, prohibits widow remarriage among the bulk of the Hindus and among Jains. Non prohibition among Musalmans and Christians makes for a smaller proportion of widows in the reproductive years. Thus also these religions have a larger proportion of births. Remarriage of widows is permitted among what are called the lower castes of the Hindus also and it is found that the proportion of children among them is somewhat higher than in the higher communities. The Hindus and Jains as a rule, are expected to observe auspicious days for marital life and certain taboos; Musalmans and Christians are not. It is possible that this fact influences the rate of growth. In a society which is modernised enough to use the birth-control appliances in vogue in the West, the fact that religion did or did not permit their use might have affected birth rates. Thus, assuming that all the communities were aware of these appliances and were willing to use them, the fact that Hinduism does not prohibit their use while Roman Catholicism does, might have led to a smaller number of births among Hindus than among Roman Catholic Christians. As it happens, however, these appliances are not known to the generality of the population and are used in no great numbers even among the more cultured classes.

35. Race and rate of growth.—The influence of race on the rate of growth is examined in some detail in the chapter on Age. It may here be stated that it would not be safe to infer greater fertility of particular races from the Census statistics. Two terms are used in this connection in many discussions: fecundity and fertility. Some writers use them as if both had the same meaning and some as if they had different meanings. Mr. Carr Saunders, the well-known writer on population problems, uses the word fecundity to indicate power of reproduction and fertility to indicate actual reproduction. Absence of definition and the use of the same words in different senses by different writers have led to some confusion in discussions. Another source of confusion is the assumption that populations dwelling on various large areas can be lumped together and classed as primitive or semi-civilised or civilised. Taking the population of the State, it would not be possible to say that the whole population or the great bulk of it is primitive or semi-civilised or civilised; nor can we state with any definiteness of what races the population is composed. It would be hard to do so even if we had on hand the results of a complete ethnographical and anthropometrical survey of the population and could assume certain fixed standards of life as indicating civilisation. As it is, we have not sufficient material for classifying the population by race, and standards of life indicating civilisation cannot very easily be agreed upon. Indian populations may all be assumed by a Western writer to be semi-civilised, but they consist of strata differing very greatly from one another and in respect of personal life not really in one stage of civilisation. It would in these circumstances be hazardous to say, as is sometimes done, that Indians are semi-civilised and are therefore less fecund.

VARIATION FROM 1871 TO 1931.

36. In the State.—The population of the State in 1871 was 5,055,402. In 1931, it was 6,557,302. The increase altogether is 1,501,900. This works out to 297 per mille for sixty years. It has been stated that the increase of population all over the world is, on the average, one per cent per annum. It has also been calculated that one couple increasing at this rate would in two thousand years yield a population equal to that now existing in the world. People who take fright at the results of such calculation do not also appear to be rare. It must, however, be borne in mind that this rate of one per cent per annum is neither steady nor continuous. In the sixty years since 1871, the growth of population within a small area like the State has not reached this uniform level. The formula would yield for the 60 years an increase of over three millions, not

including immigration. The actual increase, including immigration, has been only a million and five hundred thousand.

Various reasons may exist for a population not increasing at the rate indicated in the formula. Births in a population may be too few. The fecundity of a people may be low; or fertility may be low as a result of poverty, disease or practices preventing conception in the natural course; the age composition of a population may be peculiar, there being too few in the reproductive years; or there may be peculiar customs delaying marriage or terminating a large number of lives in reproductive ages. There is much poverty in the State and in one part of it, the *malnad*, health is too bad to permit of a fair rate of growth. The exact extent of the diminution of births due to these causes, it would be difficult to estimate. Early marriage and early child-bearing are found in the State but there is no evidence of the prevalence of other harmful customs. Apart from a low rate of birth, bad growth in a population may be due to the fact that deaths are too many; diseases like plague, cholera, or an epidemic of influenza, or famine and wars may cause a large elimination of the population. The causes contributing to large losses of population in the State within the last sixty years have been mentioned earlier as the famine of 1877, the plague and cholera epidemics that have occurred in recent years and the epidemic of influenza which occurred in 1918. The famine of 1877 caused losses to the extent of 1,172,548 persons. The following figures indicate the extent of the losses due to abnormal causes and to fevers (which, as now returned, cannot all be cases of ordinary fever), in the four decades since 1891 for which figures are available.

Decade	Cholera	Small-pox	Fevers	Plague
1891-1901	19,407	49,439	414,145	Not available
1901-1911	30,878	51,853	452,411	89,362*
1911-1921	29,168	59,816	456,687	79,270
1921-1931	10,452	39,314	435,185	64,586

*Excluding the figures for 1901 and 1902 which are not available.

It thus appears that the rate of increase of the population of the State has been kept down mainly by famine and disease.

37. In Districts and Cities.—The statement below gives the population of the several districts and cities in 1871 and the increase in each in the last sixty years, as also the increase per mille on the population of 1871.

District or City	Population 1871 (in thousands)	Increase 1871-1931 (in thousands)	Increase per mille
Bangalore City	61	112	1,839
Bangalore District	700	208	298
Kolar Gold Fields (City)	647	202	313
Kolar District	681	181	266
Tumkur District	58	49	853
Mysore City	1,047	357	341
Mysore District	447	209	469
Chitaldrug District	519	78	150
Hassan	307	41	132
Kadur	508	12	24
Shimoga	82	52	639
Civil and Military Station, Bangalore			

As the Kolar Gold Fields had not then begun to work the population of the area has been taken with that of the district for comparison. It will be noticed that the increases are much larger in the cities than in the districts. These figures will be discussed in the next chapter. Taking the figures for the districts, it is found that the largest increase is recorded in Chitaldrug district and that Mysore, Bangalore, Kolar and Tumkur come at a fairly large interval after Chitaldrug, with small differences among themselves. Between these districts and Hassan and

Kadur districts, there is a large difference. Last comes Shimoga district with a negligible increase of 24 per mille. It is unnecessary to repeat here the reasons for the differences in the rate of growth. It is, however, to be remarked that the increase in Shimoga district for 60 years is smaller than any one would expect, even allowing for its being predominantly *malnad*. It is likely that Kadur would have shown a similar decrease but for its coffee estates attracting large labour, and Hassan also but for its *maidan* taluks.

38. Taluks with a decrease.—The following taluks show at this Census a smaller population than in 1871.

Taluk	Population 1871 (in thousands)	Population 1931 (in thousands)	Decrease (In thousands)
Sidlaghatta	71	62	9
Hunsur (including Periyapatna)	117	111	6
Alur	28	25	3
Belur	73	68	5
Manjarabad	53	51	2
Arkalgud	76	74	2
Chikmagalur	85	80	5
Shikarpur	63	55	8
Sorab	67	59	8
Sagar	60	54	6
Nagar	43	35	8

It has been stated above that allowing for the population of certain villages transferred from Sidlaghatta taluk to Chintamani taluk, Sidlaghatta has, at this Census, a population of over 72 thousand. At the last Census, this taluk had a smaller population than in 1871. It suffered heavy losses in the famine of 1877 and had not recovered from them even in 1921. In the Report of the last Census, it was stated that the taluk would take about a decade to recover the population of 1871. This expectation has now been fulfilled. Two other taluks namely Tarikere and Chikballapur which showed in 1921 a smaller population than in 1871, have by increase during the decade, passed the 1871 limit. All the other taluks in the above statement are *malnad* taluks. These taluks suffered losses in the famine of 1877 and the influenza epidemic of 1918 from which, under present conditions, there is no possibility of their making good in the ordinary course in even the next 20 years.

DECREASE OF POPULATION IN THE MALNAD.

39. Comparison with 1921.—The reduction of population in the *malnad* may now be discussed.

It has been stated earlier that there has been real reduction of population since 1921 in eleven taluks:—Heggaddevankote in Mysore district (73); Alur (3,005), Belur (3,229), Manjarabad (292), and Arkalgud (5,204) in Hassan district; Chikmagalur (237), Koppa (2,435), and Sringeri (294) in Kadur district; Shikarpur (413), Nagar (3,232), and Tirthahalli (1,658) in Shimoga district. All these taluks are situated on the western side of the State and are wholly or partly *malnad*. Below are given the other such taluks with their population in 1921 and 1931.

Taluk	1921	1931	Difference (Increase)
Gundlupet	79,524	82,118	2,594
Mudgere	43,683	45,856	2,173
Narasimharajapura	17,112	17,759	647
Tarikere	65,221	70,344	5,123
Sagar	51,550	54,412	2,862
Shimoga	74,369	86,342	11,973
Kumsi	16,786	18,486	1,700
Sorab	58,901	58,949	48

It appears from this statement that there is a small increase in all these cases ranging from 48 in the case of Sorab to nearly 12,000 in the case of Shimoga taluk. Shimoga taluk includes the Bhadravati Town which is responsible for an increase of 5,348 as compared with the last Census. If this figure which must be set down to special causes is deducted from the increase for the taluk, what remains is 6,625. Tarikere is partly *maidan* and that accounts for the rather noticeable increase seen in that taluk. Kumsi shows a fair increase on account of the cool population employed on the railway works in the taluk. Thus, altogether, the *malnad* taluks except when special circumstances have brought in an outside population, show either a reduction in their population or an increase below the average for the State.

The figures discussed above relate to actual population. If we deduct

Taluk	1921	1931
Manjarabad ...	5,165	8,903
Belur ...	3,523	5,673
Shikarpur ...	4,537	6,036
Shimoga ...	2,758	6,006
Sorab ...	5,405	5,794
Chikmagalur ...	7,335	10,242
Mudgere ...	11,370	15,393
Narasimharajapura.	3,474	3,121

from the actual population the numbers of people born outside the State the increases disappear in some cases and are considerably reduced in others. The number of people born outside the State and found in some of these taluks in 1921 and 1931 is noted in the margin. When these figures are deducted from the populations for the corresponding Censuses, the increases in the case of Sorab, Mudgere, and Narasimharajapura taluks disappear, increases in other cases become less, and the decreases are emphasized.

The reduction in the population of the *malnad* is therefore larger than is indicated by taking the crude figures of populations against the respective taluks.

Taking the actual population of all the above taluks together, we find that the total populations in 1921 and 1931 were 970,415 and 977,463 respectively. This shows a net increase of 7,048. The loss is contributed largely by Alur, Belur, Arkalgud, Koppa, Nagar and Tirthahalli taluks. There are fairly considerable increases in Gundlupet, Mudgere, Tarikere, Sagar, Shimoga and Kumsi but they are only just able to compensate the loss in the taluks which show a decline.

40. Malnad Improvement.—The *malnad* has all along been the object of special concern to the Government and continued to receive special attention during the decade. It was stated in the Report for the last Census that the problems affecting the population in the *malnad* were first regularly investigated in 1913 and a scheme for the improvement of the area brought into operation in 1914. There have been changes from time to time in the agency entrusted with the administration of the scheme but it has been in force throughout, since it was first sanctioned. It was originally confined to the *malnad* taluks in the districts of Shimoga, Hassan and Kadur, but was extended in the year 1926 to the taluks of Hunsur, and Heggaddevankote in the Mysore district. The total amount of grants made by Government during the decade for *malnad* improvement came to Rs. 10·85 lakhs.

Government reviewed in 1924 the efforts till then made to improve the general condition of the *malnad* and resolved to concentrate attention on the provision of improved facilities for medical relief, including investigation of *malnad* diseases, improvement of sanitation and water supply, improvement of communications and opening of railways, and industrial development.

Seven itinerant dispensaries then working in the *malnad* area were accordingly converted into stationary dispensaries and provision was made to open ten more dispensaries in suitable places to serve inaccessible and particularly unhealthy parts of the country. To afford special medical relief to women, and to provide greater facilities for maternity cases arrangements were made for appointing four Lady Medical Officers for the Kadur and Shimoga districts. Vaccination was made compulsory in Municipal areas without exception, and in other areas where qualified medical men are available. Supplemental grants were made every year for wells and sanitary improvements to villages, such works being carried out under the control of the District Board. Arrangements were made for a survey of lands and the preparation of a map showing

inter-village and inter-taluk communications, with a programme of development under this head. Special grants were made to the District Boards to improve existing village roads and inter-taluk communications. In respect of industrial development, special attention was bestowed on training the people residing in the *malnad* in suitable industries by increasing the number of Industrial Schools. Additional facilities for higher education were created by the establishment of High Schools at Tirthahalli and Sagar and a separate grant was made for giving scholarships to students from the *malnad* irrespective of the communities to which they might belong. As regards railways, the construction of the Shimoga-Arasalu railway line was resumed and completed up to Arasalu.

As a preliminary to the establishment of a Land Mortgage Bank to afford relief to the agriculturist debtors, a general economic investigation of typical areas, to be conducted by a special officer, was ordered. The report of this officer was considered by a special Committee on whose recommendation the question of establishing a Land Mortgage Bank, the introduction of the Record of Rights and the undertaking of legislation for the relief of indebted agriculturists, were taken up definitely and later became accomplished facts.

In the matter of shifting villages from unhealthy to healthy localities, Government undertook to render financial assistance to House-Building Co-operative Societies that might be formed for the purpose.

The services of a Medical Officer of the Rockefeller International Health Board was obtained and an investigation of *malnad* diseases conducted under his supervision. The survey revealed that most parts of the districts of Shimoga, Hassan and Kadur were heavily infected with hook-worm disease. Special measures of control of the disease were therefore undertaken by Government by the appointment of a separate staff for the purpose.

Among other measures adopted during the period for the benefit of the *malnad* raiyats was the development of co-operative organisations by the formation of a separate Division under a whole-time Assistant Registrar with headquarters at Shimoga. This has not only improved the work of existing societies but has also facilitated the formation of a large number of additional societies. The number of *malnad* societies has increased during the decade from 212 to 384.

41. General observations.—People who know the *malnad* can be heard complaining that the changes in manner of life which have come about in the last few decades have had a bad effect on the condition of the population. The blanket which was an invariable part of the costume in the *malnad* in the past has now gone and thin mill-made *dhoti*, such as it is the fashion to wear in the *maidan*, has taken its place. This is only by way of example. Other changes just as harmful have come, and brought pneumonia in place of health, and death and emptiness where once there were prosperity and possible good health. Along with the old customs and the old manner of life the people have lost the old knowledge of simple remedies for simple ailments. Almost the only real medical help they have now is what they can get from the dispensaries scattered over the country; and in the treatment given in them they have but little faith. On the smallest provocation they resort to the quack who utters *manthras* and make sacrifices to the *Chowdi* or to other jungle deity. The population has to be educated to understand and suit itself to the peculiarities of its environment. Along with the creation of medical facilities in as large a measure as may be possible, information about precautionary treatment of simple ailments should perhaps be made part of the general curriculum in schools. Coming generations have thus to be educated to live more rationally. If propaganda is not undertaken with this object, the population will continue to breed carelessly and live carelessly and die as if death meant nothing, and one generation will come after another and walk wearily to the further shadows.

In this sense, the difficulty of the *malnad* is merely the difficulty of the rest of the country in an intensified form. The whole outlook of the people in regard to health and disease has to be changed. Without such change in outlook, no amount of help from outside is likely to be of use. The hook-worm is doing a great deal of harm and people are warned to take precautions against it. The warning is perhaps not conveyed often enough nor to enough people but even

when repeated, it carries no conviction and falls on deaf ears. Similarly with regard to small-pox. It is the disease which perhaps has been longest with them and the people in the *malnad* know how deadly its effects are. They realise also that vaccination gives protection from it. Yet the disease continues to be treated as due to the visit of a goddess and large numbers are found in *malnad* villages who have not got themselves vaccinated. In the *maidan* also, there is difficulty in making villagers realise that the water of their drinking well or water pond is tainted with cholera germs and would bring cholera if drunk, or that plague is not due to the visit of a goddess and will not leave a village if a goat or sheep is sacrificed to the village deity and that preventive measures and inoculation will save lives. This difficulty is much greater in the *malnad* where the population is scattered and educational machinery is less effective than elsewhere.

PROBABLE RATE OF INCREASE IN THE COMING DECADE.

42. Estimate of normal rate.—A question of some interest in reviewing population figures for several decades is, what is the normal rate of increase of the population and what is likely to be the increase in the coming decade under ordinary conditions? There is no harm in asking such a question or in answering it, if a forecast and not a prophecy is expected and attempted. In the Report for the State for the last Census, Mr. Thyagaraja Iyer suggested that in view of the increases recorded since 1871, the annual rate of increase for the State might be taken on the average as '36 per cent per annum. It has been stated that the normal rate of increase for the world's population has been estimated as one per cent per annum. '36 per cent is perhaps too low as compared with this rate. From the rates of increase in the various Censuses appearing in a previous paragraph, it is seen that the population in Mysore in an ordinary decade shows a larger increase and that this increase is somewhere about 10 per cent. The decades 1871-81, and 1911-21 had abnormal causes of elimination. The decade 1881-91 had a special reason for showing a large increase; of the other decades, 1901-11 was a decade of plague and some distress. The decades 1891-01 and 1921-31 are therefore the two decades in which, for the greater part of the period, the population grew under normal conditions; and nothing abnormal occurred either to prevent births or increase deaths largely. In these decades, the rate of increase has been less than 13 and over 9 percent. We should also allow for the fact that the decade 1891-01 was still rebounding from the effects of the famine of 1877 and had perhaps a larger proportion of mothers than ordinary, and that the decade 1921-31 started with some diminution in the number of mothers as a result of the influenza of 1918. We then see that the normal rate of increase for the State is between 9 and 12 per cent., *i.e.*, somewhere about ten per cent per decade.

We may now make a forecast for the decade 1931-41. The proportion of married women of 15-40 to the total population in 1931 was 159 per mille as against 151 in 1921. There is no movement on foot which is likely to lead the population generally to change habits of life or to delay marriages so as to decrease chances of reproduction or to permit re-marriages of widows. Increase in the decade 1931-41, provided that there is no abnormal cause of elimination, may therefore be taken to be about 10 per cent. Of such abnormal causes also chances are being reduced. Communications have improved. Irrigation works have been undertaken over various parts of the country, so that ordinarily speaking, there will be no difficulty for foodstuffs in the State and there can be no famine like that of 1877. The manner in which the food scarcity of 1918 was met showed that local distress would never again assume the terrible shape that it did in that famine. The Health and Medical Departments are well organised and are bringing a larger and larger proportion of the population under the sway of modern ideas of healthful living. The chances of the general spread of plague, cholera and small-pox are reduced and their occurrence is met with inoculation and such other preventive and precautionary measures. The people themselves though slowly, are becoming educated. The above forecast of the rate of increase may therefore be taken as neither too high nor too low.

DWELLING HOUSES AND FAMILIES.

43. Dwelling houses.—Imperial Table I contains information regarding the number of dwelling houses in the State which were occupied at the time of the Census. For numbering for the Census, a dwelling house had been thus defined:—"A dwelling house is a house or a portion thereof occupied by a single commensal family including its resident servants. Commensality or the taking of food together is the test by which one family or one dwelling house is to be distinguished from another." If only one commensal family resided in a house, it was given one number. If two or more commensal families resided in it, it was given as many numbers as there were commensal families living in it. Buildings in which families did not dwell were also numbered to ensure that every place which was likely to be used by a human being for rest on Census night might come under review by the enumerator at the final Census. Instructions had also been issued that the numbering should be corrected if omissions were noticed or new houses sprang up between the first numbering and the final Census.

The numbering in the Civil and Military Station, Bangalore, was carried out under the instructions of the Census Superintendent, Madras. The basis of numbering there seems to have been the same as in the rest of the State.

The number of occupied houses in the State including the Civil and Military Station, Bangalore, at the time of the Census was 1,311,445. Houses which were vacant on the night of the Census are of course omitted from this total. In the Census of 1921 a dwelling house was defined in the same way as on this occasion. The number of occupied dwelling houses then was 1,193,883. At this Census, therefore, there were 114,562 dwelling houses more than in 1921.

The number in each district and city at the two Censuses is given in the following statement for purposes of comparison.

District or City	No. of houses in 1921	No. of houses in 1931	Difference
Bangalore City	24,034	34,657	+10,623
Bangalore District	154,741	176,955	+22,214
Kolar Gold Fields (City)	20,588	19,448	-1,140
Kolar District	138,740	150,993	+12,253
Tumkur District	154,328	171,184	+16,856
Mysore City	17,228	21,715	+4,487
Mysore District	276,179	291,050	+14,871
Chitaldrug District	115,033	124,798	+9,765
Hassan do	116,918	122,435	+5,517
Kadur do	66,105	73,649	+7,544
Shimoga do	96,406	102,949	+6,543
Civil and Military Station, Bangalore ...	16,583	21,612	+5,029

The average number of houses per square mile in each district appears in Subsidiary Table VII. There has been an increase in this number in all the cities and districts from Census to Census. As might be expected, the number is lowest for Kadur and Shimoga districts and only a little higher for Chitaldrug district. It is highest for Bangalore and Mysore districts, and lies between these limits for the Kolar, Tumkur and Hassan districts.

44. Average size of family.—Some idea of the number of persons in each family is obtained by dividing the population by the number of occupied houses. Figures so obtained for the various Censuses are given in columns 2 to 7 of Subsidiary Table VII. It appears from these figures that the average number of persons per family is five for the State and in most of the districts and cities, there being a difference only in the Kolar Gold Fields Area where it is one less and in the Civil and Military Station, Bangalore and in Shimoga district where it is one more. The average at this Census is the same as at the last Census except

that in Shimoga district it was then five (one less than now) and in the Civil and Military Station, Bangalore, seven (one more). The number of houses has kept pace with the population. The fact that the Census shows an increase in the number of houses in the State as a whole and in nearly all the districts, corresponding to the increase of population also indicates generally that the results of the Census are reliable.

45. The family system.—A comparison is sometimes made between the total number of occupied houses and the total number of married women. The idea seems to be that roughly speaking, the excess if any of married women would indicate the extent of prevalence of the Joint Family System. This, of course, can be true only roughly speaking. In the first place, in most of the communities in the State, the number of married women includes some numbers of girls who are married but who have not gone to live with their husbands. In such cases, there are extra married women in the household but their presence is not due to the Joint Family System. Similarly, where a daughter has temporarily come to stay with her parents or a married woman relative from across the border has come to the State as a casual visitor, the number of married women increases without affecting the prevalence of the Joint Family System. It is difficult to say how many persons of this kind there are among the married women enumerated at this Census. The figures would also be affected by casual emigration of married women from the State to places elsewhere. We may, however, compare the figures bearing this difficulty in mind. The number of occupied houses and of married women at this Census was 1,311,445 and 1,339,597 respectively. The number of married women is thus about 28 thousand more than the number of occupied houses. The position in 1921 was different. The number of occupied houses then was 1,196,833 and the number of married women 1,196,121, the number of houses being slightly in excess. The exact explanation it would be difficult to suggest, but it is possible that the smaller proportion of married women in 1921 was partly due to the influenza epidemic of 1918. Some houses should have been without their mistresses and some should have been in charge of women who had lost their husbands in the epidemic. The number of married women over 15 years was then 1,127,385 or 385 per mille of the total number of women. The fact that the proportion in 1911 was more like the proportion observed at this Census confirms this view.

In any case, it would not be correct to say that the rise in the proportion of married women to occupied houses is due to joint families having become more common. If joint families increased, dwelling houses would proportionately decrease but the converse does not follow, for, other causes may affect the proportion. Such information as one can gather tends to show that this type of family is becoming less common. As observed by the Committee appointed in the State in 1929 to study the question of women's rights under the Hindu Law, the Joint Family System fulfilled various useful purposes in the past: helping to shield the individual and the family and its possessions; preserving property from generation to generation and making the acquisition of an energetic and provident progenitor available to all his descendants; leading to the conservation of skill and learning and aptitude acquired by the members within the family and making for mutual service and helpfulness; and ensuring to each person a minimum amount of life's necessities. But conditions have now changed. In the words of the Committee themselves: "Many of those conditions which made the joint family so serviceable an institution are fast passing away. The need for self-protection from the aggression of external enemies or troublesome neighbours does not exist to anything like the same extent in settled societies. The importance of joint wealth and of the joint satisfaction of common needs is receding into the background with the spread of the idea of individual rights and requirements. The hereditary transmission of professional skill and acquired learning is becoming a thing of the past. The ways and habits of modern life, the keenness of competition and the necessity for seeking employment outside the family, the tendencies gravitating towards urban life, the attractions of Government Service, the pursuit of trade, and the various avocations which draw men away from their families—all these are causes tending steadily to undermine the *Mitakshara* System of joint families."

A note on the composition of families in some typical taluks is given as Appendix II to the Report.

CENSUS OF BUILDINGS.

46. The statistics.—It has been stated earlier that information was collected at the Census regarding the kind of each building and the purpose for which each was used. Eight kinds of buildings were distinguished according to roofing: terraced, covered with Mangalore tiles, covered with country tiles, partly terraced and partly roofed with tiles, thatched, mud-roofed, covered with slab-roof and covered with metal-sheet roof. Classification according to use has been made under the heads: dwelling house, temple or other religious structure, vacant house, cattle shed, Government buildings, shop and other buildings. The figures for the State (excluding the Civil and Military Station, where the information was not collected) in respect of both these matters are presented in Provincial Table V. The numbering in this case is of structures, and not of dwelling houses on the basis of commensality. This distinction has to be borne in mind in comparing these figures with the figures discussed in the previous section. The number of buildings in each city or district is given below.

District or City				No. of buildings in thousands
Bangalore City	...	..	...	21
Bangalore District	...	...	...	189
Kolar Gold Fields (City)	...	...	...	23
Kolar District	...	...	...	193
Tumkur District	...	...	...	229
Mysore City	...	...	...	22
Mysore District	...	...	...	322
Chitaldrug District	...	...	...	150
Hassan do	...	...	...	160
Kadur do	...	...	...	77
Shimoga do	...	...	...	114

47. Kinds of building.—Taking the State as a whole we find that buildings with country tile, mud and thatch roofing form a great part of the total number. The numbers of the various kinds, in the nearest thousand, are noted in the margin: 1,386 out of 1,501 thousand structures are of the three classes mentioned. Slab-roofed structures are next in number, Mangalore tiled ones come thereafter with about half their number and terraced and zinc-sheet-roofed structures are about 18 and 17 thousands respectively. About two thousand buildings are partly terraced and partly tiled. This number seems too small. A study of the table shows that terraced houses occur in large numbers in Bangalore and Mysore Cities, and Kolar, Tumkur and Mysore districts, and Mangalore tiled houses mainly in Bangalore and Mysore Cities, and the Kolar Gold Fields Area and in small numbers in Bangalore, Kolar, Hassan and Kadur districts. There are few country tiled houses in Bangalore City and Kolar Gold Fields. Everywhere else they are found in large numbers. Stone-roofed houses are found in Bangalore, Kolar and Tumkur districts in large numbers and in Mysore, Chitaldrug and Hassan districts in small numbers and elsewhere in negligible numbers. Mud-roofed houses occur largely in Tumkur, Kolar, Bangalore and Chitaldrug districts and in small numbers in Mysore district and Bangalore City. Thatched houses occur in small numbers in Bangalore and Mysore Cities and the Kolar Gold Fields Area and large numbers in all the districts. Zinc-sheet roofing occurs largely in the Kolar Gold Fields Area, in small numbers in Shimoga, Kadur, Hassan and Chitaldrug districts and in negligible numbers elsewhere.

The kind of roofing used for houses depends upon many circumstances: for example, how much the people can spend for a dwelling, what material is fashionable and what is nearest to hand. Terraced roofing is the most costly and a

terraced house is thus a sign of well-being. It is natural that there should be only small numbers of these houses in the *malnad* districts. The number in the Kolar Gold Fields Area is small compared with the total, but not very small considering the fact that the area includes a large number of villages. The small number of such structures in Bangalore district is not easy to understand. Mangalore-tiled roofing is less costly than terrace, but is costly enough and is also a sign of prosperity in the population. It occurs in Kadur and Hassan districts because these districts had the easiest access to this class of tiles when they first came into vogue. In Kolar Gold Fields, it is a sign of prosperity as well as of a vogue for these tiles which existed some years ago. This area was apparently among the earliest to make use of these tiles. Country tile roofing is most common in what may be called the middle class. It is however out of fashion where the Mangalore tile is easily available. The small number of structures with country tile roofing in Bangalore City and the Kolar Gold Fields Area needs no explanation. Country tile roofing, however, occurs more largely in Mysore City as building in the modern style came here later than in Bangalore City and the Kolar Gold Fields. Mud-roofing, thatch, stone and zinc-sheet are found in the dwellings of the poorer classes. Mud and stone roofing are common in Bangalore, Kolar and Tumkur districts. Stone is easily available here and the mud perhaps is good. Thatched roofing occurs everywhere. Zinc roofing occurs mainly in the areas where large immigrant labour is employed. All things considered, the cities have the most comfortable housing accommodation and there is not much to choose between the districts.

48. Purposes for which they are used.—Of the 1,501 thousand buildings, 1,233 thousand are used as dwelling houses and 75 thousand as cattle sheds. Nearly 16 thousand are public buildings and 14 thousand Government buildings, 20 thousand are used as shops and nearly 54 thousand are temples. Nearly 81 thousand of the structures are vacant. Other buildings like *mantaps*, and farm-sheds, number nearly nine thousand. The number of dwelling houses, cattle sheds, shops and vacant buildings for every ten thousand of the population in the districts and cities is given in the following statement.

City or District	Dwelling houses	Cattle-sheds	Shops	Vacant	Others
CITIES.					
Bangalore ...	1,014	2	151	11	26
Kolar Gold Fields ...	2,305	27	74	219	63
Mysore ...	1,636	5	212	94	79
DISTRICTS.					
Bangalore ...	1,721	85	32	109	60
Kolar ...	1,976	141	37	150	137
Tumkur ...	2,043	213	31	173	96
Mysore ...	1,969	77	18	123	33
Chitaldrug ...	1,961	69	18	112	35
Hassan ...	2,051	316	19	145	47
Kadur ...	1,920	41	17	108	44
Shimoga ...	1,930	46	16	81	29
STATE ...	1,919	117	32	126	60

Among the city areas, the Kolar Gold Fields has the largest number of buildings used for dwelling houses per ten thousand of the population. These are generally small sheds. Mysore City is next. Bangalore City has one building approximately for every ten persons. Among the districts, Tumkur and Hassan districts proportionately for the population seem to have the largest number of dwelling houses, and next come Kolar, Mysore, Chitaldrug, Shimoga and Kadur districts. Bangalore district has not the same proportion of buildings used as dwelling houses. Of separate cattle-sheds, Bangalore and Mysore Cities have hardly any number and the Kolar Gold Fields Area has a small number. Of the

districts, Hassan has the largest proportion, Tumkur coming next though much below. Then comes Kolar with a much smaller proportion than Tumkur. The other districts have much smaller numbers. Shops, apart from dwelling houses, are a small proportion in all the districts. Of public buildings all the districts have fair numbers. The highest numbers are found in Kolar and Tumkur districts. Of vacant houses all the districts and cities have fair numbers. The largest is in the Kolar Gold Fields Area. There is a reduction of population in this area; this apparently is how the proportion of vacant houses has increased. The number of buildings used as temples, or for other religious purpose is dealt with in the chapter on Religion.

49. A comparison.—A comparison of the number of buildings used for dwelling purposes and the number of dwelling houses according to the Census yields some useful results. The following statement shows these numbers for each district and city.

District or City	No. of buildings used for dwelling purposes	Occupied dwelling houses according to Census
1. Bangalore City ...	17,481	34,657
2. Bangalore district ...	156,290	176,955
3. Kolar Gold Fields (City) ...	19,616	19,448
4. Kolar district ...	150,917	150,993
5. Tumkur district ...	176,018	171,184
6. Mysore City ...	17,529	21,715
7. Mysore district ...	276,479	291,050
8. Chitaldrug district ...	128,749	124,798
9. Hassan " ...	122,450	122,435
10. Kadur " ...	66,747	73,649
11. Shimoga " ...	100,343	102,949

17,481 structures in Bangalore City have been numbered as 34,657 Census dwellings, that is to say, on the average each structure has two families living in it. 19,616 structures in the Kolar Gold Fields Area correspond to 19,448 Census dwelling houses. Each small shed put up by a labourer is here treated as a separate dwelling house for Census purposes. This is how the numbers in the two cases are nearly equal. In Mysore City 17,529 structures have given 21,715 Census dwelling houses; that is, four houses on the average accommodate five families. The crowding is thus much less than in Bangalore City.

Taking the districts we find that the number of Census houses is more than the number of structures used as dwelling houses in Bangalore, Mysore, Kadur and Shimoga districts; about the same as the number of structures in Kolar and Hassan districts; and less than their number in Tumkur and Chitaldrug districts. Even in the four districts in which the structures are fewer the crowding naturally is much less than in the cities.

POPULATION AND THE MEANS OF SUBSISTENCE.

50. Is growth of population to be desired?—The discussion in a previous section proceeded on the assumption that an increase of population is in itself desirable. To some people this position may seem open to doubt; for, an increasing population means more demand for the means of subsistence. Few persons who have brought up a family would nowadays think that they have had too few children. The majority of those who have given any thought to the subject would be decidedly of the opinion that they had too many. This is an attitude that comes from reflection and the realisation of the responsibilities of parenthood. If it is thus possible for children to be too many from the point of view of the individual, it cannot be always certain that it is otherwise with a nation. What however is meant by satisfaction at an increase of population in the State from Census to Census is, in the first place, not so much that the number of

births is large as that the number of deaths is reasonably smaller than the number of births. As will appear from the chapter on Age the State has not a particularly small birth rate. If with a birth rate of this magnitude the increase in a decade should be less than about ten per cent, it would indicate an appalling death rate. Decreases of population or low increases are observed only in specially unhealthy localities or after some calamity like a famine or epidemic. Satisfaction at the increase of population recorded by a Census is really satisfaction at the absence of causes which might have caused loss of population in the State as a whole.

Considering conditions in the world elsewhere there is perhaps room for satisfaction on another ground. The Dictator of an European country seems to have stated to his countrymen sometime ago that a nation with a declining birth rate is a senile nation. Without some qualifying phrases the observation may not be correct of a nation any more than it would be of an individual. Yet, it may be admitted that a normal birth rate too is something to be desired as indicating the absence of conditions which might have sapped the vitality of a population. It would also appear that a low birth rate leading to a low survival rate can be a cause for anxiety. The French nation has a low death rate but has a stationary population and would appear to be feeling that its birth rate is too low. The National Birth rate Commission of England was of the opinion that its population was not increasing at the rate that would be desirable. If experience in these countries is any indication, it would seem that it is just as hard to make a birth rate which is low go up as it is to make a birth rate that is high go down. In either case a whole population is to be educated to the need for a change. This is always difficult, but of the two cases the better one is perhaps that in which a population is multiplying too fast and has to be warned to go slow. The burden is one that its members themselves feel and advice from outside comes to them in confirmation of what they are feeling and is likely to be followed. A population on the contrary which has learnt to avoid the cares of family and enjoy life for individual happiness is likely to be less amenable to the advice to multiply for the sake of society. "What is society and what has it done for me that I should do anything for it?" The recommendation to be prudent and to avoid a large family catches a person on the side of his self and appeals more easily. It is good that society in the State is in this condition which it is more easy to remedy.

51. The statement of the problem: two views.—Once this satisfaction has been expressed, however, the question arises whether in itself an increase of population is desirable. Here a nation is not different from an individual. No populace should multiply thoughtlessly and lose large numbers. Increase ought not to be the result of a difference between a large number of births and a number of deaths only less large. No populace should, by thus increasing constantly, be moving close to the starvation line and treading on the heels of its food resources. It should not have low standards of life and by increasing numbers tend to lower them further still. It has been stated of the population of India, as a whole, that its birth rate is high, its death rate only slightly less, that it is pressing heavily on the means of subsistence and has very low standards of life. In a serious study of the population problem of India, made after the Census of 1911 Mr. P. K. Wattal of the Indian Financial Service enforced these views with figures taken from many sources and suggested that Indians should adopt the methods followed in the West to limit births. The same view has been expressed in a later book by Mr. Ranadive of the Bombay University. The view has also been expressed that if its resources are properly developed India can keep the present population in comfort. Persons holding this view are in some instances nationalist and it is possible that their view will be discounted as partly influenced by sentiment, but there are others who hold the same view. So experienced an administrator as Sir John Strachey said about twenty years ago:

"Gloomy forebodings have been not uncommon in regard to the difficulties to which India may be exposed in the not very distant future from the pressure of population on food..... It is probable that before the growth of population becomes a serious question, increase in the productiveness of the soil, increase of cultivation which goes on rapidly and above all, the growth of a non-agricultural population of greater diversity of occupation will have supplied a remedy.

.....When the people become less unwilling to leave their own province for countries where the conditions of life are easier, and when diversity of occupation increases, they will find ample space within the limits of the Indian continent. The land actually under cultivation would often, with improved methods, support a far larger population and already in some parts of India important manufacturing industries are growing up.... The people are eminently fitted for industrial occupation and the natural resources of the country afford abundant opportunities for their development."

The population to which Sir John Strachey referred has grown since, but the view he expressed would perhaps be admitted to be as right now as it was then, for, the natural resources of the country still await development. It may perhaps be remarked that in the way in which they are stated, the first view that the country is over-populated and the other view that it is not are not really opposed to each other. The former view is based on existing conditions, the latter on the possibilities of a progressive future. The question, as it referred to the State, was considered in the Report for the Census of 1921 and the opinion suggested was that the population here was increasing faster than the means of subsistence. The matter may perhaps be examined in some detail again with reference to the latest information.

It may be as well to say here that the discussion in the succeeding paragraphs of the Report has reference entirely to the strength of population which can be supported by the food resources of the country. Other reasons which may make a large or small population desirable, such as privileges which larger numbers may bring, or culture which smaller numbers may foster, are not taken into account here. Food resources also should be taken to mean not only the food that the country can grow, but that which it can buy from outside. A country which is largely industrial may grow very little food-grain itself, but may be able to buy a great deal from a country which grows it. Mysore is at present mainly an agricultural country. It is growing and should continue to grow a great part of its requirement of food material within. It is able even now to buy some part of its requirement as food-grain from outside, and may develop its industries and increase this power in coming years. For this discussion, however, it is treated as a unit which should grow its own foodstuffs and as far as possible make its own clothing. It must also be observed that under existing conditions part of the resources of the country goes towards payments to the Imperial Government directly as a subsidy and indirectly as customs and other payments. Much of this payment should be considered as outside the ordinary. It has crippled the resources of the State. These provisos have to be kept in mind in going through the discussion that follows.

52. Standard of living and change therein.—There are several reasons for thinking that under present conditions the population of the State, if it has not overtaken is at any rate running abreast of the means of subsistence. The first of these reasons is its low standard of living.

What is called a standard of living varies from community to community and even in advanced countries is by no means easily ascertainable. For a real study of such standards the population will have to be divided into distinct classes and the income and expenditure of each such class studied. Information about the standard of living of the people in the State is lamentably lacking. There was an enquiry into incomes and family budgets during the decade by an officer appointed to look into the social and economic conditions of the labour population in the Kolar Gold Fields. This enquiry covered the case of fifty families of a class peculiar to the Kolar Gold Fields Area. Into the life of the agricultural classes and the dwellers in the cities proper, there has been no enquiry. Some idea of the life of the average family in the labouring classes is however gained by these figures of the Kolar Gold Fields Area and an approximation to the life of the agriculturist in the country can be based on the information about the mining labourer and the general rate of wages prevailing in the State. The income of the family of a labourer on the Kolar Gold Fields came to Rs. 32-2-0 and the expenditure to Rs. 39-13-0. The average family of a labourer, calculating adults as full persons and younger persons as consuming less

food and therefore as less than one, came to 4·6 equivalent adults. The expenditure on each equivalent adult came to Rs. 8-11-0. The Kolar Gold Fields Area is industrial and the income is urban and decidedly larger than a rural income. Correspondingly, expenditure on some of the items is larger here than in the rural area. The income of the agriculturist would be much less per individual and he would also spend less on fuel and house rent and such other items. On the necessities of life, the expenditure for the agriculturist is about the same as for the industrial labourers on the Kolar Gold Fields. We may assume for argument, that the agriculturist would require Rs. 4 instead of Rs. 8-11-0 per month per equivalent adult. The income per head in the State has been stated to be about Rs. 30 per year. This is not too low a rate. A Police Constable in the State gets Rs. 10 a month and a servant in an office about the same rate of pay. If appointments were available, a large number of people from the agricultural classes would be glad to take such places. Each family consists of a man and his wife and one or two dependants other than their children. The average agriculturist cannot be getting much more, for then there would be no reason why men should be willing to come for this pay even to the cities. Rs. 120 per year may thus be considered as a fair income for a family of four persons. Taking Rs. 30 per annum as average income per head for the agriculturist family of 4·6 equivalent adults, the amount would be Rs. 138. There is thus a deficit of Rs. 83 per family on the basis of this calculation. This indicates that the population as a whole has less income than expenditure. The result takes various shapes under varying conditions. In the classes that can afford it, there is borrowing. In the classes slightly lower in order of income there is borrowing to some extent, and lowering the already low standard of life to some extent. In the classes lowest in order of income, there is no borrowing because there cannot be any; there is just a lowering of standards and of starvation.

Four rupees a month per person is in truth more than many agriculturists can be spending on their household. In the wet cultivation areas this limit may be reached. Elsewhere, the average expenditure per head should be less. An assured income of Rs. 10 a month brings a family from the Nagamangala country up to the city. What its life would be like in the home and how much it would be spending per person may be imagined. The case of the labouring classes is worse. Altogether, of the standard of living of the poorer part of the population, the safest thing to say is that it does not exist. From the beggar in the street whose existence is due as much to the mere will to live as to any food he takes, this standard rises by imperceptible degrees to the large number of what may be called the middle class. Far removed from these is the very small number of the well-to-do at the top of society, who live in the style of the aristocracy of a Western country. The poor man in the country depending on agriculture gets a fair kind of meal for himself and his children out of the ground in a good year; in a bad year he gets what he can by borrowing and mortgaging his future. "A fairly contented Indian artisan or peasant," it has been written "usually seems to Western eyes to possess no comforts at all. His hut contains nothing on which a British pawn-broker would advance three shillings. The owner's clothing may be worth five shillings if he has a winter garment and his wife's perhaps ten shillings more. The children wear nothing at all. The man never sees or thinks about meat of any kind. He never dreams of buying alcohol in any shape. The food of the household costs about six shillings a month." Poverty has developed in the people frugality of a rare type, of which populations more happily situated can have no conception, and often the comfort of the household depends even more on the skill of the housewife than upon the income of the family. Nothing that can be used as food material by any process of treatment is left to go waste. All the broken rice or millet or other grain is brought to some shape and a small item added to the meagre breakfast of the family. The woman who goes out to bring grass or fuel, particularly in the country side, brings also some greens from the fields. All is grist that comes to this mill. In the professional classes, there is some kind of a standard of living and as income increases some difference in the manner of clothing or the accommodation in the dwelling. In the food of the household, however, it is not visible. A family with Rs. 50 a month and another with Rs. 200 a month would not differ in important respects in the expenditure on food. The man with a higher income may get a few vegetables

more but that is all. Often he cannot manage even this for he has generally more dependants.

53. Unemployment.—It has been observed that one result of over-population is the prevalence of unemployment. Some statistics of unemployment among the educated are dealt with in Chapter VIII. It is sufficient to say here that there is a large number of educated persons in the State not knowing what exactly to do with their time and talent. Nor can it be said that the unemployment is confined to these classes.

It has been often observed that the agricultural population is engaged only part of the year. The rest of the year, it also does not know exactly what to do. Even in the period in which it is occupied it cannot be said to be fully employed. Apart from the labour which is always available for a fair wage in plenty, there are people in the larger households themselves who work on the field because they do not know what else to do. There is thus a great deal of under employment and unemployment in the country and undoubtedly the population is more than is required for the work that is being done in it at present.

54. Emigration.—A possible result of over-population is emigration. It will appear from Chapter III of the Report that the State receives more people than it sends out. This might seem to indicate that so far from the population being too large for its resources, the resources exceed the requirements of the population. This would however be an erroneous conclusion. Allowing for casual migration, large migration into the State consists mainly of the Military population in the Civil and Military Station, Bangalore, industrial labour on the Kolar Gold Fields Area and the agricultural labour in the *malnad*. The first is a case in which employment is not available to all; the second is a case of specially hard and risky labour to which the people have not taken; in the third case, conditions of life are different from those to which the *maidan* population is used. There is in fact a population in the State which would be glad to migrate to a place where conditions are not very trying. It must also be observed that the population of the State is temperamentally not willing to move and that over-population will have to be very pronounced to make it move. With the low standard of living that is common, and the capacity to go even to lower standards which has come to the people from long-continued want, they have lost the tendency to move out of the place of birth for a better living. Yet, in a few areas within the State this tendency has appeared: for example, in Kunigal and Nagamangala taluks where the rainfall is low and the soil somewhat poor and the yield from agriculture much lower than elsewhere in the State. People belonging to these parts are found employed as servants and in other capacities in the cities and small numbers of them have gone out to places beyond the State. Some number of the educated also have sought and in some cases found employment outside.

55. Statistics of occupied land.—A low standard of living, the prevalence of unemployment and the presence of a population which can migrate if a decent living were available elsewhere, seem together to indicate that the State has a population larger than its resources as now exploited can support in comfort. It may also be stated that so far as agricultural land is concerned, the best has been already taken up. Some statistics relating to this subject have been discussed earlier to show that there was a large expansion of occupation and cultivation in the decade under review. The total area which had come under survey in 1930 was 18,895 thousand acres. Larger areas are shown as total in previous years and the reason for reduction is not understood. This figure, as the latest, may, however, be taken as correct. Of this area, a considerable part should be left out in computing the area available for agriculture: hill country which cannot be cultivated at all, land reserved by Government as State forest, land reserved for the agriculturist himself like grazing ground, and other land like village and tank sites of which there should always be a minimum. Making allowance for such unsuitable and reserved areas, the land available for cultivation in 1930 was 8,785 thousand acres. Part of the area previously reserved as State Forest or as grazing ground for the Amrut Mahal Department or for village cattle was made available for cultivation during the decade. As compared with 1920, there was an increase of 179 thousand acres in the area available for occupation. The area

under occupancy was 7,859 thousand acres out of 8,606 thousand acres in 1920-21. In 1929-30 it was 8,121 thousand acres out of 8,785 thousand acres. The increase in the occupied area was thus 262 thousand acres. This is about 83 thousand acres more than the additional area that became available for cultivation. It would thus appear that throwing open land previously reserved met a very real need. The proportion of increase in occupancy is however a third of the proportion of increase in population. More land could have been taken up but was not. This must be because the land that is nearest to the village and the best land have already been taken up and what is left is land farther from the villages which is not convenient to cultivate and poor land which, under existing conditions, it is not worth while to cultivate. As will appear later, the area actually cultivated is less than the area occupied but it is safe to presume that the land left fallow cannot be of a high class.

56. Import of food-grains.—In spite however of all the best land available in the country being occupied and the best part of it presumably cultivated, the State is importing large quantities of food-grain. The following statement shows the quantity of food-grains exported and imported in 1929-30, the last year of the decade under review.

Food grains	Imports (Mds.)	Exports (Mds.)
1. Grains and pulse ...	767,911	363,308
2. Jawar and bajra ...	3,899	346,889
3. Paddy ...	30,482	206,922
4. Rice (not in husk) ...	1,374,015	11,492
5. Ragi ...	10,153	219,892
6. Wheat ...	281,054	3,148
7. Wheat flour ...	139,774	47,682
Total ...	2,607,288	1,199,333

The total quantity of food grain imported and exported in the other years of the decade appears in the statement given in the margin. There is besides some quantity of grain going out and coming in by road. Statistics relating to this are not available.

Year	Imports (Mds.)	Exports (Mds.)
1920-21 ...	1,820,205	89,276
1921-22 ...	1,944,099	1,576,440
1922-23 ...	3,173,116	1,539,057
1923-24 ...	2,740,918	849,003
1924-25 ...	5,609,039	2,718,495
1925-26 ...	5,484,691	1,167,767
1926-27 ...	3,119,009	2,123,449
1927-28 ...	2,931,252	1,862,235
1928-29 ...	2,927,708	1,215,939

while the quantity of food-grain grown is insufficient for the people, is made apparently in part in exchange for other food-grains, and in part in payment for other articles imported. The exact extent of the export coming under each head cannot be ascertained. The inference to which the imports of food-grain lead, is supported by the fact which may be vouched for from general observation that the stores of grain which it was usual for the agriculturist to keep have now become rare. This is partly due no doubt to favourable prices for grain in the market and partly to the assurance that grain can be bought if this became necessary in a bad year. It is to be feared, however, that what as grain was saved, is spent when it becomes cash on newly found wants. The number of those who can sell grain and buy modern requirements may be feeling better off than formerly. This implies however that there is a class which cannot grow enough food for its requirements and is correspondingly in greater want. Those who had more were once free-handed and charitable and the poor fed on the rich. Free and willing feeding of the poor is still the tradition of the people but it is less free and willing, now that grain is cash and not mere grain as in the past.

57. Is the population too large?—It would however be incorrect to conclude from what has been said that the State has a larger population than its resources can support. As has been suggested earlier, there is labour in the State being done by people from outside, which can very well be taken up by the population. The *malnad* has areas which can support a larger population than is settled on them at present, provided it goes there educated to stand the conditions of the climate. Besides, the country is undeveloped and its resources not fully exploited. The means of subsistence can be immediately added to by wide application of modern methods of agriculture, by industrial development and expansion of trade. Many questions connected with the increase of the earning power of the people have been considered in the past by the Mysore Economic Conference and the improvements so far effected give promise of good results in the future as indicating possibilities. A brief statement may be made of the extent of unexploited resources under agriculture and revival of rural industries.

58. Unutilised resources.—It has been stated that some areas from lands which had been reserved for various purposes, were thrown out for cultivation in the decade under review. If there should be demand for more land for cultivation there is no doubt that it would be possible to make some more area available.

Year	Current fallow (in acres)
1921 ...	1,906,631
1922 ...	1,789,411
1923 ...	1,786,307
1924 ...	2,044,645
1925 ...	1,741,663
1926 ...	1,625,225
1927 ...	1,560,578
1928 ...	1,580,049
1929 ...	1,556,967
1930 ...	1,513,701

The statement in the margin shows the area under food-grains and other

Year	Total under food-grains (acres)	Under other crops (acres)
1921 ...	5,158,552	1,102,778
1922 ...	5,216,888	1,152,491
1923 ...	5,287,459	1,173,550
1924 ...	4,949,536	1,195,274
1925 ...	5,235,795	1,313,252
1926 ...	5,380,129	1,339,860
1927 ...	5,416,371	1,363,877
1928 ...	5,297,078	1,393,917
1929 ...	5,321,103	1,440,506
1930 ...	5,366,794	1,490,148

land is coming under special crops. As these crops apparently yield larger profit than ordinary crops the yield more than makes up for the food-grains that have to be imported. From this point of view the need for the import of food-grains is not altogether a matter for regret.

Further, large irrigation works are on hand and under contemplation which will add greatly to the irrigable area of the State. The total irrigable area in 1930 was 1,121,000 acres. It is expected that about 500 thousand acres more could be brought under irrigation by various schemes: one half of it in the Cauvery Valley including the area under the Krishnarajasagara, about a third of it in the Bhadra Valley and the rest under small new tanks and well-irrigation. The high level canal of the Krishnarajasagara known as the "Irwin Canal" is nearly complete now and is expected to bring about 120 thousand acres of land in the taluks of Mandya, Malvalli and T.-Narsipur under irrigation. Projects have been sanctioned or are under consideration for bringing more and more of the five hundred thousand acres under irrigation.

The methods of agriculture now pursued in the State are not getting from the land all that it can yield. More is said about this in the chapter on Occupation. The land is parcelled out and most holdings are of inadequate size for the investment of capital and most effective cultivation. In spite of the efforts to

improve methods of cultivation there is not much of rotation of crops or drainage or manure. Live-stock are in poor condition and except in a small number of cases there is no growing of fodder specially for cattle and the majority of them have to depend upon what they can pick on the grazing ground. The agriculturist here is as unwilling as elsewhere to pay for getting his cow covered by a good bull. When cattle disease breaks out and serum is given free he is willing to get his cattle inoculated, but if a small payment is demanded for the serum, he prefers to risk the loss of cattle rather than pay the fee. In spite of considerable propaganda to popularise improved agricultural implements, the old implements still predominate. The Census of agricultural stock and implements conducted in 1929-30 showed that there were only 15,633 new pattern ploughs in use in the State. The number of old pattern ploughs was 851,403. There were about 60 ploughs of the old pattern for every one plough of the new pattern.

The Indian agriculturist has often been complimented on his knowledge of his business and he deserves the compliment. But centuries ago he ceased to grow and to-day he is behind the rest of the world in efforts to improve out-turn in his industry. The yield of every crop per acre in India is much less than elsewhere. The yield of rice, for example, is said to be in this country about one half of what it is in Japan. It is not suggested that every acre can be made to yield as much as an acre anywhere else simply by improved methods of agriculture. Climate, soil and facilities for water are equally important factors in determining yield. Nor is it suggested that two blades of grass can be made to grow at every point where one is growing now. Yet there is no doubt that some improvement is immediately possible if the education of the agriculturist is earnestly taken in hand.

59. Will to progress.—Full exploitation of the resources of the country in the manner implied above depends on many conditions. One of the most important of them is the quality of the population and its will to progress. Of the population of India, in general, many views have been expressed. One school of writers thinks that this population, like several other tropical communities, is incapable of sustained work and is devoid of ambition. One writer of the school has even proceeded to mark the nations of the earth in proportion to merit somewhat as an examiner may mark candidates for a degree. To any one not enamoured with theories of race superiority, writing of this kind must appear unsound in content and mischievous in effect. Propaganda in favour of particular races has been described by an American writer as simply an effort to clothe a fundamentally unreasoning prejudice with respectability and an appearance of scientific logic. Pseudo-science that condemns whole races apart, there is nothing to show that the population of the State is unable to make use of scientific information for improving its resources. Exploitation on modern lines is still new to it but in the directions in which the people have been able to exercise their talents, they have shown capacity for improvement. The results achieved by propaganda in the past have not been considerable, but this is due only in part to defect in the people; largely the defect is in the difficulty of organising the propaganda so as to touch the mass of the population. Experience is being gained in this respect and better results are sure to be achieved in coming years. For example, the use of the cinema for instructing rural populations has been thought of and even attempted on a small scale. As methods of conveying information to rural populations improve and as modern ideas spread, it may be expected that the community will respond to the call of progress and that the resources of the State will yield more and more subsistence to its people.

60. Improvement of occupations.—Occupations in the country can also be increased and the people helped to earn a larger income. A later chapter of the Report deals with the occupation of the population of the State and some suggestions may be derived by a study of the figures there discussed. Here it is sufficient to state that there is no noticeable development in industrial occupations as a whole in the State. As compared with 1921, the number of people mainly employed in agriculture has grown by 587 thousand persons, while in industry the increase is about 58 thousand persons, and in trade about 37 thousand persons. The number of persons deriving their main income from agriculture is now 723

per mille of the total number of earners as against 798 per mille in 1921. The proportion of those getting their main income in industry is 80 per mille as against 72 per mille, and of those engaged in trade 54 per mille as against 43 per mille in 1921. As producers of mere raw material the people are at a great disadvantage compared with an industrial population. This remark applies to the whole of India. The margin of profit is perhaps lowest in agriculture and highest in industries. An agriculturist who hands over raw material and buys manufactured goods, gives perhaps the earning of an year of his life to the other man in return for one month of his. To avoid payment of this kind, a population should as far as possible supply its own needs, avoiding purchase of foreign articles where it can, replacing foreign supplies from local sources and utilizing its leisure. Some figures of rural industries relating to 1871 are found in the Census Report for that year. Cotton weavers, spinners, and cleaners numbered nearly 69 thousand in that year. In 1931 their number is about 34½ thousand; this in spite of the cotton mills. The workers in metal in 1871 were over 24 thousand. Their number now is less than 11½ thousand. Oil-mongers were then over six thousand; they are now slightly over four thousand. This means that the population of the State is depending more than ever on outside supplies for clothing, metal-ware and oil. "Mysore" said Sir Albion Banerji, "is being exploited for her valuable raw materials. Her food production is insufficient and she has to go outside for many of her requirements which she can very well provide for herself within the State." An example of what can be done to improve the conditions of the people is afforded by the work done by the Department of Industries and Commerce to revive hand-spinning and weaving and to develop sericulture. The number of people employed in cotton spinning, sizing and weaving in Mysore district in 1921 was 3,471. At this Census it is 5,828. The new Sri Krishnarajendra Mills accounts for a small part of the increase of 2,357 persons in this district earning an income from this source but the majority of these persons are engaged in hand-spinning and weaving. There is some increase in some other districts also due probably to the impetus given to this rural industry by Mahatma Gandhi's doctrine of the charka. The total number of earners in this class in 1921 for the State was about 15 thousand, now it is about 30 thousand. The number of whole-time silk-worm rearers in 1921 was 876, in 1931 it was 2,160. Silk spinners and weavers counted at the last Census about 2,600 persons, they are now over 5,200. Figures for those who pursued silk-worm rearing as a subsidiary occupation in 1921 are not available. At this Census, the number was 10,833. There is no doubt that this is also an increase as compared with 1921. These two examples are enough to show that it is possible to improve the lot of the people by encouraging local industries and developing industries which the people of our villages can take up without much capital.

61. Need for control of births.—This does not mean, however, that everything is as it should be, and that there is no fear of the population being too large for the means of subsistence within a measurable distance of time. It must be clear from the above paragraphs that if the means of the population are sufficient at present, it is because their standards of life are low. It is also clear that, increasing at the present rate, this population will soon reach the level at which the means of subsistence even at the present standards will be insufficient. The improvement that may be effected by modern methods of agriculture and development of local industries cannot be expected to keep pace with the growth of the population if it multiplies thoughtlessly. The population has therefore to realise the need for restricting growth by conscious control of births.

62. Checks to the growth of population.—Conscious control of the birth-rate is all the more necessary because customs that checked births to some extent in the past are disappearing by contact with modern life.

Growth of population among peoples, it has been stated, is checked in many ways. Customs like female infanticide which reduce the number of probable mothers, conditions of life like pre-puberty intercourse or prolonged lactation which adversely affect women's fertility, postponement of marriage or prohibition of widow re-marriage which result in a number of women who would otherwise bear children not doing so, early marriage for girls resulting in larger percentages of deaths both among young mothers and among children borne by them, and

abstention from marital life in obedience to superstitious or other ideas—all these have the effect of reducing rate of growth.

Female infanticide and pre-puberty intercourse appear only among barbarous communities and are not found in the State. There is also no postponement of marriage, young women beginning married life almost as soon as they are capable of being mothers. The other practices referred to above are or were found among large classes of the population. Widow remarriage is strictly prohibited in only a few of the castes, but is in disfavour in all the castes. The number of widows at the Census of 1931 will be found discussed in the Chapter on Civil Condition. Early marriage is practised universally in the State. There is, in consequence, loss of a large number of young women in the early years of life. This also appears in a later chapter. Infant mortality also in the State is considerable. The other causes mentioned above are prolonged lactation and abstention from intercourse. It was usual for a previous generation in all the communities and is still usual among most of the communities for the mother to suckle the child till well past the first year, and sometimes, till a second child is born to take its place. Only among mothers with modern education and in urban life is it now the practice to wean the child in the fifth or sixth month. Some of the customs in the past were probably intended to enforce abstention from marital life. For the first few confinements the young mother went to her mother's house and remained there until generally the fifth month and in some cases even later. The intention was, perhaps, also to give sufficient time to the mother to recover and to let the child grow up. There was also a belief that resumption of marital life in the early months after confinement would reduce the mother's milk and that under any condition the best food for the child was the mother's milk, artificial feeding being resorted to only in the rare cases when the mother could not suckle the child and until such time as the child could take the usual food. It was almost a point of honour with mothers in the past that their child should not need artificial feeding till it could take the usual food. Mothers who are proud of this would be found in our villages to-day and social opinion supports them in this view by admiring them. There was also a belief among the people that particular days were auspicious for marital life and other days not so good. Some days were considered inauspicious. There were also rules requiring that a man should not approach his wife for a certain time after the father's or mother's death. How far these ideas were obeyed it is difficult to say, but that they were prevalent among the people and that they should have had some effect upon fertility may be taken as certain. Change in the order of society and contact with modern ideas are dissolving these notions. Educated persons do not believe in them and their disbelief has affected those who are not educated like themselves.

63. Modern ideas of birth-control.—While old customs restricting chances of reproduction are disappearing, there is no sign of any general spread of modern ideas of birth-control among the people. For these ideas to have any chance, a population has to be enlightened, even if in a selfish way. If it does not think about the meaning and purpose of life and feel inclined to limit its numbers, it should at least have some ideas beyond the routine and know that life can be made to yield more pleasure than it is ordinarily getting out of it. The people here have not reached this stage of civilization. A small number who may have thought regretfully of the burden of large families are too indolent or too shy to consider means of restricting reproduction. Control of multiplication, as a result of the emancipation of women, is even farther from the social life of the mass of the population. In most cases woman is still mainly a domestic companion and social custom has made the domestic circle the one place where a woman's honour is considered sufficiently safe and marriage the only career open to most young women. Abstention from a sense of responsibility for the new life that will be brought into being is still farther from popular ideas. Even where, as in the West, these ideas have spread, birth-control is practised only in the educated upper classes. The proletariat there multiplies in much the same way as here, thoughtless of present responsibility and regardless of future consequence. This position of the proletariat in more advanced countries is the position of nearly the whole population in this country. The attitude of the majority of our people at present is

to laugh at talk of birth-control. If the preacher is a person with children, he is condemned as having reaped the pleasures of imprudence and recommending prudence only to others. If he has no family, he is told he knows nothing about it.

A small but intelligent part of the population has however begun to think of the need for birth-control and little books on related subjects are being published. The authors are not authorities on their subjects but they are earnest and anxious to begin propaganda for the amelioration of their countrymen. By an order issued a year ago, Government instituted, in the Maternity Hospital at Bangalore, a Birth-control Clinic for advice and supply of contraception appliances to married women who, from reasons of health or household economy, wish to restrict conception. Apart from the shyness and the reserve of the mothers among the people, which is an age-long inheritance, there is the fear that use of the apparatus might lead to immorality. Even persons holding reasonable views on most matters relating to women, distrust the recommendation of birth-control appliances. They seem to think that any large spread of the use of these modern methods might imperil social morality. Their fears are largely unfounded but are natural and not very different from those of champions of social purity in more advanced countries. The restriction of assistance in the Birth-control Clinic to married women is a concession to this prejudice. It would appear however that the number of persons who have applied for help at the Clinic is very small.

64. Wanted a change.—(i) *In out-look in regard to children.*—Birth-control propaganda cannot succeed in the country until there is an essential change in popular outlook in regard to children. The present outlook in this respect is a remnant of the pastoral age and the tendency is to get large families and be glad rather than sorry at additions to the number of children. "May she bear ten sons" says the Vedic blessing for a married woman "and make of her husband, an eleventh." This is the Indian equivalent of the Biblical command to be fruitful and multiply. "A man with children" is a common phrase in Kannada for a combination of many qualities, one of which is the need for help. "Oh! you, who have children," says a piece of folk-song "cry not over your misfortune. Garuda, among birds, sundered the bond that held his mother a thrall from birth." If a mere bird could do this, how much may not a man do? So, in another piece a mother says: "Mine be poverty and mine many children and mine in addition my God's grace and my God, yours be the thought of my poverty." This may be a good attitude for the mother even now, in a country where the population is stationary or which has areas awaiting exploitation or large colonial territory to which an excess of population may migrate. To a population like that of the State it is unsuited. Children are wealth, but, as in the case of other wealth, the law of diminishing returns applies to the joy they can give. The limit is perhaps farther in the case of the agriculturist but not much farther, for he too can have too many children.

(ii) *In standards of living.*—Another condition precedent to success of birth-control propaganda is a rise in the standard of living. This need not imply a taste for costly articles or foreign articles. The way of living may be plain though high. A population which adopts a high standard of living is forced to think of limiting increase. In his book on the population problem, Mr. Carr Saunders observes that a condition in which there is neither hope nor fear and no ambition or standard of living and in which people are contented to subsist on what will just support life tends to over-population. The Royal Commission which examined the conditions in the congested districts in Ireland found that a good part of the adult population of these districts had to go away in search of work; that on account of the poverty there were fewer marriages; and that in spite of this fact and the absence of any large number of illegitimate births, the birth rate was remarkably high. Something like this is found in the poorest taluks of the State. "Much of the improvement in living conditions," says Warren Thompson speaking of the people of the United States, "throughout all classes of the population has been achieved at the expense of the size of the family." Speaking of the working class population of England, J. S. Mill observed: "It is but rarely that improvements in the conditions of the labouring

classes do anything more than give a temporary margin, speedily filled up by an increase in their numbers Unless, either by general improvement in intellectual and moral culture or at least by raising their habitual standard of comfortable living, they can be taught to make a better use of favourable circumstances, nothing permanent can be done for them. The most promising schemes end only in having a more numerous but not a happier people." To grow into a happier people, the population of the State has to learn to take more out of life than it is getting at present. When a man is anxious for his daily bread, there is always a neighbour to say to him "The Lord gave life. Will he make you eat grass!" This is a saying of the devotees and has become a proverb in Kannada. It is the Karnatak variant of the advice not to take thought. To escape eating grass is not enough; a man should get sufficient grain.

65. The need is general.—Much of what has been said above about custom and outlook refers to Hindus and Jains and perhaps Tribal people. It may not be true of Musalmans and Christians. The rate of increase for Hindus and Jains is however lower than for these other communities and the need for controlling the birth rate is present in their case even more than among the other communities. A student of population has observed that "national hostilities come in the way of a rational consideration of birth-control by nations, and that such consideration cannot come until nations have ceased to regard a relative advantage over rival nations as more important than the well-being of humanity as a whole." It is possible for communities to make the mistake that is here attributed to nations, and to think merely of the advantage of numbers in their own group and not of the good of the larger unit of which they are a part. The fear of numbers as between community and community, and consideration of political advantages such as seats in Assemblies, number of scholarships for children or number of appointments in Government Service, received on the basis of numerical strength, may come in the way of a purely rational outlook on the subject of birth-control within the country. That this is not a very far-fetched idea may appear from a rumour that was given currency about the time of the Census, that in certain places communities had deliberately made false returns of population. So far as enquiries could prove there was no basis for the rumour, but it indicates the atmosphere of distrust which can arise when communities think in a spirit of rivalry. "The problem of population" says Mr. J. M. Keynes "is not merely the economist's problem but is going in the near future to be the greatest of all social questions, a question which will arouse some of the deepest instincts and emotions of men and about which feeling may run as passionately as in earlier struggles between religions." Leaders of all communities have thus to take a rational outlook on the rate of growth of their people and spread healthy ideas amongst their communities.

66. A word of explanation.—What is suggested here is not the indiscriminate use of birth-control appliances. It is easy to see that irrational use of contraceptives will produce results that society can only fear. It has been observed that economic prudence combined with the increasing freedom of women has been producing a selective birth rate in the society of the West. The more civilized half of the population is not increasing as fast as the less civilized half. The professional classes have an average of 2·13 children and the miners 3·8. The birth-rate of England and Wales in 1911 per one thousand married men, under 55 years of age, was 119, 153, and 213 in the upper middle classes, the skilled workmen and unskilled workmen respectively. The National Birth rate Commission were certain that the classes which have demonstrated superior capacity for the struggle of life in the past, by rising in the social scale, have during the recent past ceased to contribute anything like their fair share to the nation's capital of men and women. They thought this a matter of great and ominous significance. The State is far from the stage of anxiety on the ground of a selective birth rate, or the dwindling of what may be believed to be the better classes, or the disproportionate increase of what may be thought to be the worse classes. Better and worse in this context are also difficult to define. Yet, one does not desire that any section of the population, unless it is known to be affected by serious disease or infirmity, should become extinct. All the sections ought to progress more or less equally in numbers while all should beware that

they do not multiply faster than is good for their own social welfare so as to become a problem to the nation as a whole.

67. A plea for propaganda in Eugenics.—Along with propaganda for birth-control methods, there is need for educating the people in Eugenics. Marriage customs in India show that such ideas in Eugenics as were possessed by the thinkers of the past were brought into common practice by social custom. Far sounder ideas on Eugenics are available now and society has to make an effort to absorb them and use them in life. It has been observed by students of Eugenics in other countries that great attention is given to the breeding of cattle but none at all to the breeding of men. This observation relating to the progressive societies of the West is even more applicable to the ignorant and uneducated populace of our country. Suggestions that Eugenics should be studied are likely to be taken to mean something absurd—as that only those who are physically strong should be allowed to marry—and attacked wholesale as unreasonable. Even cultured people are sometimes not above this kind of error. It only shows the need for wide and persistent propaganda for the spread of new ideas in this as in other matters. There are many customs in Indian society the meaning of which is not fully understood or has been forgotten. They have to be studied. In any case, an understanding of Eugenics to the extent of preventing a progeny too numerous to be properly brought up is essential in the education of every probable parent. It may seem unnecessary to state that those who are mentally defective or have a heritable disease should not be allowed to marry but fond parents are known to celebrate such marriages also and friends to share in the rejoicings proper—one should perhaps say, not proper—to the occasion. The society of the future at least should learn to condemn such marriages. If Eugenics for improving the quality of mankind is not practicable at present, it may be left to future generations to undertake but Eugenics that will prevent the evils visible in society to-day should be made the possession of the common people and introduced if possible into ceremony and custom as such ideas seem to have been in the past.

68. Optimum population.—It follows also that along with measures to lower the birth rate, measures should be taken to lower the death rate. A minimum death rate is inevitable but the present rate is much higher and great effort will be required to lower it. The ideal condition is that in which the death rate has become the inevitable minimum and the birth rate is just a little more than enough to compensate for the loss in this way. This idea is no doubt possible only in theory but a study of the question with the view of bringing the numbers of future generations to more or less the limit most suited for healthy national life—to what has been called the optimum number—is now required. It is not for this Report to attempt to fix the optimum population for the State. Some of the considerations that must enter into a discussion of the subject have been here set forth. The people themselves have to give further thought to the subject and determine what path to follow for greater happiness for coming generations.

69. Concluding remarks.—I trust that the foregoing discussion has not produced the impression that there is any need for anxiety about the position of the population in the State. If any doubts should be felt under this head the inspiring messages given by His Highness the Maharaja to his people at the time of inaugurating the first session of the Reformed Assembly of Representatives and the Legislative Council in 1924 and at the time of the Silver Jubilee Celebrations in 1927 should be sufficient to dispel them. All statistics, in their light, become a plea for self-examination, a call to work. On the former occasion His Highness observed:—

"It is the ambition of my life to see the people of my State develop self-sustaining qualities, exhibit initiative and enterprise and take a front rank in all progressive movements and activities in the country. In making our plans for the future, we have to take note of the tremendous changes of the recent past..... My faith in the power and willingness of my people to render patriotic service is firmly rooted in experience and you may rely on my abiding sympathy with your aspirations. If every act of yours is guided by common sense, good will and useful study of facts and of experience, if your new

powers are used only for the promotion of the common good, you cannot fail to rise in power and influence. You will help to build up the prosperity and reputation of our State and will become custodians with me of its permanent interests."

IS The same note of optimism and encouragement to worthy life for all the people appeared in the gracious words of the Silver Jubilee Message :—

"I thank God, Who has blessed Mysore so abundantly in material ways, that He has blessed her also, with a sincere, modest, liberal-minded and industrious people..... I pray that we may all be assisted in the years to come to work together in the spirit of brotherhood for the same good end, so that with an efficient administration, increased facilities for agriculture, industry and commerce, and equal opportunities for all we may devote our common energies to raising Mysore to a level with the foremost countries of the world."

SUBSIDIARY TABLES.

I.—DENSITY, WATER-SUPPLY AND CROPS.

District	Mean density per square mile in 1931	Percentage of total area		Percentage to cultivated area of		Percentage of cultivated area which is irrigated	Normal rainfall (inches)	Percentage of gross cultivated area under				
		Cultivable	Net cultivated	Net cultivated	Double cropped			Rice	Ragi	Jola	Grain (pulse)	Other crops (including other pulses)
1	2	3	4	5	6	7	8	9	10	11	12	13
Mysore State, including Civil and Military Station, Bangalore ...	224	46.8	35.3	75.5	2.5	16.7	39.4	10.5	32.9	11.0	12.5	33.1
Mysore State, excluding Civil and Military Station, Bangalore ...	219	46.8	35.3	75.5	2.5	16.7	39.4	10.5	32.9	11.0	12.5	33.1
Bangalore District (including Bangalore City) ...	368	47.7	41.5	87.0	...	10.0	32.0	6.0	59.8	...	8.2	26.0
Kolar District (including Kolar Gold Fields City) ...	266	40.2	31.7	78.9	0.7	19.6	35.8	7.3	45.0	1.1	7.9	38.7
Tumkur District ...	211	53.7	37.5	69.8	0.6	9.3	26.8	4.8	40.1	4.0	13.7	37.4
Mysore District (including Mysore City) ...	275	45.8	39.8	87.0	10.7	10.7	29.4	8.6	31.5	15.5	22.4	22.0
Chitaldrug District ...	153	60.2	44.0	73.2	0.8	7.0	21.7	1.1	12.4	27.9	10.3	48.3
Hassan District ...	227	55.6	37.5	67.4	1.0	12.6	43.5	17.0	39.6	2.1	10.0	31.3
Kadur District ...	125	35.8	25.0	70.0	2.0	29.3	67.8	20.7	19.4	6.9	8.3	44.7
Shimoga District ...	128	33.9	22.2	65.6	...	57.8	55.7	38.0	19.5	15.7	8.5	18.3
Civil and Military Station, Bangalore ...	9,934											

Details not available.

II.—DISTRIBUTION OF THE POPULATION CLASSIFIED ACCORDING TO DENSITY.

District or City	Taluku with a population per square mile of															
	Under 150		150—300		300—450		450—600		600—750		750—900		900—1,050		1,050 and over	
	Area	Population (000's omitted)	Area	Population (000's omitted)	Area	Population (000's omitted)	Area	Population	Area	Population	Area	Population	Area	Population	Area	Population (000's omitted)
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Mysore State, including Civil and Military Station, Bangalore ...	9,134.51 31.1	1,037 15.8	16,094.54 54.9	3,585 54.7	3,804.75 12.9	1,334 20.3	226.36 0.7	103 1.6	...	...	...	...	...	...	65.32 0.2	499 7.6
Mysore State, excluding Civil and Military Station, Bangalore ...	9,134.51 31.2	1,037 16.1	16,094.54 54.9	3,585 55.8	3,804.75 13.0	1,334 20.8	226.36 0.8	103 1.6	...	...	...	...	...	...	51.82 0.2	365 5.7
Bangalore City ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	11.62	172
Bangalore District ...	...	...	1,607.56	436	1,314.85	472	...	...	...	...	...	...	...	...	...	...
Kolar Gold Fields (City) ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kolar District ...	...	...	2,877.56	669	233.60	95	...	...	...	...	...	...	...	...	30.00	85
Tumkur District ...	1,044.23	142	2,658.36	592	379.55	128	...	...	...	...	...	...	...	...	...	...
Mysore City ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mysore District ...	619.85	53	2,818.83	603	1,826.75	639	226.36	103	...	...	...	...	...	...	10.00	107
Chitaldrug District ...	2,282.40	280	1,866.72	377	...	...	...	...	...	...	...	...	...	...	...	...
Hassan District ...	439.43	51	2,195.09	516	...	...	...	...	...	...	...	...	...	...	...	...
Kadur District ...	2,191.74	247	579.22	100	...	...	...	...	...	...	...	...	...	...	...	...
Shimoga District ...	2,556.86	258	1,491.20	262	...	...	...	...	...	...	...	...	...	...	...	...
Civil and Military Station, Bangalore ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	13.50	134

N.B.—1. The proportions per cent which the area and population of each density group bear to the total area and population of the State, are noted in italics below the absolute figures.

2. The figures in Columns 16 and 17 relate to the Cities of Bangalore, Mysore, Kolar Gold Fields and Civil and Military Station, Bangalore, each of which has been treated as a taluk for the purposes of this table.

III.—VARIATION IN RELATION TO DENSITY SINCE 1881.

District or City	Variation per mille Increase (+) Decrease (—)					Net variation per mille in period 1881 to 1931. Increase (+), Decrease (—)	Mean density per square mile					
	1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891		1931	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
Mysore State, including Civil and Military Station, Bangalore. ...	+97	+30	+48	+121	+181	+566	224	203	197	188	168	142
Mysore State, excluding Civil and Military Station, Bangalore. ...	+96	+27	+47	+125	+183	+569	219	199	194	185	164	139
Bangalore City ...	+454	+337	+277	—135	+288	+1,766	14,582	12,147	9,063	7,115	8,226	6,385
Bangalore District ...	+152	+88	+55	+157	+189	+734	311	257	248	235	203	171
Kolar Gold Fields (City) ...	—29	+47	+182	+1,939	*	*	2,837	2,923	2,791	2,862	804	*
Kolar District ...	+84	+12	+67	+151	+150	+538	242	224	221	207	180	152
Tumkur District ...	+114	+51	+97	+170	+282	+929	211	190	181	165	141	110
Mysore City ...	+276	+177	+47	—80	+223	+759	10,714	8,637	7,506	7,170	7,795	6,347
Mysore District ...	+64	+58	+36	+108	+139	+444	256	240	232	224	202	177
Chitaldrug District ...	+143	+18	+104	+203	+334	+1,061	158	138	136	123	102	77
Hassan District ...	+22	+6	+20	+111	+195	+393	227	219	218	213	192	161
Kadur District ...	+43	—15	—58	+92	+129	+194	125	120	121	129	118	104
Shimoga District ...	+56	—47	—28	+5	+43	+25	123	122	128	132	131	126
Civil and Military Station, Bangalore. ...	+128	+180	+125	—105	+70	+434	9,934	8,784	7,447	6,617	7,392	6,908

* Kolar Gold Fields City did not exist prior to 1891.

IV.—VARIATION IN NATURAL POPULATION.

District or City	Population in 1931				Population in 1921				Variation per mille (1921-1931) 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
Mysore State, including Civil and Military Station, Bangalore. ...	6,557,302	344,592	125,362	6,338,072	5,978,892	314,531	103,204	5,767,565	+108
Mysore State, excluding Civil and Military Station, Bangalore. ...	6,423,189	309,928	...	...	5,859,952	280,177	...	...	...
Bangalore City ...	172,357	63,725	...	...	118,556	40,932	...	...	...
Bangalore District ...	908,056	55,429	...	...	783,379	42,178	...	...	...
Kolar Gold Fields (City) ...	85,103	41,679	...	...	87,682	55,021	...	...	...
Kolar District ...	763,934	51,571	...	...	704,657	46,671	...	...	...
Tumkur District ...	861,405	47,790	...	...	773,122	43,008	...	...	...
Mysore City ...	107,142	18,154	...	...	83,951	13,455	...	...	...
Mysore District ...	1,403,984	30,321	...	...	1,313,368	25,755	...	...	...
Chitaldrug District ...	656,569	48,713	...	...	574,179	42,929	...	...	...
Hassan District ...	596,937	46,194	...	...	533,960	33,743	...	...	...
Kadur District ...	347,715	67,104	...	...	333,538	53,824	...	...	...
Shimoga District ...	519,937	66,569	...	...	492,560	53,445	...	...	...
Civil and Military Station, Bangalore. ...	134,113	41,487	...	...	118,940	39,840	...	...	...

NOTE.—Figures are not available by districts for columns 4, 5, 8, 9 and 10.

V.—COMPARISON WITH VITAL STATISTICS.

District or City	In 1921-1930 total number of		Number per mille of population of 1921		Excess (+) or deficiency (—) of births over deaths	Increase (+) or decrease (—) of population of 1931 compared with 1921	
	Births	Deaths	Births	Deaths		Natural popula- tion *	Actual popula- tion
1	2	3	4	5	6	7	8
Mysore State, including Civil and Military Station, Bangalore. ...	1,125,590	960,862	188	161	+164,728	+570,507	+578,410
Mysore State, excluding Civil and Military Station, Bangalore. ...	1,078,923	922,672	184	157	+156,251	...	+563,237
Bangalore City ...	184,518	146,359	203	161	+38,159	...	+173,478
Bangalore District ...	...	...	...	...	...	...	...
Kolar Gold Fields (City) ...	...	...	...	...	...	...	...
Kolar District ...	167,063	127,898	211	161	+39,165	...	+56,698
Tumkur District ...	158,293	106,490	205	133	+51,803	...	+88,233
Mysore City ...	...	...	...	...	...	...	...
Mysore District ...	220,122	203,506	157	145	+16,616	...	+107,807
Chitaldrug District ...	117,588	79,121	205	138	+38,467	...	+82,390
Hassan do ...	85,838	100,104	147	171	—14,266	...	+12,977
Kadur do ...	50,616	62,968	152	189	—12,352	...	+14,177
Shimoga do ...	94,880	96,226	193	195	—1,346	...	+25,427
Civil and Military Station, Bangalore	46,667	38,190	392	321	+8,477	...	+15,173

* Figures are not available by districts.

VI.—VARIATION BY TALUKS CLASSIFIED ACCORDING TO DENSITY.

(a) Actual figures.

State	Decade	Variation in Taluks with a population per square mile at the 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	Over 1,050
1	2	3	4	5	6	7	8	9	10
Mysore State, including Civil and Military Station, Bangalore.	1881 to 1891	+348,293	+359,779	+11,448	...	...	...	...	+34,905
	1891 to 1901	+181,591	+387,718	+22,262	+31,119	...	...	...	—27,237
	1901 to 1911	+45,713	+177,088	—72	...	...	...	...	+44,065
	1911 to 1921	+10,751	+77,208	+20,145	...	...	...	...	+64,595
	1921 to 1931	+71,545	+327,240	+90,039	...	...	...	...	+89,586
Mysore State, excluding Civil and Military Station, Bangalore.	1881 to 1891	+348,293	+359,779	+11,448	...	...	...	...	+28,361
	1891 to 1901	+151,591	+387,718	+22,262	+31,119	...	...	...	—16,775
	1901 to 1911	+45,713	+177,088	—72	...	...	...	...	+32,830
	1911 to 1921	+10,751	+77,208	+20,145	...	...	...	...	+46,489
	1921 to 1931	+71,545	+327,240	+90,039	...	...	...	...	+74,413

NOTE.—1. For purposes of this Table, the Cities of Bangalore, Mysore, Kolar Gold Fields and Civil and Military Station, Bangalore, have been treated as taluks.

2. The figures of the previous decades have been taken from the Report on the last Census.

VI.—VARIATION BY TALUKS CLASSIFIED ACCORDING TO DENSITY.

(b) Proportional figures.

State	Decade	Variation per mille in Taluks 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	Over 1,050
1	2	3	4	5	6	7	8	9	10
Mysore State, including Civil and Military Station, Bangalore.	1881 to 1891	+179	+185	+166	...	...	...	...	+159
	1891 to 1901	+121	+133	+82	+4,392	...	...	...	-107
	1901 to 1911	+32	+53	-0	...	...	...	...	+166
	1911 to 1921	+9	+21	+86	...	...	...	...	+187
	1921 to 1931	+59	+98	+86	...	...	...	...	+219
Mysore State, excluding Civil and Military Station, Bangalore.	1881 to 1891	+179	+185	+166	...	...	...	...	+225
	1891 to 1901	+121	+133	+82	+4,392	...	...	...	-109
	1901 to 1911	+32	+53	-0	...	...	...	...	+187
	1911 to 1921	+9	+21	+86	...	...	...	...	+191
	1921 to 1931	+59	+98	+86	...	...	...	...	+256

NOTE 1.—For purposes of this Table, the Cities of Bangalore, Mysore, Kolar Gold Fields and Civil and Military Station, Bangalore have been treated as taluks.

2.—The figures of previous decades have been taken from the Report on the last Census.

VII.—PERSONS PER HOUSE, AND HOUSES PER SQUARE MILE.

District or City	Average number of persons per house					Average number of houses per square mile				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11
Mysore State, including Civil and Military Station, Bangalore	5	5	5	5	6	45	41	39	38	30
Mysore State, excluding Civil and Military Station, Bangalore	5	5	5	5	6	44	40	39	37	30
Bangalore City	5	5	5	5	7	2,932	2,463	1,963	1,329	978
Bangalore District	5	5	5	5	6	61	50	49	47	36
Kolar Gold Fields (City)	4	4	*4	*5	*4	648	686	*752	*544	*126
Kolar District	5	5	*5	*5	*5	48	44	*45	*43	*35
Tumkur District	5	5	5	5	5	42	38	36	33	28
Mysore City	5	5	5	5	5	2,172	1,813	1,569	1,389	2,081
Mysore District	5	5	5	5	6	53	50	48	47	32
Chitaldrug District	5	5	5	5	5	30	28	25	23	19
Hassan District	5	5	5	5	5	46	44	44	44	37
Kadur District	5	5	5	5	5	27	20	25	26	22
Shimoga District	5	5	5	5	6	25	24	25	25	24
Civil and Military Station, Bangalore	6	7	6	5	5	1,601	1,225	1,163	1,418	1,542

*These figures remain as before, as figures corresponding to the present area of the Kolar Gold Fields are not available.

CHAPTER II.

POPULATION OF CITIES, TOWNS AND VILLAGES.

70. **Reference to statistics.**—This chapter is based on Imperial Tables III, IV and V.

Imperial Table III divides towns and villages into several classes according to size of population and gives the number of places in each class and their total population. Imperial Table IV gives the names of towns in order of size of population and the population of each at each Census since 1881. Imperial Table V shows the same towns arranged territorially and the distribution of the population of each according to religion.

The following subsidiary tables have been compiled and are appended to this chapter:—

Subsidiary Table I	...	Distribution of the population between towns and villages.
Do II	...	Number per mille of each main religion who live in towns.
Do III	...	Towns classified by population.
Do IV	...	Cities.

71. **Definitions.**—A *Town* according to the Imperial Code of Census Procedure included every Municipality or Civil lines not included within the municipal limits, every cantonment, every continuous collection of houses inhabited by not less than 5,000 persons which it might be decided to treat as a town for Census purposes. The last class was intended to include places which contain large populations but have not been declared as Municipalities. Such places, though technically villages, would really be towns from the point of view of the life in them, the crowding of dwellings, their importance as centres of trade and historic associations. Places which were only over-grown villages and not having the essential features of towns were not to be treated as towns.

A *City* was defined as every town containing not less than a hundred thousand inhabitants, and every town which it might be decided to treat as a city for Census purposes.

Three places in the State besides the Civil and Military Station, Bangalore, have been treated as cities; *viz.*, Bangalore City, Mysore City and the Mining and Sanitary Board Area of the Kolar Gold Fields. Bangalore and Mysore Cities as also the Civil and Military Station, Bangalore have a population of over a hundred thousand. The Kolar Gold Fields Area is an area of particular importance whose sanitary administration is under a Board constituted specially for the purpose. Figures for this area have generally been shown separately from the figures for the whole district in the Imperial Tables and it has been treated as a city at this Census as at previous Censuses.

Town was defined in the State as any municipality excepting the Cities of Bangalore and Mysore. There was no need to treat any non-municipal village as a town on the ground that it had a population of 5,000 or more, and that it had the characteristic features of a town. (There are two villages with a population of over 5,000, *viz.*, Dodda Siddavvanaballi and Turuvanur in Chitaldrug district). Village areas included within the limits of a municipality have been treated as part of such municipality. Thus the town of Davangere includes not only the Revenue village of Davangere but also such parts of the neighbouring villages of Anekonda and Nittuvalli as are included within the municipal limits of Davangere.

72. **Larger Towns.**—While from the point of view of municipal amenities, all large towns with a population of over 5,000 may be treated as urban, even a population of 10,000 in the State does not necessarily mean that a place has urban conditions. Judged from European standards there is perhaps no urban population at all in the country outside the cities. Our municipal towns are often really overgrown villages. Some of them are in a sense trade centres but the trade is not voluminous and the places are not really busy. Of industry

introducing difficult labour conditions, we have really no trace in the towns in the State excepting Davangere. A crude way of judging whether a place is urban would be to see the look of activity on the faces of its people. Crowds in Bombay or Madras moving about on the roads and by the trains and hurrying for business have this look. It is nowhere to be seen in the State, possibly not even in Bangalore. For discussion in certain cases, therefore, only places with a population of 10,000 and over have been selected. These places, apart from the cities of Bangalore, Mysore and the Kolar Gold Fields Area are :—

Davangere	Chikmagalur
Shimoga	Chikballapur
Tumkur	Chitaldrug
Kolar	Hassan
Channapatna	

73. Changes in the decade.—The number of towns at the last Census was 105. Three of these towns, *viz.*, Malebennur, Sivani, and Sulebele which were municipalities in 1921 have since ceased to be such. Six new municipalities have come into existence since the last Census, *viz.*, Belakavadi, Yelandur, Agara-Mamballi, Banavar, Mirle and Konanur. The number of Municipal towns on this occasion is therefore three more than on the last occasion.

74. General figures for the State. *Proportion of rural and urban populations.*—The population of the 108 places treated as towns at this Census was 1,045,042. This works out to 159 per mille of the total population. The remaining 841 per mille is rural. Of the urban proportion of 159, 76 is in the four city areas and 83 in the other 104 towns found all over the State. This proportion of urban and rural populations may be taken as normal. Excepting in the case of two towns where some number of people generally residing in the towns camped outside municipal limits at the time of the Census on account of plague, there were at the time no instances of any large movement of urban populations to the country; there were also no circumstances causing a large influx of population from the country to the towns. In the two towns affected by plague referred to, the numbers camping outside municipal limits were too small to affect the total proportions.

75. Comparison—(i) *with other Provinces and States.*—The proportion of the urban population in some other States and Provinces in India per mille of the total population is noted below.

Ajmer-Merwara	...	322	Gwalior	...	112
Baroda	...	214	United Provinces	...	112
Bombay	...	212	Cochin	...	108
Rajputana	...	139	Bihar and Orissa	...	40
Madras	...	136			

(ii) *with European countries.*—The urban proportion in India is everywhere much lower than in European countries. The figures for some of these countries are noted below.

England and Wales	...	...	...	780
United States of America	...	...	...	514
Germany	...	...	...	456
France	...	...	...	422

(iii) *with the figures of 1921.*—The urban population at the last Census was 144 per mille of the total population. The proportion has thus risen in the decade. In this comparison the population of 104 places of the present Census has been compared with the population of 101 places of the last Census. The figures are therefore not comparable except for the classification of the population into urban and rural. It would be wrong to say that the population of towns which was 144 per mille of the total at the last Census has grown to 159 per mille of the total of the present Census. To make the figures indicate growth correctly, the 1921 population of the six towns which have become municipalities since that Census should be added to the urban population of that Census and the 1931 population of the three towns which ceased to be municipalities in the decade added to the urban population of 1931. When this is done, it is found that 107 places which had a population of 884,340 in 1921 have now a population of

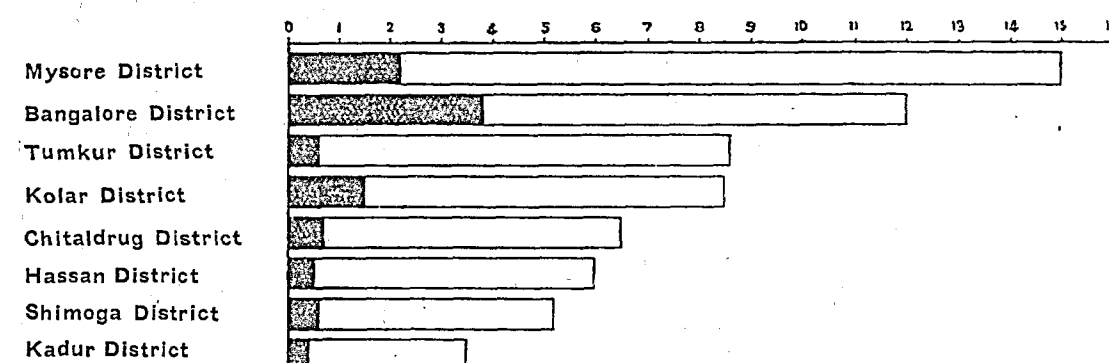
1,051,393. This shows an increase from 148 per mille of the total population in 1921 to 160 per mille of the total population in 1931.

76. Towns in Districts.—The number of towns, the total urban population and the average population per town in each district are noted below.

Serial No.	District	Number of towns	Population in towns	Average population per town
1	Bangalore*	13	77,990	5,999
2	Kolar*	11	70,040	6,367
3	Tumkur	10	61,586	6,159
4	Mysore*	26	115,056	5,479
5	Chitaldrug	11	66,451	6,041
6	Hassan	12	52,567	4,381
7	Kadur	9	39,911	4,435
8	Shimoga	12	62,726	5,227
	Total	104	546,327	5,253

The cities are left out in these figures. The following diagram illustrates the actual numbers of the urban and rural populations in the districts including the cities.

Diagram showing (in millions) the proportion of urban population in each district.



Note.—The proportion of urban population is represented by the dark column.

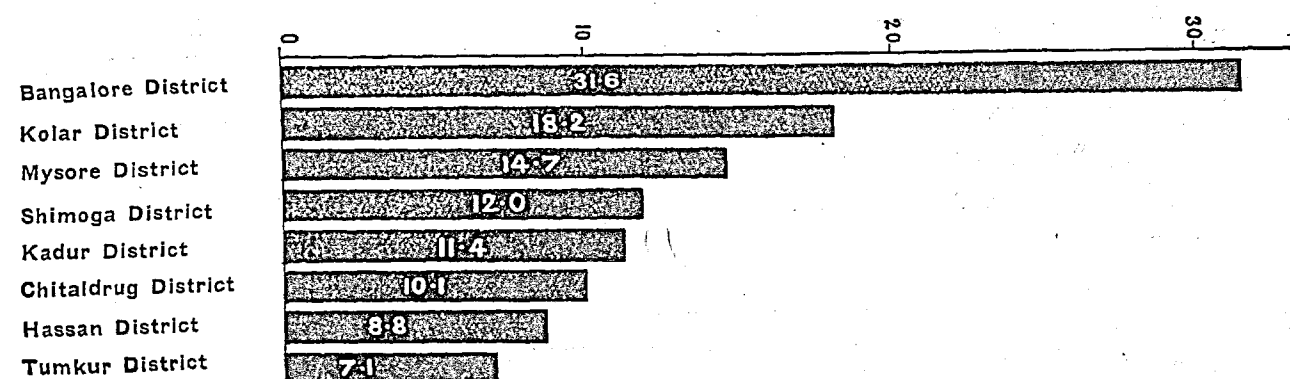
The cities have grown out of all proportion to the average town and the average town is itself ten times as large as the average village but the number of these places is small. Among the towns themselves the smaller ones whose population is ten thousand or less contain the largest part of the urban population. Mysore district has the largest number of towns, *viz.*, 26. The district that comes next has only half as many and the other districts have each two or three less. Kadur comes last with nine. The number in these cases is determined really by the number of taluk headquarter towns as these form the majority of the municipal towns. In respect of the total urban population also Mysore district is first and Bangalore district second. Then come Kolar, Chitaldrug, Shimoga and Tumkur districts. Hassan and Kadur districts come last. The average population of towns in the district ranges between 6,367 in Kolar district and 4,381 in Hassan district. Next after Kolar district in size of towns come Tumkur, Chitaldrug and Bangalore districts. Shimoga, Kadur and Hassan with their *malnad* areas come just above Mysore. The small number for Bangalore as compared with Kolar, Tumkur and Chitaldrug districts is due mainly to the district headquarter towns in the latter being included in the calculation while for Bangalore district the City and the Civil and Military Station have been omitted. The low average for Mysore district is due in part similarly to the omission of Mysore City from the calculation; partly it is due to the *malnad* towns in four of the taluks.

*Excluding the Cities.

77. Proportion of urban and rural population in districts.—The proportion of the urban and rural populations in the districts appears in columns 4 and 5 of Subsidiary Table I. In Bangalore and Mysore districts the cities are excluded from the calculation and the low proportion of the urban population in them is due to this cause. Shimoga shows the largest proportion of urban population and next comes Kadur district. This is due to the villages having poor population and the district towns being very large as compared with the average village in these districts. The large proportion in Chitaldrug district is due to Davangere town. The other districts have a proportion varying between 92 (Kolar) and 71 (Tumkur).

The lowest proportion of village population of any district, viz., 879 in Shimoga district is still very large compared with the proportion of village population in the advanced countries of the world.

The following diagram shows the percentage of urban population in each district (including the cities.)



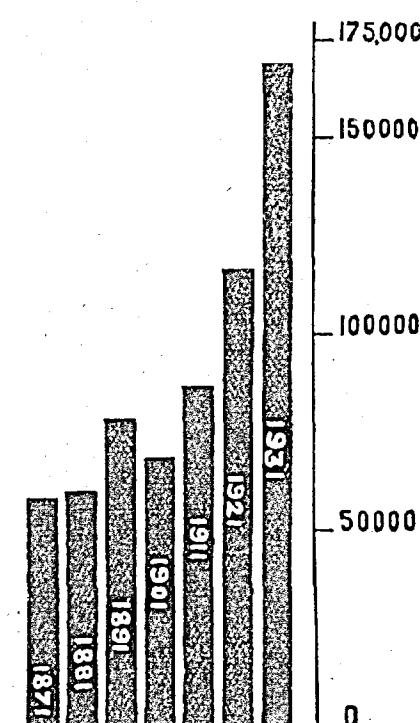
78. Cities.—It has been stated that four places in the State have been treated as cities, Bangalore City, the Civil and Military Station, Bangalore, Mysore City and the Kolar Gold Fields Area. The City and the Civil and Military Station of Bangalore are in reality one city but are treated as different places because the Civil and Military Station Area is administered by the Hon'ble the British Resident, while the city is the historic town administered by the Government of His Highness the Maharaja. The Kolar Gold Fields Area though treated as a city is really not one collection of population as implied in that word. The Mining Area proper is small but in the vicinity are a number of villages the health administration of which, in the interests of the large labour and other population which has gathered round the Mines, is undertaken by a special board appointed for looking after the sanitation of the Mining Area. There are 88 villages in the jurisdiction of this Sanitary Board and the population of all of them is included in the population of what is called the "Kolar Gold Fields City Area." There are thus in the State really only two cities. The city made up of Bangalore City and the Civil and Military Station, Bangalore, and the City of Mysore.

79. Bangalore City.—*Growth of the City.*—Bangalore is an ancient town with historical associations. It has developed greatly in the last ten years. Its population in 1921 was 118,556. According to the present Census, it is 172,357. The increase of 53,801 works out to 454 per mille. The variations in the previous Censuses were as below.

Year	Population	Variation per mille
1871	60,703	...
1881	62,317	+27
1891	80,285	+288
1901	69,447	-135
1911	88,651	+277
1921	118,556	+337
1931	172,357	+454

These figures are illustrated in the following diagram.

Variation in the population of Bangalore
City since 1871.



The increase at the present Census is thus higher than at any previous Census. It is indeed so high that doubts have been cast on the correctness of the figure. There is, however, no doubt that the figures represent an actual increase and are not inflated. The Census of the City was carried out with great care. The enumerators were all of a higher class of ability than the average found elsewhere and the work of supervision fell to the lot of specially competent superior officers deputed therefor by the Municipality and by the Educational institutions and Government offices in the City. Both by quality of personnel and the trouble taken, the Census of the City should be said to have been carried out better than the Census of any other place. The increase recorded during the decade may therefore be safely accepted as representing fact.

This conclusion is supported by the statistics of the extensions laid out and the number of dwelling houses. The extensions of Venkatarangapura, Gavipur-Guttahalli, Kalasipalya and the New Extension west of Central Jail, were laid out during the decade. The total number of sites of these new extensions comes to about 700. Many of these sites have been built on already. Many sites in the old extensions which were vacant at the time of the last Census, particularly in Visveswarapura Extension have also been since almost wholly built on. Parts of Chamarajpet and Basavangudi Extensions which used to look bare in 1920-21 are now quite full, so much so that these two old extensions look more like the busy parts of the old city than like extensions. The total number of houses in the City in 1920-21 according to Municipal numbers was 13,873. The number in 1931 was 19,248. This is an increase of 5,375 in the number of houses and works out to 38.74 per cent which is only slightly less than the increase in the population. Municipal numbering as now carried out is of buildings. According to the Census numbering which takes count of dwellings of commensal households the number of occupied houses in the City in 1921 was 24,034 and in 1931 was 34,657. These figures are comparable as the definition of a dwelling house for Census purpose at this Census has been the same. The increase in dwelling houses was thus 10,623, the percentage being 44.19. The proportion of 10,623 dwelling houses to 5,375 new buildings is reasonable, for in the first place several of the new buildings may not be dwellings and in the second place two families dwelling in one building is not uncommon. There is also no reason to doubt the correctness of the Census numbering. The percentage of increase of dwelling houses is nearly the same as the percentage of increase of population and this correspondence between the increases in the two cases shows that the Census figure of population is reliable.

Reasons for increase of population.—The large increase of population in the City is due to various causes. The City is now more industrial than in any previous decade. Among the concerns started within the decade are the Minerva Mills, the Mysore Art and Wood Works, the Sree Rama Silk Throwing Factory, the Pioneer Power Laundry, the White Lead Syndicate and several soap factories, power looms, dyeing works and hosiery factories. The City has also developed trade though for want of statistics it is difficult to see the extent of this development. The University which was established towards the end of the previous decade has developed largely within the decade and as compared with 1921, a much larger student population now dwells in the City.

Conditions of living.—The population of the City dwells under various conditions according to the nature of the locality. The City has been divided into nine divisions for Municipal Administration. The chief locality of each division and the population found in each for the two Censuses of 1921 and 1931 are given in the following statement.

No.	Name	Population	
		1931	1921
I	High Ground and Eastern parts like Munireddipalya, Upparahalli and Guttahalli.	9,254	7,866
II	Balepet and part of Chickpet (Old City) ..	24,444	23,425
III	Part of South Chickpet ...	38,227	30,578
IV	Part North of Nagarthpet (Old City) ...	19,855	17,344
V	Part South of Old City ...	8,487	7,015
VI	Visveswarapura, Kalasipalya and Mavalli ...	15,819	9,643
VII	Chamarajpet, Shankarpur, Fort, Gavipur—Old City and village.	21,548	11,621
VIII	Basavangudi Extension, Sunkenahalli Old Village.	12,191	5,128
IX	Malleswaram, Seshadripuram and Srirampur Extensions.	19,289	5,936
X	Railway Premises ...	3,243	...

Of the total population of 172 thousand, nearly 91 thousand live in the old city comprising Divisions II, III, IV and V. The other divisions altogether have a population of 81 thousand. There are in these divisions, parts of the old town and what under old conditions were villages now included and absorbed into the City area. Munireddipalya, Upparahalli and Guttahalli in Division I, Mavalli in Division VI, Gavipur and Guttahalli in Division VII, Sunkenahalli in Division VIII—are villages thus absorbed. The Fort in Division VII is a part of the old City. The population of these villages and parts of the old town comes to about 12 thousand as shown in the statement below.

No.	Village	Population		
		Persons	Males	Females
1	Munireddipalya ...	2,279	1,174	1,105
2	Upparahalli ...	1,113	550	563
3	Guttahalli (Rajamahall) ...	2,916	1,521	1,395
4	Mavalli ...	2,264	1,151	1,113
5	Fort (part of old city) ...	1,050	563	487
6	Guttahalli (VII Division) ...	1,117	551	566
7	Gavipur (village—not extension) ...	784	408	376
8	Sunkenahalli ...	478	232	246
	Total ...	12,001	6,150	5,851

The population dwelling in the extensions proper would thus appear to be about 69 thousand. In the Municipal Hand Book for the City, the population living in the extensions is stated as about 65 thousand. The City area and the villages are generally congested areas and have houses of the old style very close together and with no space between house and house. The structures are generally terraced or mud-roofed and have not much provision for the ingress of light and air. Drainage also is more difficult and has had to be introduced in a built up area. The extensions, on the contrary, are open and laid out on modern lines, contain about equal proportions of terraced and tiled houses and rarely any mud-roofed houses, and (except in the extensions laid out earlier) there is always space between house and house and generally more provision for the ingress of light and air. Excellent provision has also been made for drainage in laying out the extensions. Thus between 103 and 107 thousand of the population

may be considered to be living in dwellings of the old style improved according to modern ideas and between 65 and 69 thousand in dwellings of the new style with generally more light and air.

The population shows an increase in every division. It is least proportionate in the divisions which are parts of the old City, and greater in the extension areas, the largest increase appearing in the last division. A much larger proportion of the population than in 1921 lives in the extensions now; the numbers for 1921 being about 84 and 34 thousand as against 107 (or 103) and 65 (or 69) thousand.

Density of population in Divisions.—The density of the population in the various parts of the City is shown in the following statement.

Division	Area (sq. miles)	Total population	Density
I	3'27	9,254	3,136
II	0'60	*27,687	46,145
III	1'10	38,227	34,752
IV	0'75	19,855	26,473
V	0'09	8,487	94,000
VI	1'43	15,819	10,689
VII	1'96	21,548	10,994
VIII	1'09	12,191	11,190
IX	1'79	19,289	10,776

* Includes the population of the Railway Premises

The population is naturally denser in the old City than in the extensions. It is densest in Division V. Then comes Division II, and then follow Divisions III and IV. The density in Division IV is the lowest in the old City area. Of the other divisions, Basavangudi has the highest density and the other extension divisions come very close to it. Only Division I has a noticeably lower density. The High Ground included in this division may be described as the West End of Bangalore and has fine mansions with large grounds. A good part of it besides is vacant space. In the extensions the grounds are smaller and the buildings are of a more modest kind being intended mainly for what might be called the middle class, Government Officers, professional persons and the better-to-do tradesmen. The density in the extensions is roughly speaking about thrice the density of the High Ground area and the density in the City area is from three to eight times the density of the extension area.

Housing accommodation in the Divisions.—The following statement showing Municipal numbers and Census numbers for the several divisions gives an idea of the crowding in houses in the several parts of the City.

Division	Number of Municipal structures	Census number of dwelling houses
I	553	1,832
II	3,643	5,827
III	4,561	9,713
IV	2,058	4,797
V	1,477	2,566
VI	2,040	3,506
VII	1,792	4,501
VIII	1,277	2,260
IX	1,847	4,517

The number of structures of various kinds according to Municipal accounts in 1921 and 1931 is given below.

Year	Terraced	Tiled	Mud-roofed	Thatched	Total
1920-21	2,981	3,614	6,961	437	13,993
1930-31	5,072	7,064	7,010	102	19,248

In 1921, mud-roofed houses showed the largest number, terraced and tiled houses together being about the same number and there were about 450 thatched houses. In 1931, the mud-roofed houses had increased by about 50 but the tiled and terraced houses by about 6,500, the tiled houses showing a slightly larger increase than terraced houses. It is also noteworthy that in spite of the new extensions laid out bringing in about 700 sites, the number of vacant sites decreased by about a thousand, indicating that buildings were raised on about 1,700 sites in the decade 1921-31.

Improvement of the City.—The improvement of the City received much attention and works with this object at a cost of over 24 lakhs were carried out during the decade. The main directions of improvement were the laying out of the extensions already referred to in order to meet the growing demand for sites for the construction of houses, the construction of the new market on a generous scale, improvement of water-supply and drainage, and the widening of the roads and tarring them. The City has further been beautified by the formation of circles and squares at the junctions of important roads, chief among them being the Sri Krishnarajendra Circle, Sri Narasimharaja Square, the Vani Vilasa Circle, the Irwin Circle, the Kantaraj Urs Circle and the Kempe Gowda Circle. The lighting of the City has been greatly improved by the addition of several ornamental cable and cluster lights.

Health and Welfare Measures.—Larger and larger amounts are being spent on health and welfare measures year by year and expenditure in this respect has increased by over 40 per cent during the last decade as can be seen from the statement below.

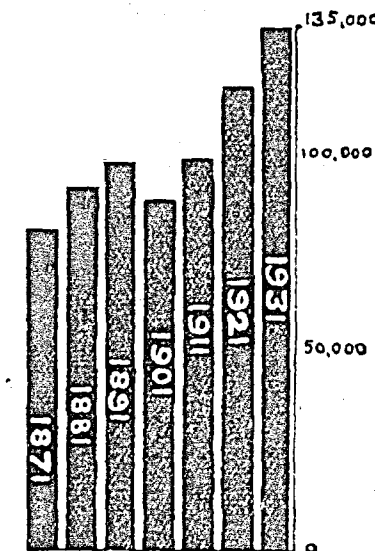
Object	Expenditure during	
	1921	1931
Lighting	Rs. 28,472	Rs. 65,551
Public Works	3,28,926	1,82,159
Drainage	...	31,051
Conservancy and Sanitation	99,692	1,20,812
Medical Aid	12,897	27,169
Water-Supply	40,156	2,31,119
Education	10,463	93,644
Total	5,20,606	7,51,505

80. The Civil and Military Station, Bangalore.—The population of the Civil and Military Station, Bangalore, increased from 118,940 in 1921 to 134,113 in 1931. The increase was 15,173 or 128 per mille. The variations in the previous decades are noted below.

Decade	Variation	
	Actual	Per mille of Population
1871-1881	+11,730	+143
1881-1891	+6,541	+70
1891-1901	-10,482	-105
1901-1911	+11,235	+125
1911-1921	+18,106	+180

The variations are illustrated in the following diagram.

Variation in the population of the Civil and Military Station, Bangalore, since 1871.



Military Population.—The population of the strictly Military area comprising, it may be presumed, workers in the army and their dependents was 9,163. The rest of the population *viz.*, 124,950 is the Civil population living in the Station.

The population of the strictly Military area is thus very small as compared with the Civil population. The Station however contains a large number of people in occupations auxiliary to the life of the Military population. The variation in the population depends therefore in a large measure on the strength of the Forces stationed in the place. Between 1881 and 1891, the Civil and Military Station showed an increase of 70 per mille of population as against 238 per mille in Bangalore City; between 1891 and 1901, it showed a decrease of 105 per mille against 135 per mille in Bangalore City. In the next three decades it showed consistently smaller increases than Bangalore City: 125 against 277, 180 against 337, and 128 against 454 per mille. The following statement shows the Military population in the Civil and Military Station at the various Censuses side by side with the total population.

Census	Total population	Military population	
		Actual Workers	Dependants
1891	100,081	*3,700	*7,567
1901	89,599	3,574	4,996
1911	100,834	5,319	4,313
1921	118,940	6,078	4,865
1931	134,113	4,318	Information not collected.

* The figures are approximate.

It will be observed from this that the decrease in the Military population in 1901 and the increases in 1911 and 1921 are reflected in the total population. Only in the last decade has the population of the Station shown an increase in spite of a decrease in the Military population. The rate of increase bears a smaller proportion to the rate for Bangalore City than usual. As against a little more than a half of the City rate in the previous decade and a little less than a half in the decade previous to it the rate for this Census is only about a fourth of the City rate. The reduction of the Military Forces between 1921 and 1931 has checked the increase of population reaching a rate comparable with that of the City or with that of the Station itself in the previous decade.

The Military population in the Station however now forms a much smaller

Census	Proportion of the Military population per mille of the total
1891	113
1901	96
1911	96
1921	92
1931	68

part of the total than ever before. The garrison reached its highest strength in 1921. Since then, it has been reduced to below the level of 1911. The Military population working and dependent bore to the total population of the Station at the several Censuses the proportion shown in the margin. The proportion of the population of the Military area to the total population at this Census is 68 per mille. The number of occupied houses in 1921 was 16,583.

In 1931 the number was 21,612 or 5,029 more. The houses have increased more than the population. There is presumably less crowding now than in 1921 for while the number of persons per occupied house in 1921 was over 7, it is only over 6 at this Census.

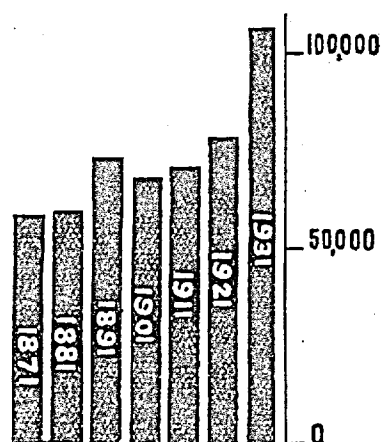
The Station is largely a modern town. Its roads and streets are well laid out and the more important roads, about 24 miles long, are tarred. There is crowding in the quarters in which the poorest live but the general impression that the Station produces is of a neatly built town with fine houses in spacious grounds. The Station receives its water from the same source as the City and has electric lighting. The Municipal Commission have built model colonies and seem to have further schemes for building model houses. Sixty-eight houses were built in one settlement in 1931. Houses thus built are generally all taken up for rent.

81. Mysore City.—Mysore City gives its name to the State and is of importance as the seat of the Royal House. Its population was 83,951 in 1921. It passed the one hundred thousand limit at this Census. The population of the City in the several Censuses and the rate of variation from decade to decade is given below.

Census	Total Population	Variation	
		Actual	Per mille of population
1881 ...	60,292	+ 2,477	+ 43
1891 ...	74,048	+ 13,756	+ 228
1901 ...	68,111	— 5,937	— 80
1911 ...	71,306	+ 3,195	+ 47
1921 ...	83,951	+ 12,945	+ 177
1931 ...	107,142	+ 23,191	+ 276

The figures are illustrated in the following diagram.

Variation in the population of Mysore City since 1871.



The town has grown largely in the decade, the occupied houses having increased from 17,228 to 21,715, the percentage of increase being about 26. The increase in the number of dwelling houses has kept pace with the increase in the population during the decade. The old extensions have developed and the Vani Vilas Extension newly laid out has been largely built up. The Railway Colony and the University are mainly responsible for the growth of the population.

Distribution of population by Mohallas.—The population of the several mohallas in the City at this Census is given below. Corresponding figures for the last Census are not available.

Mohalla	Population
Fort ...	6,047
Nazarbad ...	9,398
Lashkar ...	22,089
Mandi ...	20,332
Devaraj ...	14,384
Krishnaraj ...	16,573
Chamaraj ...	17,372
Railway Station Area ...	947

Housing Conditions.—Below are given the number of structures according to municipal numbering and that of dwelling houses according to Census numbering in the several mohallas.

Mohalla	Number of structures	Number of occupied houses
Fort ...	1,087	1,277
Nazarbad ...	1,963	2,093
Lashkar ...	5,273	4,384
Mandi ...	4,763	4,145
Devaraj ...	3,351	2,891
Krishnaraj ...	2,717	3,512
Chamaraj ...	2,727	3,413

Krishnaraj Mohalla which is the old town and Chamaraj Mohalla containing the extensions which are in popular favour are the only mohallas which show a proportion comparable with the more crowded parts of Bangalore City. Everywhere else the congestion is less. In three mohallas the structures are more than the occupied houses. This is due mainly to the shops bearing Census numbers but not being used at night, appearing under the former head but not under the latter.

City Improvement.—The improvement of the City was taken up in earnest in 1903 as a result of the large death roll caused by plague and a Trust Board was constituted for being in charge of all improvement operations. Crowded localities were opened up, narrow lanes were widened and conservancy lanes opened for facility of drainage. Many low-lying and ill-ventilated houses were dismantled and extensions were formed to provide room for the displaced population.

Two extensions were laid out at first. Five other extensions with sites as shown below were laid out later to meet the demand for sites from persons who had been displaced from their old houses.

Extension	Number of sites
Chamundi Extension ...	1,082
Narasimharaja Mohalla ...	205
Vani Vilas Mohalla ...	286
New Lakshmipuram Extension ...	75
New Idiga Extension ...	594

Some idea of the work that is being done year by year can be gained from the following summary of the work done in 1930-31. The amount available for expenditure was Rs. 2,47,845 of which one lakh of rupees was a grant made by Government. Rs. 39,447 was spent on acquisition of property, Rs. 68,580 on drainage and sanitary works—92 construction works were in progress, 22 properties were declared for acquisition, 65 actually acquired; advances amounting to Rs. 3,144 were granted to Municipal and Trust Board employees for house building. A scheme for anti-malarial operations at a cost of Rs. 3,400 was sanctioned by Government, one half of the cost being met by the Trust Board. The greater part of the acquisition represents houses bought up for destruction. During the decade a sum of 18 lakhs was spent on improvements.

The expenditure incurred by the Municipality on Health, Sanitation and other measures increased from 3.63 lakhs in 1921-22 to 6.9 lakhs in 1930-31.

Mysore City is now a place of much beauty with its wide roads, its finely laid out parks and gardens and its well-designed extensions and lighting. There are still some crowded localities but those who remember the crowding of about thirty years ago know how small a remnant the present insanitation is of the insanitation of a previous age. The Fort was like a bee-hive and what is now the site of the extension known as Lakshmipuram was then full of huts and hovels in which a large Adikarnataka population lived in appalling disease and discomfort.

When the improvement of this city began, the population that crowded the Fort moved out to the extensions. The Adikarnataka population moved into new buildings on a high site further up. The Adikarnataka streets of Mysore are now almost models of cleanliness in this class of life. All these measures have greatly improved the health of the City in recent years.

82. The Kolar Gold Fields Area.—As has been explained earlier the Kolar Gold Fields Area is not really a city. The area in which the mines are located is covered with a number of settlements which have all the appearance of an active industrial centre. There are good cottages in extensive grounds where the officers of the mines and the officers of Government live. A busy town has also grown up near by where a large part of the Indian population dwells under conditions similar to those of a district town with schools, medical institutions, a club and the like amenities. The Mining Area is supplied with filtered drinking water from a large tank some miles away and is lit by electricity. The population of the Mining Area proper at this Census was 49,810. The rest of the population—35,293—is in the 85 villages round about.

Population.—The population at the last Census was 87,682. This Census recorded a decrease of 2,579. This seems to be due to the labour employed on the mines being somewhat smaller than in 1921 on account of less work. The population at various Censuses since 1891 is noted in the margin. The mines had just begun working in 1881.

Census	Population
1891 ...	24,111
1901 ...	70,874
1911 ...	83,743
1921 ...	87,682
1931 ...	85,103

Housing Conditions.—Housing conditions in the Mines Area are good for the superior staff, fair for the clerical and professional classes and rather bad for the majority of the labour population. Mr. M. A. Srinivasan who investigated the social and economic conditions of this part of the population last year wrote as follows: "There are about 10,500 houses or huts in the Mining Area. Of these, less than a thousand huts are masonry huts with tiled or sheet roofs and these are generally speaking occupied by the clerical or supervisory staff. The Mysore Mines have about 200 huts built entirely of corrugated sheets. The remaining about 9,500 huts approximately are made of "thatti" (stiff bamboo matting) walls and corrugated sheet roofing, and they house about 90 per cent of the labour population.

* * * * *

"The standard size of a single-room hut is, generally speaking, 9 feet by 9 feet except in Mysore Mine Line where it is 12 feet by 9 feet. In Balaghat, it is 10 feet by 9 feet.

* * * * *

"There is a good deal of over-crowding. The following table gives some idea of its extent.

Total number of huts	Number of huts occupied by								
	One family	Two families	Three families	Over 3 families	Less than four persons	4 to 6 persons	6 to 8 persons	8 to 10 persons	More than 10 persons
Single room huts 6,827 ...	6,591	235	1	...	3,440	2,522	749	106	10
Single room huts with kitchen or verandah 1,850.	1,734	110	6	...	592	668	461	107	32

It will be seen that there is one instance of three families occupying a single hut and 235 cases of two families living in one hut. One hundred and twenty-five of these huts are the 9 feet ones and the remainder 12 feet by 9 feet. In 42 cases, families of more than ten persons live in one hut with or without kitchen; over 850 single room huts are occupied by six or more persons per hut.

"The occupants themselves are not a little responsible for the over-crowding that exists. Too often, a married son or son-in-law or brother will live himself with his family in his father's or father-in-law's or married brother's hut which is

already crowded rather than live in a separate hut by himself. Besides this, there are the other married relatives. Instances have also been found where a man with a family has sublet his hut to a visitor or an unemployed resident and gone to live with another married relative. The Companies often find their huts occupied by families or persons who are not employed in the Mines at all. One feels disheartened to see these and similar practices of these folk, so steeped in ignorance are they and so used to squalor and wretchedness they seem."

It appears that the Companies are trying to improve conditions.

The number of occupied houses in the area at the last Census was 20,588; at this Census it was 19,448 or 1,140 less.

The Kolar Gold Fields Sanitary Board is attending to the sanitation of the Kolar Gold Fields Area. The Board has constructed a new market and established cooly colonies for preventing over-crowding in the adjoining villages. The expenditure incurred by the Board is mainly on repairs of roads and conservancy and sanitation and it amounts to about a lakh of rupees every year.

83. Number and size of towns.—Apart from the four city areas the number of towns in the State at this Census was 104. The number of towns of the various sizes is shown below.

Class	Population	Number of towns in 1931
I ...	Under 5,000	66
II ...	5,000 to 10,000	29
III ...	10,000 to 20,000	7
IV ...	20,000 to 50,000	2

Growth in the decade.—The population of the towns in the several classes in 1921 and 1931 is shown below.

Class	Population in 1931	Population of same towns in 1921	Difference
I ...	212,383	198,617	13,766
II ...	196,904	161,889	35,015
III ...	93,224	76,714	16,510
IV ...	43,816	32,061	11,755

It appears from the statement that the smaller towns with a population of less than 5,000 in which the life approximates to rural conditions showed increases of less than seven per cent. The larger towns containing now between 5 and 20 thousand increased by over 20 per cent, and those which now have between 20 and 50 thousand people have increased by over 30 per cent.

84. Towns which show decrease of population.—The towns noted below show a smaller population at this Census than in 1921.

No.	Town	Population		Decrease
		1931	1921	
1	Anekal ...	6,367	6,326	19
2	Seringapatam ...	6,300	7,217	917
3	Chintamani ...	4,985	6,161	1,176
4	Channagiri ...	3,739	3,996	257
5	Molakalmuru ...	3,331	3,359	28
6	Koratagere ...	2,969	3,028	59
7	T.—Narsipur ...	2,806	4,768	1,962
8	Krishnarajapete ..	2,750	3,226	476
9	Melkote ...	2,733	6,307	3,574
10	Saragur ...	2,069	2,265	196

Of these cases, the reduction in Anekal, T.-Narsipur and Saragur is due to a hamlet in each case which was included in the Municipal town on the last occasion being now left out of the Municipality. If allowance is made for this there is really an increase of population in all the three cases. The reduction in the case of Chintamani and Channagiri is due to people having left the towns on account of plague and lived in camps outside the Municipal area at the time of the Census. The reduction in Krishnarajpete is stated to be due to there having been an adventitious population in 1921 on its way to Melkote for a religious festival and the population in 1931 being only the normal population. The small reduction in Molakalmuru is accounted for by a decline in the weaving industry. Reduction in the case of Koratagere is not accounted for. The reduction is however not much. The reduction in the case of Melkote is probably due to the festival referred to above having brought a population from outside at the time of the Census in 1921 and there being no such festival now. The reduction in Seringapatam is due to the place being malarial. More and more people who have work in the town prefer to stay in some neighbouring place and to come to the town for work and go away.

85. Growth of urban population.—The following statement shows the number of towns and cities of various sizes and the population that dwelt in them in the four Census years 1901, 1911, 1921 and 1931. The proportion of population in each case to the total population of the State also appears in the statement.

Class	1901		1911		1921		1931		Proportion per mille of total population			
	No.	Population	No.	Population	No.	Population	No.	Population	1901	1911	1921	1931
Under 5,000	94	242,444	65	191,684	71	213,069	66	212,383	44	33	36	32
5,000 to 10,000	25	159,209	20	134,027	23	148,271	29	196,904	29	23	25	30
10,000 to 20,000	5	55,089	2	23,192	7	92,159	7	93,224	10	4	15	14
20,000 to 50,000	1	38,204	1	48,635	...	...	2	43,816	7	8	...	7
50,000 to 100,000	3	227,157	2	159,957	2	171,633	1	85,103	41	28	29	13
100,000 and over	...	...	1	100,834	2	237,496	3	413,612	...	17	39	63

It will be observed that the number of places treated as towns in 1901 was 128 and that this number fell to 91 in 1911. The large reduction in the number is explained in the Report of 1911 as due to the reclassification of places effected in consequence of the passing of the Municipal Regulation in 1906. Comparison of later figures with the figures of 1901 or of earlier Censuses is therefore not likely to lead to any useful conclusions. Comparing the figures of 1921 and 1931 with the figures of 1911 we see that growth of population in the urban areas is more than in rural areas. The total number of towns which was 91 in 1911 rose to 105 in 1921 and 108 in 1931 the increase being due to towns newly declared Municipalities under the Regulation. The fourteen places newly declared Municipalities in 1911-21 had a population of 36,291 in 1921. The growth in the 91 towns in that decade is thus found to be about 168 thousand. This includes the cities which have grown faster than the ordinary towns. If the cities are excluded it is found that 87 places with a population of 349 thousand in 1911 had in 1921 a population of 417 thousand, *i.e.*, they showed an increase of 68 thousand or over 19 per cent. This is a fair rate of increase and is larger than the rate for the rural population. Similarly, the towns and cities with a population of over 20,000 which had in 1911 a population of over 309 thousand, had in 1921 a population of 409 thousand, thus showing an increase of over 32 per cent. The increase in these cases was thus even larger than in the case of smaller towns. Taking the towns which contained 50 thousand and less population in 1921 and in 1931 we find that a population of 453 thousand increased to 534 thousand, *i.e.*, by 81 thousand or over 17 per cent. The four places with more than 50 thousand population together had a population of 409 thousand in 1921 and 498 thousand in 1931. This increase of nearly 22 per cent also is very considerable.

The urban population at the Census of 1911 was 113 per mille of the total population. The proportions in 1921 and 1931 being, as already noted, 144 and 159 respectively, it may be stated that urbanisation is not proceeding with any

rapidity in the State. Small numbers of people go from the rural parts to the cities—not so much to other towns—and possibly those who can find employment there prefer to stay there. But there is no abandonment of the country for the town. A proverb in Kannada says, "After ruin go to the city." It means that a man who has lost his property in the country and can make no living there, can find work and earn a living in the city. It implies also that while he can live in the country he would not think of going to the city. This is the attitude of the mass of the population. To a previous generation the thought of leaving the native village for good was the last of all calamities. It could not imagine happiness outside the small territory whose features it had learnt to love. The tradition has perhaps slackened a little now but it is still there and like children who prefer the poor mother to a jewelled stranger, however kindly, the people cling to the native soil and would rather be poor there than better off elsewhere.

86. Distribution of the population of the main religions between urban and rural areas.—The number per mille of each main religion in the State who live in towns is shown in Subsidiary Table II. It appears from this statement that as against 159 out of every thousand of the total population living in towns the number for the Hindus is 133, for Jains 252 for Musalmans 427 and for Christians 734. The Hindus who form the bulk of the population of the State live very largely in villages. The proportion for them is therefore much lower than the average for the total population. The Jains who have the next higher proportion have nearly twice as many as the Hindus out of every thousand in towns. The proportion for the Musalmans is more than thrice and for Christians more than 5½ times that for the Hindus. Of the total Jain population a little over a quarter lives in towns; of the Musalman population over 40 per cent; and of the Christian population nearly three-fourths. The Jains and Musalmans are a much more urban population than the Hindus but have yet a larger proportion living in the country than in towns. The Christians are more urban than all these communities and count in the country only a quarter of their population.

While the proportion of Hindus living in towns is 133 out of every thousand for the whole State it will be observed that the number for the districts is much lower. The district in which the Hindu urban population shows the largest proportion is Shimoga. Then come Kadur and Chitaldrug; then Bangalore, Mysore, Kolar and Hassan with nearly the same proportion; and last Tumkur district. The observations which apply to the total Jain population apply in each of these cases. The high Jain proportion of 252 for the State is the result partly of the large number of Jains living in the cities and partly of the high proportion of urban Jains in Mysore, Chitaldrug and Hassan districts. In the other four districts the urban proportion of Jains is smaller, being lowest in Bangalore district. The Musalman proportion for the State as in the case of the Hindus is higher than that for any district. The proportion among the districts is highest in Hassan being 389, and lowest in Bangalore and Tumkur districts being 260 and 259, respectively. The Christian proportion for the districts is again like the Jain proportion largely varying, ranging between 730 in Chitaldrug which is very near the State average and 67 in Bangalore district. Kolar, Tumkur and Shimoga districts have 601, 641 and 589 per thousand of their Christian population in towns. Mysore and Chitaldrug have 232 and 220 and Kadur district 142.

The following statement showing the proportion of the total urban population of each religion found in the cities and the larger towns with a population of 10,000 and over and in the other towns with less than 10,000 population will also be of interest.

Religion			Proportion per mille of total population	Proportion per mille found in cities and towns with a population of 10,000 and over	Proportion per mille found in smaller towns
Hindu	...	...	133	77	56
Musalman	...	...	427	258	169
Christian	...	...	734	684	50
Jain	...	...	252	149	103

Compared with the Hindus or Jains, much larger proportions of Musalmans and Christians are found in the cities and the larger towns than in the smaller towns.

87. Comparison with the previous Census.—The proportion per mille of the population of each main religion who lived in towns in 1921 and 1931 is noted in the margin. The figures show that the proportion for the whole State has increased by 15 per thousand and that this increase is reflected among the Hindus and Musalmans by 12 and 24 per thousand. The Christians and Jains, however, show a decrease, the Christian decrease being only 6 per thousand and the Jain about 10 times as much. This is, however not to be taken as

Religion	1921	1931
Total population...	144	159
Hindu ..	121	133
Musalman ...	403	427
Christian ...	740	731
Jain ...	311	252

showing a decline in the urban population in these religions. The figures noted

Religion	Urban		Rural	
	1921	1931	1921	1931
Christian ...	53	61	18.5	23
Jain ...	6	7	14.0	22

in the margin show in the nearest thousand the population of these religions living in urban areas and rural territory at the two Censuses. The urban population in both cases is larger than in 1921 and has grown more than 20 per cent and 16 per cent. The country however, shows a larger proportion of increase than

the town and this is what has caused reduction in the proportion of their urban population per mille of their total population.

88. Distribution of the urban population by religion.—The following statement shows the distribution of every ten thousand of the urban population among the various religions for the State as a whole, for the four city areas and for the other nine towns which have a population of over 10,000.

State, City or Town	Hindu	Musalman	Christian	Jain	Others
1. Mysore State, including Civil and Military Station, Bangalore.	7,661	1,630	615	71	23
2. Bangalore City ...	8,385	1,151	392	67	5
3. Mysore City ...	7,914	1,659	368	51	8
4. Kolar Gold Fields (City) ...	7,322	796	1,722	53	107
5. Nine towns together ...	7,315	2,205	333	107	40
6. Civil and Military Station, Bangalore.	5,518	2,134	2,239	61	48

For the State as a whole, the urban population is made up approximately of a little over three-fourths of Hindus, of about one-sixth of Musalmans and about one-sixteenth of Christians and less than one-hundredth of Jains and others. The proportion for these religions in the total population, both urban and rural, for the State is: Hindu 9,174, Musalman 608, Christian 133, Jain 45 and others 40. As observed elsewhere, the smaller proportion of the Hindus and the larger proportion of the other religions in the urban population is noticeable. The Musalman proportion in the urban population is nearly twice as much as the Christian proportion and nearly five times as much as in the total population. The population of the religions in the several cities follows more or less the same course, but there is considerable difference as between different places for the same religion. Bangalore City has a higher proportion of Hindus and a smaller proportion of all the other religions than the total urban population of the State. Mysore City has a smaller proportion of Hindus, Christians and Jains than Bangalore City, and a larger proportion of Musalmans and others. The Kolar Gold Fields Area has a still smaller proportion of Hindus than Mysore; a much smaller proportion of Musalmans than even Bangalore City and a much larger proportion of Christians. The nine towns with a population of over 10,000 have about the same proportion of Hindus as the Kolar Gold Fields Area; a larger proportion of Musalmans and Jains and a

smaller proportion of Christians than any city area. The Civil and Military Station, Bangalore, has the smallest proportion of Hindus and the largest proportion of Musalmans and Christians. It thus appears that as amongst the cities and towns, the Hindus are crowded in Bangalore and Mysore Cities and very thin in the Civil and Military Station, Bangalore; that the Musalmans are crowded in the Civil and Military Station and the nine towns with a population of 10,000 and over and are thin in the Kolar Gold Fields Area and that the Christians are crowded in the Civil and Military Station, Bangalore, and the Kolar Gold Fields Area and are thin in the nine towns. There is not much difference in the distribution of the Jains as between the several cities and the larger towns.

89. Town Improvement in the decade: General Improvements.—Town improvement received particular attention during the last decade. Apart from the outlay on routine items, a sum of nearly fourteen lakhs of rupees including the Government grants, was spent during the period on schemes of water-supply and drainage, provision of electric lights and town extensions.

Creation of facilities for drinking-water.—Greater facilities for drinking water were created, either by fresh works or by improvement of those already existing, in 27 towns in the State. The towns which received special attention in this respect during the decade were Anekal, Magadi, Devanahalli, Doddballapur and Channapatna in the Bangalore district, Kolar, Malur and Chintamani in the Kolar district, Tumkur, Madhugiri and Tiptur in the Tumkur district, Hunsur and Chamrajnagar in the Mysore district, Chitaldrug, Molakalmuru, Harihar, Holalkere, Hiriur and Hosdurga in the Chitaldrug district, Shimoga and Channagiri in the Shimoga district, Kadur, Chikmagalur, Koppa and Mudgere in the Kadur district and Hassan and Belur in the Hassan district.

Other Improvements.—Electric lighting was provided during the decade in Closepet, Channapatna, Anekal, Thippagondanahalli, Kolar, Bowringpet, Tumkur, Nanjangud, Malvalli, French-Rocks, and Melkote. Improvements in drainage were effected in Tumkur, Davangere and Arsikere. Extensions were laid out in Shimoga, Madhugiri, Tiptur, Hiriur and Harihar.

Municipal Expenditure.—The expenditure of the Municipalities in the State has grown largely during the decade and the increase is noticeable in all districts and can be seen from the following table:—

Serial No.	District	Expenditure during	
		1921-22	1930-31
		Rs.	Rs.
1	Bangalore ...	65,552	1,10,854
2	Kolar ...	1,20,739	1,83,616
3	Tumkur ...	1,00,353	1,91,306
4	Mysore ...	1,00,537	1,97,650
5	Chitaldrug ...	1,97,700	2,86,879
6	Hassan ...	1,34,952	1,84,936
7	Kadur ...	1,23,896	1,84,606
8	Shimoga ...	1,25,120	1,83,726
	Total ...	9,68,849	15,23,573

The total expenditure which stood at 9.69 lakhs during 1921-22 has grown up to 15.24 lakhs during 1930-31.

The main part of the work of the Municipalities is sanitation and the regulation of the building of houses. The larger Municipalities like those of the cities and the district towns and the large town of Davangere and others like Harihar and Nanjangud situated by a river provide for a good water supply. A few like Tumkur, Chikballapur and Channapatna which have a good income or are situated close to the electric line provide the people with electric lighting. Those with enthusiasm above the ordinary provide buildings and meet part of the expenditure

and with the aid of Government, have opened English High Schools. Examples of places which have shown this commendable enterprise are Tiptur, Madhugiri and Doddballapur.

90. Definition of "Village."—"Village" for the purposes of the Census was taken to be the same as "village" in the Revenue Survey Department. It means therefore the rural area constituted into one unit for the purposes of the Revenue Survey including the main village site, the hamlets or *majres* attached to the main village and land belonging to each and not taken out to be part of a municipal area. Thus stray houses and huts and *mantaps* located anywhere within the limits of the Survey village and used for residence permanently or temporarily, were treated as part of the village within whose limits they were located. *Bechirak* or depopulated villages and areas such as *Amanikere*, *Nalahantha* and *Kaval* villages which are ordinarily not used for the construction of human habitations have been regarded as villages and shown as having no population. From the Reports of other provinces it appears that there is some difficulty in treating a revenue village as a village for Census purposes. It may be said that this difficulty does not exist in the State. It crops up in some form in the *malnad* where the villages consist in many cases, of homesteads scattered over a large area rather than of collections of houses; and where in some instances, the home of the head of the village forms the whole of the main village. It was, however, not considered necessary to have a separate definition for the *malnad*.

91. Number of villages.—The total number of villages, as thus defined, in the State in 1931 was 19,198 as against 19,237 in 1921. Of these villages 2,715 in 1931 and 2,669 in 1921 were uninhabited. The number of inhabited villages in the State in 1931 was thus 16,483 as against 16,568 at the last Census. The decrease of 85 is accounted for as amongst the districts in the following statement.

District	Number of villages in districts		Increase or decrease
	1921	1931	
Bangalore	2,450	2,478	+28
Kolar	2,782	2,751	—31
Tumkur	2,371	2,381	+10
Mysore	2,730	2,709	—21
Chitaldrug	1,237	1,239	+2
Hassan	2,293	2,252	—41
Kadur	969	959	—10
Shimoga	1,736	1,714	—22

The following statement shows the increase and decrease in the number of villages for the whole State due to various causes.

Cause of Variation	Increase (+)	Decrease (—)
Depopulated villages now populated	244	...
Populated villages now depopulated	...	319
Addition by splitting up	10	...
Decrease by amalgamation	...	32
Increase by new formation and other causes	15	...
Decrease by abolition and other causes	...	3
Total	+269	—354
Net variation	...	—85

An example of "other causes" for increase in the number is the exclusion of villages during the decade from a municipality of which they previously formed

a part. Inclusion of a village within a neighbouring municipal area during the decade would similarly be an example of "other cause" reducing the number.

92. Size of villages.—The following statement shows the number of villages of each size and the population dwelling in them at the Census of 1931.

Class	Number of villages	Population
I Under 500	13,282	2,721,707
II 500 to 1,000	2,405	1,611,113
III 1,000 to 2,000	697	924,297
IV 2,000 to 5,000	97	236,650
V 5,000 to 10,000	2	11,711

The great majority of villages are small. Eight hundred and twelve out of every thousand have a population of less than 500; 146 less than 1,000; 42 less than 2,000. The villages with a population up to 5,000 are less than one per cent; and those with over 5,000 are only two. The population dwelling in the lowest class of villages is 494 per mille or nearly one half of the total rural population; 292 per mille is dwelling in the second class, 168 per mille in the third class, 42 per mille in the fourth. The population in the two largest villages counts about 2 per mille of the total rural population.

Comparison with 1921.—The corresponding figures for 1921 are given below.

Class	Number of villages	Population
I Under 500	13,785	2,717,859
II 500 to 1,000	2,136	1,446,372
III 1,000 to 2,000	572	751,827
IV 2,000 to 5,000	73	177,996
V 5,000 to 10,000	2	11,597

It appears from these figures that the villages in the lowest class show since 1921 a decrease of 503. There is a net reduction of 85 villages since 1921. The difference of 418 villages should represent the net decrease of villages in this class, by the growth of the population beyond the 500 limit. In all the other classes there is an increase in the number of villages: 269 in the second class, 125 in the third and 24 in the fourth. The number of villages in the last class is the same as in 1921. The proportion of the rural population dwelling in the first four classes of villages in 1921 was 531, 283, 147, and 35 per mille. The numbers in the first and the last class were about the same as in 1931. In the other classes there was in 1931 a larger proportion than in 1921. A larger proportion than in the last Census thus dwells in villages with a population of 500 and over. There is no useful conclusion to be drawn from the number of people dwelling in villages of the various classes at present. The larger villages have generally a school. Otherwise one village is like another and a larger population may only mean more crowded houses. Villages of the third class may have a Middle School and occasionally a *Vydyasala*, a Local Fund Dispensary or a Police Station. There were in 1930, 273 dispensaries, 519 Middle Schools, 155 *Vydyasalas* and 572 Police Stations. Excepting in the *malnad* where considerations other than mere size determine the location of these conveniences, these schools and dispensaries would ordinarily be located in the larger villages.

93. Average population of villages.—The average population per village in the State is 334. Villages in Mysore and Chitaldrug districts have the largest average population, *viz.*, 476. This is much above the State average. Then come Tumkur and Bangalore districts with 336 and Kadur with 321. These are near the State average. Then much below the State average come Kolar, Shimoga and Hassan districts. Villages in Mysore district are really crowded.

The land is valuable and fertile and people have always been unwilling to lose land by building on it. The land is also able to support them. Land is equally valuable and fertile in Chitaldrug district though the rainfall is scanty; and as the interior is always easy of access there was no need for people to build many villages. The villages in Bangalore and Tumkur districts where the land is neither too valuable nor too poor are of the average size. The average population of villages for Kadur district is rather misleading. This is a *malnad* district and what is treated as one village in the *malnad* is more than elsewhere a conglomerate of independent units each of which may well be called a village. This observation applies also to Hassan and Shimoga districts. Of all the *maidan* districts, Kolar has the least average village population. This is natural as the land here is more or less the same as in Bangalore but the rainfall is less.

94. Taluks and size of villages and towns.—Of all the taluks in the State Chamrajnagar has the largest number (44) of villages and towns with a population of over 1,000. Next comes Nanjangud taluk with 38 towns and villages of this size. Then come T.-Narsipur and Mandya each with 34 and Malvalli with 28. It will be noticed that all these taluks are in Mysore district. No taluk in any other district has so many villages and towns of this size as these five taluks of Mysore district. Bangalore and Kankanhalli taluks in Bangalore district, Goribidnur in Kolar district, and Chitaldrug in Chitaldrug district have each 25 places of this size. Siru in Tumkur district and Yedatore in Mysore district have 24; Gundlupet in Mysore district 22; Challakere in Chitaldrug district 21; and Hiriyur in Chitaldrug district and Channapatna in Bangalore district have 20 each. A few of the *maidan* taluks—Mysore, Madhugiri, Pavagada, Gubbi—have numbers approaching 20, but elsewhere the number of places of this size is very small. More taluks in Mysore district as compared with any other district have a large number of villages and towns of this size. As observed earlier, fertility of soil, value of land and ease of access contribute to the building of larger villages in these areas.

95. Mean distance between villages.—It has been suggested that where the number of Census villages corresponds closely to the number of residential villages it may be interesting to calculate the mean distance between them. Considering each village as a point the mean distance between villages is such that where d is the distance between village and village and n the number of villages in 100 square miles, $d^2 = \frac{200}{n\sqrt{3}}$. The distance

Mysore State	...	1.43
Bangalore District	...	1.16
Kolar	...	1.15
Tumkur	...	1.40
Mysore	...	1.53
Chitaldrug	...	1.95
Hassan	...	1.16
Kadur	...	1.82
Shimoga	...	1.65

between villages according to this formula has been calculated for the State as a whole, for the several districts and for typical taluks. The mean distance between villages for the State as a whole is 1.4. That for the various districts is noted in the margin. It appears from these figures that villages are closest in Kolar district; then come Hassan and Bangalore districts. Then come Tumkur, Mysore and Shimoga districts and last Kadur and Chitaldrug districts.

The figures for some taluks which may be considered as typical are given in the statement in the margin. It appears from this

Seringapatam Taluk	...	1.34
Yedatore	...	1.36
T.-Narsipur	...	1.45
Chamrajnagar	...	1.92
Channapatna	...	1.37
Malur	...	0.95
Pavagada	...	2.11
Honnali	...	1.61
Holalkere	...	1.72
Arsikere	...	1.33
Kadur	...	1.58
Heggaddevankote Taluk	...	2.02
Manjarabad	...	1.38
Mudgere	...	1.93
Tirthahalli	...	1.51

statement that among the taluks noted, villages are closest in Malur taluk being within less than a mile of each other. Then in order come Arsikere, Seringapatam, Yedatore, Channapatna and Manjarabad Taluks. T.-Narsipur, Tirthahalli, Kadur, Honnali and Holalkere come afterwards; Chamrajnagar and Mudgere later; and Heggaddevankote and Pavagada last of all with a mean distance of over two miles. In 7 out of the 15 taluks selected the mean distance is about a mile and a half or less. In the other eight taluks it is between $1\frac{1}{2}$ and 2 miles. Villages are set close in the rich paddy taluks of Seringapatam, Yedatore and T.-Narsipur and in Arsikere and Channapatna which are prosperous *maidan* taluks and in Malur taluk which if not very prosperous is healthy. They are close together in Tirthahalli because much of the best land is areca garden and people live close to their gardens as far as

possible. The large distances in Mudgere, Heggaddevankote and Pavagada are easy to understand. Pavagada is a difficult taluk; Heggaddevankote is full of forest land; and Mudgere is not only forest land but many of its villages are very widely scattered including numbers of hamlets, which elsewhere would be treated as independent villages.

96. Organisation of village life.—Special attention began to be given to villages soon after the Census of 1911, and various methods for their improvement were tried. The Village Improvement Scheme begun in 1914 was referred to in the Report of the last Census. The latest of the measures passed to regulate village life is the Village Panchayet Regulation of the year 1927 referred to earlier. The main idea of the Regulation was to create for each village an organisation that would be interested in its welfare and to provide it with the means for meeting the expenditure on ordinary improvements. All the villages of the State are therefore at present, either by themselves, or in a group with neighbouring villages, Panchayets under this Regulation. There were in 1930, 10,301 Panchayets in the State. The income of these Panchayets derived mainly from house-tax was Rs. 7,95,885. Grants are made from Government Funds for specific improvements from year to year. Panchayets under these arrangements, are autonomous bodies working for the improvement of their own villages with a definite income from sources of which they are certain and a programme which they can devise for themselves. The income of a Panchayet is often scanty and ignorance on the part of the mass of the people and a slackening of the sense of village patriotism and excess of factious spirit which have come with modern conditions of life make work in many cases rather difficult, but where the prominent men of a village understand their duties and the facilities provided by the Village Panchayet Regulation, good work has been done. Several villages conveniently situated near the transmission line of the Cauvery Power Scheme have taken electric lights—a convenience which perhaps no villages anywhere else in India can boast of. Several have built village-halls and rest-houses and many have levied optional taxes and organised communal labour for carrying out works of public utility. Efforts have also been made by Government to restore something of the self-sufficiency of the ancient village community to some of the largest villages in the State in the last twenty years. The Mysore Tank Panchayet Regulation passed in the year 1911 was an attempt to make the villagers responsible for their village tanks. There were 126 Tank Panchayets in the State in 1931. The Village Forest Regulation has made it possible for a village to raise its own forests on land which may be available and suitable for growth. There were 234 of these Panchayets in 1931. The Mysore Village Courts Regulation of 1913 makes it possible for a village with the right kind of *patel* to avoid going to the Civil Court—a distant town—for settling even small disputes. The number of such courts in 1931 was 190. Village Committees are appointed to look after the administration of their schools. What is perhaps needed is a wider application of the Regulations and a co-ordination of the work of the various bodies appointed under the various Regulations.

Village life in the country is really in a stage of transition. Village patriotism which was a tradition in the past weakened as a larger area became the unit of thought. The best men of the village were in the past content to live in the village and thus each important village had then some well-educated persons. To-day the educated have a tendency to migrate to the towns, and the villages lose the influence that their presence might have in directing life in them. A change of outlook also which modern life has brought is responsible for the loss of one kind of amenity. Charitably inclined persons in the old days made village groves, dug wells by the roadside or built resting places for the common good. This kind of work, they thought, brought them merit. People do not believe so much in merit now and the villages are often the poorer by so much social service. Tradition in the not distant past also inspired a unity for communal service that ensured efficient attention to essential village needs. It was quite common in the past for the village community to repair its own tanks, to make its own roads and attend to sanitary measures by communal labour. This kind of unity has disappeared as the Government began to take more and more interest in the life of the villages and direct internal affairs. New institutions have also come which

the people do not always understand. Tanks in the country are now allowed to reach a condition of disrepair that would make them all but useless if Government did not set its machinery in motion to repair the bunds, remove silt and clear feeder channels. Similarly in the matter of village sanitation. Formerly, each family used to clean the street in front of its house and thus the whole street was kept clean. People now say "we pay a Panchayet tax; let the Panchayet clean the streets." In the past a slatternly housewife would find herself the object of general censure if she did not clean the front of her house; the Panchayet gets the blame now.

"Enlightened self-interest" said Sir Mirza Ismail in his address to the Representative Assembly in June 1927, speaking of the maintenance of village tanks, "and voluntary labour of the raiyats and village communities as experience has shown time and again, can alone offer a satisfactory solution of this very serious problem"; and of the Village Panchayets, "the utility and permanence of their work, however, will depend in a large measure on the extent to which they are able to revive the traditions, not altogether extinct, of joint labour for the benefit of the village community. Taxes in money may suit the wealthy few, but the means and the genius of our rural population call for an organised system of voluntary labour."

Public opinion has now to be educated to consider communal work as an essential of happy village life and to think of the Village Panchayet or the Village Forest Panchayet or other institution as the means whereby the resources of the village can be organised and applied to secure its welfare.

Villages have also to realise that in all work of village welfare the main responsibility rests with the villages themselves and that Government can only come in to help with money and guidance. This will perhaps come shortly. More and more of those educated in Universities will now be obliged to settle down in villages. What a previous generation should have done from a sense of service but did not because money called from the town, the present and the coming generations have to do from necessity. The tone of village life will no doubt improve and the devices by which the educated filled village life in the past will again come into existence. It is not too much to expect this. These ideas are now common and occasionally there is a Rural Reconstruction Centre run by a handful of men which does good work among the people.

SUBSIDIARY TABLES.

I.—DISTRIBUTION OF THE POPULATION BETWEEN TOWNS AND VILLAGES.

State, District or City	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	Town	Village	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
Mysore State, including Civil and Military Station, Bangalore.	9,676	334	159	841	519	89	188	204	1	45	460	494
Mysore State, excluding Civil and Military Station, Bangalore.	8,513	334	142	858	449	102	216	233	1	45	460	494
Bangalore City ...	172,357	...	1,000	...	1,000	...	...	...	...	...	...	...
Bangalore District ...	5,999	385	86	914	...	178	531	291	...	35	453	512
Kolar Gold Fields (City) ...	85,103	...	1,000	...	1,000	...	...	...	...	...	...	...
Kolar District ...	6,867	252	92	908	...	395	274	331	...	18	312	670
Tumkur District ...	6,159	336	71	929	...	295	577	128	...	30	465	505
Mysore City ...	107,142	...	1,000	...	1,000	...	...	...	...	...	...	...
Mysore District ...	4,425	476	82	918	...	...	442	558	...	104	580	316
Chitaldrug District ...	6,041	476	101	899	348	162	104	386	20	36	554	383
Hassan District ...	4,381	241	68	912	...	201	282	517	...	4	315	679
Kadur District ...	4,435	321	115	885	...	306	334	360	...	28	469	503
Shimoga District ...	5,227	267	121	879	...	329	237	434	...	16	297	585
Civil and Military Station, Bangalore.	134,113	...	1,000	...	1,000	...	...	...	...	...	...	...

II.—NUMBER PER MILLE OF EACH MAIN RELIGION WHO LIVE IN TOWNS.

State, District or City	Number per mille who live in towns				
	Total population	Hindu	Musalman	Christian	Jain
1	2	3	4	5	6
Mysore State, including Civil and Military Station, Bangalore.	159	133	427	734	252
Mysore State, excluding Civil and Military Station, Bangalore.	142	122	383	595	231
Bangalore City ...	1,000	1,000	1,000	1,000	1,000
Bangalore District ...	86	74	260	67	3
Kolar Gold Fields (City) ...	1,000	1,000	1,000	1,000	1,000
Kolar District ...	92	73	283	601	58
Tumkur District ...	71	60	259	641	83
Mysore City ...	1,000	1,000	1,000	1,000	1,000
Mysore District ...	82	74	298	232	355
Chitaldrug District ...	101	85	344	730	574
Hassan District ...	88	73	389	220	564
Kadur District ...	115	100	346	142	240
Shimoga District ...	121	102	306	589	121
Civil and Military Station, Bangalore	1,000	1,000	1,000	1,000	1,000

III.—TOWNS CLASSIFIED BY POPULATION.

Class of Town	Number of towns of each class in 1931	Proportion per mille of total urban population	Number of females per 1,000 males	Increase (+) or decrease (—) per mille in the population of towns as classed at previous Censuses					Increase (+) or decrease (—) per mille in urban population of each class from 1881 to 1931	
				1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	(a) In towns as classed in 1881	(b) In the total of each class in 1921 as compared with the corresponding total in 1881
1	2	3	4	5	6	7	8	9	10	11
Total ...	108	1,000	911	+211	+200	+22	-27	+144	+747	+959
1. 100,000 and over ...	3	395	899	+290	+180	...	-105	...	...	...
2. 50,000 to 100,000 ...	1	81	889	+121	+266	+148	-109	+177	+914	-607
3. 20,000 to 50,000 ...	2	42	895	...	+51	+273	...	...	...	...
4. 10,000 to 20,000 ...	7	89	906	+256	+382	-300	-230	+31	+234	+1,668
5. 5,000 to 10,000 ...	29	197	921	+106	+189	-51	+80	+113	+533	+965
6. Under 5,000 ...	66	196	941	+190	+178	-34	+68	...	...	...

IV.—CITIES.

Cities	Population in 1931	Number of persons per square mile	Number of females to 1,000 males	Proportion of foreign born per mille	Variation per mille Increase (+) Decrease (—)					
					1921 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	Total 1881 to 1931
1	2	3	4	5	6	7	8	9	10	11
Bangalore City ...	172,357	14,582	880	370	+454	+337	+277	-135	+288	+1,765
Kolar Gold Fields (City).	85,103	2,837	889	490	-29	+47	+182	+1,929	K.G.F. (City) did not exist prior to 1891 +228 +777	
Mysore City ...	107,142	10,714	887	169	+276	+177	+47	-80		
Civil and Military Station, Bangalore.	134,113	9,934	932	809	+128	+180	+125	-105	+70	+434

*“Foreign born” means “born outside the district concerned.”

CHAPTER III.

BIRTHPLACE.

97. Reference to Statistics.—This chapter is based on Imperial Table VI and on extracts of the same Table for other States and Provinces in India received from their Census Superintendents. Some figures regarding Mysore-born persons found outside India have been furnished by the Census Commissioner. Important correlations arising from these figures and those given in Imperial Table VI have been brought out in four subsidiary tables as shown below, printed at the end of the chapter.

Subsidiary Table	I.—Immigration (actual figures).
”	II.—Emigration (actual figures).
”	III.—Migration between Mysore and other parts of India.
”	IV.—Distribution of Immigrants by Religion.

Some details of immigration with taluks as units are given in the Taluk Tables.

98. Meaning of the Statistics.—The instruction to enumerators for entering the column regarding birthplace was as follows.

“*Column 13 (Birthplace).*—For persons born in the State, enter the district in which each person was born, thus: Tumkur district, Kolar district. For persons not born in Mysore State but born in India, add the name of the Province or State to the district of birth, thus: Bellary district, Madras Presidency; Amreli district, Baroda State. For persons born outside India, do not enter the name of the district but the country, thus: China, Afghanistan, Ceylon, etc. The names of villages, taluks, etc., are not to be given.”

A list of the chief birthplaces returned at the last Census was given in an appendix for the guidance of enumerators.

For people born in the State, therefore, the district has been entered in each case, and while in the Census Schedule the same information along with the name of the State or Province has been noted for all Provinces and States in India, the districts have been shown in Table VI only in respect of the two presidencies, Madras and Bombay which adjoin Mysore. In all other cases, only the name of the State or Province has been shown in the Table.

The figures found in the Census Table relating to birthplace are generally taken as indicating the amount of migration between the several areas. It has often been pointed out that a certain proportion of the persons in each division shown as born elsewhere is not in any real sense migrant, *e.g.*, people on the borders of one district marrying from a neighbouring village just outside their border cause a certain percentage of error by the fact that their wives are shown as born in the neighbouring district. Similarly, their children, if born in the wives' parental homes, are shown as natives of the other districts. While there may be some justification for the wife being treated as a native of the other district, there is none whatever for the son being treated as not belonging to the father's district. The error thus introduced may, however, be taken as more or less balanced by corresponding losses and gains from neighbouring districts.

Another class of error occurs as a result of enumeration on trains and on the roads; men returning to their homes are caught on the way and enumerated as found in another district. This is inevitable as a result of the Census making an instantaneous picture of the position of the population as on the Census night. There is no compensation to set off the error in this case but the number of travellers is not very large and does not affect general conclusions deduced from the figures of migration.

99. Types of Migration.—It has been usual to distinguish five types of migration:—

(i) Casual migration consisting of minor movements between adjacent villages. The migration of women from the parental home to the husband's house

and the return to the parental home for confinement referred to above are brought under this head.

(ii) Temporary migration due to journeys on business, visits to places of pilgrimage, or for labour on roads and railways under construction.

(iii) Periodic migration such as takes place in different tracts at harvest time and the seasonal movements of pastoral nomads. The coming and going of labourers between South Canara and the *malnad* in connection with work on the coffee estates and the areca gardens would come under this head.

(iv) Semi-permanent migration covering cases in which natives of one place reside and earn their living in another; retaining their connection with their homes where they leave their families and to which they return in their old age and at more or less regular intervals. Labourers employed in the mills in Bangalore City would, in many cases, be persons coming under this head.

(v) Permanent migration meaning cases in which people definitely leave their homes and reside elsewhere whether as a result of over-crowding in the home or superior attractions of the new locality.

It has been suggested that there is probably another form of migration increasing in recent years, *viz.*, the practice of living outside a large urban area and coming and going daily for business of one kind or another. This occurs in the State in the case of an unhealthy town like Seringapatam or an educational centre like Mysore City with a convenient railway service. The number of persons who travel in this manner between a place of residence and the place of work every day is very small.

100. The General Result of Migration.—From information received from the Superintendents of Census Operations in other Provinces and States in India, it appears that the total number of people born in Mysore and enumerated elsewhere in India is 125,188. The number of persons born in India outside the State and enumerated within the State is 340,700. According to the information so far received, there are about 174 Mysore-born persons resident in countries beyond India. If some allowance is made for this class of persons, the total number of Mysore-born persons living outside Mysore may come to about 126,000. The net result of migration is thus found to be 214,700 in favour of Mysore as against 211 thousand in 1921. At this Census, therefore, it is 3,700 more than in 1921.

Taking the population for the State as a whole, 5,978,566 or 912 per mille were persons born in the district of enumeration, 234,144 or 36 per mille in some other district in the State, 340,700 or 52 per mille in some other place in India and 3892 or 1 per mille outside India.

101. Indian Immigrants in the State.—Of the 340,700 people born in other parts of India and enumerated in Mysore, 294,024 are from the neighbouring Province of Madras; 30,606 from Bombay which is also a neighbouring Province; 2,703 from Coorg which also adjoins Mysore. Four thousand two hundred and twenty-four come from Hyderabad, 2,348 from Rajputana Agency, 1,193 from the Punjab and 1,058 from the States of the Madras Presidency including Cochin and Travancore. Immigrants from other Provinces or States number less than a thousand. The numbers coming from some of the Provinces are very small: *e.g.*, 3 come from the Punjab States, 1 from the Assam States, 10 from the

Province or State	Percentage of immigrants
CONTIGUOUS.	
Madras including Laccadives	86.3
Bombay including Aden	9.0
Coorg	0.8
NON-CONTIGUOUS.	
Hyderabad	1.2
Rajputana Agency	0.7
Punjab	0.4
Madras States (including Cochin and Travancore.)	0.3
Cochin	0.12
Travancore	0.15
Central Provinces	0.2
Bengal	0.18
French and Portuguese Settlements	0.17
United Provinces of Agra and Oudh	0.16

Andamans and Nicobars and 11 from Assam. The percentage of the natives of the more important contributing Provinces and States is noted in the margin. The contiguous Provinces of Madras, Bombay and Coorg thus contribute 96.1 per cent of the immigrant population. Of the remainder, Hyderabad gives 1.2, Rajputana Agency 0.7, the South Indian States of Travancore and Cochin 0.12 and 0.15 respectively. All the other States and Provinces together give 1.7 per cent.

Of the nearly 327 thousand persons coming from the contiguous Provinces of Madras, Bombay and Coorg, 268 thousand come from the adjoining districts and over 58 thousand from districts not adjoining. A large majority of persons who are immigrants in the State have thus come from the neighbouring districts of the adjacent Provinces. About a little over a fifth of this number have come from other parts of the same Provinces, and the rest of India contributes a twenty-sixth part of the number contributed by the adjoining Provinces.

102. Distribution of Immigrants.—The population coming from Bombay Presidency is found largely in Shimoga and Chitaldrug districts and Bangalore City and the Civil and Military Station. The population coming from Madras Presidency is found in all the districts and cities. Of 4,027 coming from other British territories in India, 426 are found in Bangalore City, 2,258 in the Civil and Military Station, 366 in the Kolar Gold Fields Area and 202 in Mysore City. The number found all over the rest of the State is 775 or less than a fifth. Of the 9,340 coming from the rest of India, 5,086 are found in the four cities, 2,354 in Chitaldrug and Shimoga districts and the small proportion remaining in all the other districts.

The distribution of the people coming from the contiguous districts of the adjoining Provinces appears from the following statement.

Contiguous districts of other Provinces	Total number coming from each	Adjoining districts in the State	Number found in these districts	Total number found in other districts
Anantapur	33,617	Tumkur	14,185	
		Chitaldrug	5,349	
		Kolar	9,006	
		Total	28,540	5,077
Bellary	18,730	Chitaldrug	14,028	4,702
Chittoor	29,694	Kolar	14,808	14,886
Coimbatore	12,464	Bangalore	847	
		Mysore	6,749	
		Total	7,596	4,868
Malabar	6,139	Mysore	419	5,720
Nilgiris	1,157	Mysore	102	1,055
Salem	24,862	Kolar	5,142	
		Bangalore	8,434	
		Total	13,576	11,286
South Canara	72,267	Shimoga	19,300	
		Kadur	38,483	
		Hassan	11,676	
		Total	69,459	2,808
North Canara	5,869	Shimoga	5,076	793
Dharwar	16,296	Chitaldrug	5,493	
		Shimoga	9,515	
		Total	15,008	1,288
Coorg	2,703	Hassan	1,276	
		Mysore	404	
		Total	1,680	1,023

Over 170 out of less than 224 thousand are found in the districts of the State adjoining their birth-districts. Much of this migration is casual and temporary and some of it in the *malnad* districts periodical.

103. Immigrants from beyond India.—The total number of persons born outside India and enumerated in the State is 3,892. Of this number, 468 are from other Asiatic countries, 3,162 from Europe, 167 from Africa, 63 from America and 30 from Australasia. The United Kingdom and Ireland give about 2,900 and the rest of the world about 1,000.

The distribution of persons coming from outside India between the four city areas and the rest of the State is shown in the following statement:—

Birth place	Total number coming from each	Number found in				
		Civil and Military Station, Bangalore	Bangalore City	Kolar Gold Fields Area	Mysore City	Elsewhere
1. United Kingdom.	2,903	2,191	153	341	45	173
2. Continental Europe ...	253	139	29	48	10	27
3. Asiatic countries beyond India.	468	214	76	33	33	112
4. Africa ...	167	132	13	10	...	12
5. America ...	63	31	10	4	2	16
6. Australasia ...	30	15	3	9	...	3

A great majority of these persons are found in the Civil and Military Station. Bangalore City, Kolar Gold Fields Area and Mysore City account for a large part of the remaining numbers. The numbers found in the districts are very small.

104. Immigration into the Cities.—(i) *Bangalore City.*—Of the 172,357 population of Bangalore City, 108,632 or 63 per cent were born in Bangalore district including the City and the Civil and Military Station. The population not born in Bangalore district was 63,725 or 37 per cent of the total. Of the latter figure, over 26 thousand was contributed by other districts in the State and about 37 thousand by Provinces and States in India beyond Mysore. Of this last figure, over 35 thousand was contributed by Madras, Bombay, and Coorg and only a little over 1,500 by other Provinces and States. The City contained 120 out of 775 or about a sixth of the total number of persons returned as born in French and Portuguese Settlements and in India unspecified. Of 468 persons born in other Asiatic countries, it had 76 or again one-sixth. It had 184 persons born in Europe of whom 153 were of the United Kingdom and Ireland. It had 13 persons from Africa, 10 from America and 3 from Australasia.

(ii) *Mysore City.*—Of the 107,142 of its population, Mysore City derived nearly 89 thousand or 83 per cent from Mysore district including the City. The population not born in Mysore district or City was 10,638 or 17 per cent. The other districts in the State contributed over 10,000 of the population. Immigrants from elsewhere counted about 7,500. Nearly the whole of this number come from Provinces and States in India, persons from outside India counting not more than 150.

(iii) *The Civil and Military Station, Bangalore.*—Of the 134,113 population of the Civil and Military Station, Bangalore, 92,626 or 69 per cent were born in Bangalore district and 41,487 or 31 per cent elsewhere. Of this latter, about 7 thousand were born in other districts in the State. Of the remaining 34½ thousand, Provinces and States in India outside Mysore gave nearly 32

thousand, about 2½ thousand coming from outside India. Large numbers of the 32 thousand referred to came from Malabar, South Arcot, Salem and Hyderabad. Of the 2½ thousand coming from outside India, nearly 2,200 came from the United Kingdom and Ireland, less than 150 from Continental Europe, 132 from Africa, 114 from America and 15 from Australasia.

(iv) *The Kolar Gold Fields Area.*—Of the 85,103 population in the Kolar Gold Fields Area, 43,424 or a little over one-half was born in Kolar district. Bangalore district contributed about 3,500 people and the rest of the State about 500. Over 37 thousand of the population came from outside the State. Of this number, a little over 36 thousand came from adjoining Provinces and under a thousand from other Provinces and States in India. Three hundred and forty-one came from the United Kingdom and Ireland and the rest from elsewhere.

105. Immigrant Population in the Districts.—The following statement shows in the nearest thousand the population of each district and the part of it which had come from outside the State. The percentage of the immigrants to the total population is also shown.

District	Population of district	Population from outside	Percentage of immigrants to population of district
Mysore State ...	6,557	345	5.2
Bangalore District ...	908	55	6.1
Kolar " ...	764	53	6.7
Tumkur " ...	861	48	5.5
Mysore " ...	1,464	30	2.1
Chitaldrug " ...	657	49	7.4
Hassan " ...	597	46	7.7
Kadur " ...	348	67	19.3
Shimoga " ...	520	67	12.8

Taking the absolute figures, we find that Kadur and Shimoga districts have a far larger number of immigrants than any other single district. Mysore district has the smallest number. Tumkur, Hassan and Chitaldrug districts are above Mysore district and Kolar and Bangalore districts with larger numbers nearer to Kadur and Shimoga. The populations of Kadur and Shimoga districts are the lowest and they have the largest immigrant population. Mysore district has the highest population among the districts and the lowest immigrant population. This aspect of immigration is reflected in the percentages. Proportionately for the population, Kadur district has nine times as many and Shimoga district has six times as many immigrants as Mysore district. The percentage of immigrant population in Tumkur district also is noticeably low though it is more than twice that of Mysore district. The other four districts have between six and eight per cent of immigrants.

106. Migration between the Districts.—The following statement shows the extent of migration within the State.

District	Born in other districts and found in district shown in column (1)	Born in district shown in column (1) and found in other districts	Difference
Bangalore District ...	62,503	48,253	+14,250
Kolar " ...	20,778	28,420	—7,642
Tumkur " ...	29,996	42,918	—12,922
Mysore " ...	26,785	46,333	—19,548
Chitaldrug " ...	17,145	18,057	—912
Hassan " ...	27,993	20,702	+7,291
Kadur " ...	20,680	16,068	+4,612
Shimoga " ...	23,231	11,521	+11,710

a smaller proportion of people in the group 15-40 than normal. At this Census conditions should have come nearer to normal and thus we see that in the age-group 15-40 there is an increase of 13·3 per cent.

121. Effect of emigration and immigration.—Another important factor which affects age distribution in a population is emigration; where a large number of people leave an area for working outside, the chances are that the majority of them are of working years, say between 15-50; and in consequence, the population below 15 and above 50 shows a higher proportion in those areas. Correspondingly in the area to which these people proceed, the population between the years 15-50 shows an increase in proportion and the rest of the population a decrease. It has been observed in the chapter regarding Birth-place that immigration into the State is much more than emigration out of it, the difference being approximately in favour of the State. Large numbers of the immigrants, it has been stated, are found in the cities and in the *malnad* districts. It is, therefore, to be expected that the cities and the *malnad* districts, as compared with the *maidan* districts should show a larger proportion of the population between the ages 15-50. The following statement shows that this is the case.

District or City	Proportion per mille of persons aged		
	0-15	15-50	50 and over
CITIES.			
Bangalore ...	375	535	90
Kolar Gold Fields ...	380	536	84
Mysore ...	378	523	99
Civil and Military Station, Bangalore.	384	515	101
Cities (Average) ...	379	527	94
DISTRICTS.			
Bangalore ...	415	479	106
Kolar ...	382	497	121
Tumkur ...	412	482	106
Mysore ...	407	489	105
Chitaldrug ...	411	492	97
Hassan ...	400	512	87
Kadur ...	384	541	75
Shimoga ...	389	527	83
Districts (Average) ...	402	497	101
State (Average) ...	401	499	100

The cities have all a much larger proportion of the population between 15 and 50; and the *malnad* districts of Hassan, Kadur and Shimoga approach the city proportions. Of the four city areas, the Civil and Military Station, Bangalore, has the lowest proportion of this population. The effect of emigration in this case is somewhat neutralised by the large Musalman and Indian Christian population which has a large proportion of children. Mysore City which has the lowest immigrant population among the cities has the next higher proportion of people between 15 and 50 and Bangalore City and the Kolar Gold Fields Area have about the same proportion. Of the *maidan* districts, Kolar has the highest and Bangalore the lowest proportion of the population of this age. Of the three *malnad* districts, Kadur has the largest proportion, Shimoga and Hassan coming thereafter. It is noticed that the proportion in Kadur is higher than in any city and the proportion in Shimoga higher than in Mysore City or the Civil and Military Station, Bangalore. The proportion in Hassan district is very close to that of the Civil and Military Station. Immigration raises the proportion in the

ages 15-50 of the *malnad* districts to a level comparable with those of the cities themselves.

122. Three types of population.—It has been usual to consider to what type out of three mentioned by the Statistician Sundbarg the population of the State belongs. In every population with a normal age distribution it is expected that the population between the ages 15 and 50 is one-half of the total, the other half being composed of persons under 15 years and over 50 years. If the persons under 15 are to those over 50 in the proportion of 33 to 17 the population is said to be of the stationary type. If the proportion is as 40 to 10, *e.g.*, children under 15 being more than twice the number of persons over 50, the population is said to be progressive. When the reverse is the case it is called regressive. The population in the State in 1931 had, as expected in Sundbarg's formula, almost exactly a half of the total population in the age-group 15-50, and the other half was distributed between 0-15 and 50 and over in the proportion 40 to 10. It was thus of the progressive type.

123. Age distribution among the religions and the sexes. (i) *Religion.*—The figures in the statement below show the percentage of the population of ages 0-5, 5-15, 15-50 and 50 and over in 1931 in the main religions.

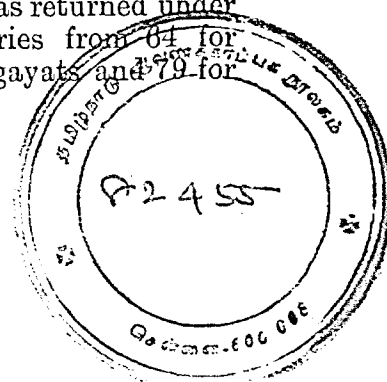
Religion	0-5	5-15	15-50	50 and over
Hindu ...	14'0	25'8	49'9	10'1
Musalman ...	15'6	27'1	48'6	8'7
Christian ...	14'2	24'2	51'9	9'5
Jain ...	12'5	24'4	51'9	10'9
Tribal ...	16'8	27'5	47'7	7'9

The population in all the religions is of the progressive type as is the total population for the State. The largest proportion of children is found among the Tribal people. Next come the Musalmans and then the Christians, Hindus and Jains in order. In proportion of population of ages 0-15 also, the Tribal people are first and Musalmans next and the Jains last. The Hindus have however a slightly larger proportion than the Christians in this group. In consequence of the composite nature of the Hindu population, the proportion for this religion to be fully understood has to be read with the caste figures.

(ii) *Sex.*—The following statement shows the proportions between these three age-groups for males and females separately. The men show a little over one-half of the population in the age-group 15-50 and the women a little less.

Age	Percentage of	
	Males	Females
0-15 ...	39'3	40'9
15-50 ...	50'5	49'2
50 and over...	10'2	9'9
Total ...	100	100

124. Age distribution by caste.—Subsidiary Table III gives the age distribution of one thousand persons of each sex in certain castes, tribes and sects. The proportion of children and of old people in the population for these communities is discussed separately. Here it is enough to state that there is a general resemblance of distribution among the various groups as between community and community. Examining the figures for males in the first instance, we find that in the age-group 7-13, the numbers vary from 160 for Vaisyas and 168 for Brahmins and Banajigas to 193 for Tigalas and 204 for Banajaras returned under Tribal religions. In the age-group 14-16, the proportion varies from 61 for Banajigas, 66 for Brahmins and 69 for Vaisyas to 77 for Lingayats and 79 for



Idigas. In the age-group 17-23, the proportion varies from 91 for Yadavas to 133 for Indian Christians. The proportion in the age-group 24-43 is lowest among the Brahmins, Tribal Banajaras, Pathans, Vaisyas and Tigalas and highest among the Idiga, Banajiga, Mahratta, and Adikarnataka communities. Several other communities approach these figures. Considering the nature of the age return, particularly for the adult population collected at the Census, it would not be safe to draw any inference from the figures of age distribution for the larger number among the castes.

The figures for females follow more or less the same course, the one important difference being that the proportion of children in all but one of the earlier age-groups is slightly higher and the proportion in the later age-groups lower than in the case of males. Particular castes are ordinarily supposed to be unwilling to return particular ages, Brahmins and Vaisyas for example wishing to understate the age of unmarried girls. The Vaisyas have the lowest proportion of girls between 7-13 but how far this is due to understatement of age it would be difficult to say. The proportion in the age-group 14-16 for this community is among the highest. So is the proportion for Brahmins. In the age-group 17-23, the Indian Christian community has the largest proportion (149) out of a thousand, then come Brahmin (136), Kshatriya (131), Vaisya, Neygi, Nayinda and Idiga (each 130). In the age-group 24-43, the Idiga and the Adikarnataka have the largest proportion. The Brahmin has the lowest and the next higher is the Vaisya. These figures are plausible as girls in these communities are married early and mortality due to early child-birth is probably highest in them.

125. Mean age.—Mean age is the average number of years lived by the population on any particular date. It is the result of dividing the sum of all the ages of all the persons included in the population by the number of persons in the total population. The sum of ages is obtained by multiplying the number of people of each age by the figure of age and adding up the products. Where the population is shown by age-groups the calculation is slightly more involved as an average has to be struck for each group.

Mean age is not to be confused with average length of life. The latter is obtained by a calculation based on ages at death; mean age is calculated on the number of years lived not at the time of each individual's death but on the particular day on which the Census is taken for the whole population. The two cannot be the same figure except by chance. A higher mean age means that the total number of years lived by the population is higher, *i.e.*, that the people in the higher ages are proportionately larger in numbers. If in any population the children are a large number the mean age necessarily is lower. If people of advanced years are present in considerable numbers the mean age rises. It must be remembered, however, that the high total may be obtained by high figures in the intermediate age groups instead of in the advanced age-groups. The mean age simply indicates an average and nothing can be said about the details which yield the average without looking at the details themselves.

The mean age for the total population of the State according to the age statistics of the present Census is 25.11 years for males and 24.43 for females. The number of girls proportionately to the total population of women is larger than the number of boys proportionately to the total population of men. The proportionate numbers in the age-groups up to 30 are throughout higher for females than for males. After the age-group 25-30 the proportionate numbers for the men are considerably higher, a small defect in the age-group 60-65 being more than made up by the excesses in the neighbouring age-groups. This fact that the proportion of women in the earlier ages is comparatively higher and in the later ages comparatively lower than for the male sex explains the lower mean age of females as compared with males.

A fact of some interest is that excluding the Civil and Military Station, Bangalore, from the calculation we get a lower mean age both for males and for females, *viz.*, 23.9 and 23.5 respectively. The difference between these two mean ages is also smaller than for the State including the Civil and Military Station. Bangalore has been called "The Pensioners' Paradise" and many old people settle down in the Civil and Military Station. The Station has thus a

large number of pensioners and other people of advanced years. Hence the influence of the figures of the Civil and Military Station on the total mean age.

The mean age for males in 1931 for the whole State is lower than that in 1921 and 1911 but higher than what was recorded at any other previous Census. The mean age for females is lower than in any previous Census. The lowest mean age for males was 24.5 in 1881. It increased from Census to Census up to 1911 and has decreased at the subsequent Censuses. The mean age for females was highest in 1911 being 25.3. It increased from 1881 to 1901 and has decreased at every subsequent Census; and the higher proportion of children among males at this Census than in the two previous Censuses accounts for the lower mean age for males. The steady fall in the mean age of women since 1901 is partly due to the larger proportion of children and the smaller proportion of women in the later age-groups.

The mean age for the various religions is given in Subsidiary Table II. The mean age for males for this Census is highest for Jains. Then come in order Hindus, Christians, Musalmans and Tribal communities. The Jain and Christian mean ages are influenced by the large proportions of immigrants in those two religions. It is difficult to estimate the amount of this influence. Taking the other religions the highest mean age of the Hindu males indicates that proportionately for the population, children are less and the older people more among them. The figures for the various age-groups in the subsidiary table show that this is the case. The Musalman population has proportionately a larger number of children and a smaller number of people of advanced years than the Hindus and the Tribal population a still higher proportion of children and a still smaller proportion of old people. The mean age for females is highest for the Jains and next highest for Hindus; then come in order the Christian, Musalman, and Tribal communities. Proportionately for the female population the Jains have the largest number of old women and the smallest number of children; and the Hindus, Christians, Musalmans and Tribal communities come thereafter with a smaller and smaller proportion of women in later years and a larger and larger proportion of children.

Compared with previous Censuses, the mean age for Hindu males is less at this Census than in any previous Census except 1881 and for Hindu females lowest of any Census since 1881. The proportion of males in the later years is higher at this Census than in 1881 and 1891 and lower than in the three subsequent Censuses and the proportion of male children is higher than in any Census except 1891. The proportion of women in the older years is higher than in 1881 but lower than in any other Census and the proportion of girl children is the same as in 1891 and higher than in any previous Census since 1881.

The mean age for Musalman men and for Musalman women is lower than at any previous Census. The proportion of Musalman men and women in the advanced years is less than in any previous Census; and of boys and girls higher than in any previous Census. The mean ages for previous Censuses for Christians and Jains are not discussed in the same detail as the proportions in the age-groups are considerably affected by emigration. The mean ages for Tribal communities at this Census are lower than in any previous Census since 1901, the proportion of people in the older ages being lower and of children higher.

BIRTHS, DEATHS AND INFANCY STATISTICS.

126. Vital Statistics.—Something has been stated earlier of the influence that famine and disease have on the age composition of a population. While the cumulative effect of conditions throughout the decade appears in the statistics of the Census taken at the end of the period, the births and deaths themselves as recorded from year to year appear in the Vital Statistics. Birth and death rates for the decade and for various years have been calculated on the basis of these statistics for the decade and presented in several subsidiary tables. They may now be examined in some detail. If the record of births and deaths were nearly accurate it should be possible to trace in the Census statistics the effects of the

various causes influencing the gains and losses of the population. As already stated, however, the recording of Vital Statistics in the State is yet very defective. A Vital Statistician of the Health Department carried out an investigation sometime ago to ascertain the present status of births and deaths reports in Mysore district. The information which he collected led to the conclusion that under existing conditions only 50 per cent of deaths and an even smaller percentage of births in rural parts are reported. This conclusion accords with the result of enquiries in other parts of India. In their review on the report of the Sanitary Commissioner for the calendar year 1928, Government observed that it is hazardous to base any definite conclusions on the returns at present compiled of births and deaths. This has to be borne in mind in studying the figures.

127. Birth-rate.—The number of male and female births per thousand of the total population of 1921 for the various districts and for the State is given in Subsidiary Table VII. For the whole State the male birth-rate varied between 8·7 in 1921 and 10·7 in 1926 being the lowest in the former year and highest in the latter. The rate in other years in the decade was between these two limits. The birth-rate in 1930 was 10·3 and in 1929, 10·2 and in other years less than 10. The female birth-rate was also highest in 1926 being 10·2 and next highest in 1930 and 1929. The lowest rate was recorded in 1921 as in the case of male children. This parity between male and female births appearing even in these admittedly defective figures is worth noting. The birth-rates for Bangalore district except in 1926 and 1928 to 1930, approximate to those for the whole State. In the four years mentioned they are somewhat higher. Those for Shimoga district are generally higher in 1923-24 and 1928-30 and lower in the other five years of the decade. The figures for Kolar, Tumkur, and Chitaldrug districts are generally higher than for the whole State and of Mysore, Hassan and Kadur districts generally lower. It is to be feared that the birth-rate figures here given are rather too low. For the Civil and Military Station, Bangalore, the rates are nearly 20 for each sex for each year of the decade as against the maximum of 10·7 and 10·2 for any one year for the State as a whole. The probabilities are that births throughout the districts should be somewhere about 20 in each sex per thousand of the population. This would be in accordance with the proportion of actual to reported occurrences suggested by the Vital Statistician and referred to in the previous paragraph.

128. Death-rate.—The statistics of deaths for the years of the decade are shown in Subsidiary Table VIII. The death-rate for the State both for males and for females is less than the birth-rate throughout the decade, except in the year 1924. The death-rates for that year—11 per thousand for males and 10·3 for females—exceed the birth-rates for the year, 9·5 and 8·9.

Deaths in Tumkur, Mysore and Chitaldrug districts are generally lower than the figures for the State, and those in Bangalore and Kolar districts somewhat higher. These districts include the figures for Bangalore City and the Kolar Gold Fields City Area where death registration is more accurate than in the country. This may be the chief reason for their showing a higher rate of death than the other *maidan* districts. The figures for Hassan, Kadur and Shimoga districts show a larger range of variation, being lower in some years than the State figures and higher in others. The death-rates here may be expected to be higher than in the *maidan* districts but proportions are worked out on the population including high proportions of immigrants and the result is to obscure the high rates of death. The rates for the Civil and Military Station, Bangalore, are higher than for any district, varying between 13·7 and 19·0 for males and 14·3 and 19·0 for females. There is some omission in the districts in the report of deaths also though ordinarily the omissions in the case of deaths, are fewer than in the case of births. Considering the proportions for the Civil and Military Station, the deaths in the country may well be set down at an average of about 15 per thousand for either sex.

Subsidiary Table IX shows proportions of deaths by sex and age in the decade and in the years 1923, 1924, 1925, 1927 and 1928 to one thousand persons of various age-groups of the population of 1921. The figure of the 1921 Census, for each age-group, is adopted for calculation as giving a fixed basis for all the years. The

number of people of the particular age-group in each year should of course have been somewhat different but for convenience of calculation, it is assumed that it could not have differed very greatly from the figures of the 1921 Census. The average death-rate for males, taking all the ten years of the decade was 16·3 per one thousand males per year. The corresponding figure for females was 15·9. In both sexes the death-rate was heaviest in the group under one year, being 75·4 per thousand males and 62·7 per thousand females. The next highest rates of death are for the age-group 60 and over. This is as might be expected, as in the natural course there would be a greater number of deaths in the oldest section of the population. Age-groups nearest to these extremes show the next lower rates of death. For children of ages 1-5 the death-rates were 21·7 for males and 19·2 for females. Of old people between the ages 50 and 60 the rates were 22·0 and 19·1. The death-rates in the age-group 5-10 are lower than in the previous age-group and in the age-group 10-15 lower still. These death-rates are the lowest for any of the groups shown in the Subsidiary Table. They are higher in the age-group 15-20, lower in the age-group 20-30 and again rise in the groups 30-40 and 40-50.

It is difficult to see why the death-rate should be higher in the age-group 15-20 than in the previous two age-groups and the next age-group 20-30. The reason probably is that some numbers that ought to go to the groups 10-15 and 20-30 come into this group by a tendency for putting 16 or 18 years for fairly grown up persons, for want of more definite information. If this is admitted and a small correction is made in the figures, we would find that the death-rates are very high in the first year of life, considerably less but still high in the first five years, decrease up to 15 years of age, increase gradually up to 40 years, and rise noticeably in the groups 40-50, and 50-60, and become very high in the group 60 and over. Once they pass the first year of life, children run a much smaller risk of death and when they have passed five years, are safest up to 15. Persons in the prime of life though exposed to the risks are in a safer position than infants and children but less safe than in the sheltered years 5-15. After 40, the risks increase until in old age the chances of death are nearly as much as in the first year of life.

Comparing the death-rates for the two sexes, we notice that the death-rates for the female sex are lower in the first three groups *i.e.*, up to 10 years; are higher in the next four age-groups *i.e.*, from 10-40 years and again lower in the next three groups, *i.e.*, above 40 years. Girls pass through childhood rather more safely than boys. Women who have passed the age of bearing children also stand life better. The age-group 10-15, in the later years of which girls enter married life, and begin to bear children first shows more deaths among females than among males. The difference in this group is small. It is much higher in the groups 15-20 and 20-30 in which nearly a much larger proportion of women is living married life and is bearing children. The difference in the age-group 30-40 is smaller but still it persists. It is clear that the larger rate of deaths for women in these age-groups is due mainly to the risks of child birth, motherhood and domestic responsibility. Taking all ages together, the mortality rate for males is slightly higher than that for females.

The proportions for particular years cannot perhaps be followed in detail to any useful purpose. In all the five years for which the figures are shown in the subsidiary table, the features referred to in the above paragraphs are noticed. Deaths are highest in the first year of life, much lower but still high up to five years, lowest in the years 5-15, higher but yet less than in childhood up to 50, and considerably higher thereafter. Infant mortality appears to have been highest in the year 1924; 89·6 for male children and 76·1 for female children. In all the other groups also, this year shows a larger death-rate than in the other four years for which figures are tabulated. The year 1925 comes thereafter, closely followed by 1923 and 1928. The year 1927 would seem altogether the year of the lowest death-rates. It was the year of lowest number of deaths by plague and smallpox. The year 1923 had thrice as many deaths by plague, 1924 had six times as many deaths by cholera, and twelve times as many by smallpox, 1925 had fifteen times as many deaths by smallpox and 1928 nine times as many deaths by smallpox.

129. Birth and death rates in the cities.—Registration of vital statistics is more efficiently carried out in the cities than in the districts. There is special agency for collecting the information and verifying it. Even in these cases, a small number of births may escape registration. The number of deaths however is almost completely registered since for burial or cremation, a permit issued by the Municipality is always expected by the keeper of the burial or cremation ground. The rates for births and deaths of the cities therefore give a more accurate idea of the birth and death rates for the State than the figures for the districts. The following statement shows the number of births and deaths to 1,000 persons in the population in each year of the decade for the cities of Bangalore and Mysore and for the Kolar Gold Fields Area. Figures for the Civil and Military Station, Bangalore, appear in the subsidiary table.

Year	Bangalore City		Mysore City		Kolar Gold Fields Area	
	Births	Deaths	Births	Deaths	Births	Deaths
1921	27	31	29	33	35	26
1922	29	32	28	21	42	26
1923	32	29	36	27	39	23
1924	34	34	38	29	41	28
1925	38	32	30	22	38	24
1926	39	27	33	25	39	26
1927	39	27	31	28	38	22
1928	40	35	21	36	38	24
1929	39	33	25	31	38	25
1930	49	38	29	38	34	25

The average for the decade was 36 births and 32 deaths in Bangalore City, 30 births and 29 deaths in Mysore City and 38 births and 25 deaths in the Kolar Gold Fields Area.

Like the figures for the Civil and Military Station, Bangalore, these figures are much in excess of the proportions for the districts. It cannot be suggested that this excess is all due to city conditions. Taking the figures of births for example, it would not be correct to say that Bangalore or Mysore city differs in any important respect from the country surrounding it. (The Kolar Gold Fields Area and the Civil and Military Station, Bangalore, are not taken into consideration here for the former is a city only for Census purposes and the conditions in the latter are unusual.) The proportion of the women of 15-40 in Bangalore and Mysore cities was 170 and 164 as against 164 and 162 in Bangalore and Mysore districts. The number of married women is thus slightly larger but not so as to cause a two-fold rate of births. The suggestion made in an earlier paragraph that the birth-rate for the State may be taken as about 20 in each sex per thousand and the death-rate about 15 in each sex per thousand on the average, receives support from these figures.

130. The Birth-rate deduced.—That the birth-rate for the State is nearer to 40 than 16 as appearing from the reported statistics, can be seen from a consideration of the figures showing the population under ten years of age. The total number of children up to ten years of age in the State at the time of the Census was 1,776,473. The total number of births reported was 1,078,923. If all the children reported as born had survived, there would still have been about 698 thousand more children of the age 0-10 to be accounted for. A small part of this might have been immigrant children but that number would be nowhere near 698 thousand. Almost the whole of the difference should be due to unreported births. But all the children born in the decade did not survive the decade. The deaths during the decade out of those born during the decade would therefore have to be added to the figure to be accounted for by unreported births. The actual number of births should therefore have been more than the reported number by 698 thousand plus the number of deaths during the decade out of those born in the decade.

The actual number of births may be roughly calculated in the following manner.

The number of children of the ages 0-10 is the total of survivals from births during the decade (*a*) and the balance of migration in favour of the State in this age-group (*b*). The total number of births in the State in the decade (*x*) would be obtained if to the total number of the survivors (*a*) we add the total number of deaths during the decade out of those born during the decade (*d*). The latter figure would be the number of deaths under one year in the year 1921, under two years in the year 1922, under three years in the year 1923 and so on to the number of deaths of persons under ten years in the year 1930. The statements of deaths in the reports of the Health Department do not give statistics of death by individual age-periods for every year. Figures are available for deaths under one year, deaths between 1-5 years and deaths between 5-10 years. Deaths for the individual ages may be roughly taken as fractions of the total number of deaths for the age-groups proportionate to the length of time covered. Thus the deaths between 1-2 may be taken as one-fourth of the number of deaths between ages 1-5; and deaths in the age 7-8 may be taken as one-fifth of deaths in the age-group 5-10. Worked out in this way the total number of reported deaths out of births in the decade 1921-30 comes to 203,204.

1921	Deaths under 1 year	... 8,640.
1922	" 2 years	... deaths under $1+\frac{1}{2}$ of deaths between 1-5=9,020 + 2,007=11,027.
1923	" 3 years	... deaths under $1+\frac{1}{2}$ of deaths under 1-5=9,321 + 5,054=14,375.
1924	" 4 years	... deaths under 1 year + $\frac{3}{4}$ of deaths under 1-5=12,118+12,125=24,243.
1925	" 5 years	... deaths under 1 year+ deaths 1-5 =10,354+ 13,836=24,190.
1926	" 6 years	... deaths under 1 year + deaths 1-5+ $\frac{1}{5}$ th of deaths 5-10=10,602+9,656+1,153=21,411.
1927	" 7 years	... deaths under 1 year + deaths 1-5 + $\frac{2}{5}$ th of deaths 5-10=9,313+7,729+1,465=18,507.
1928	" 8 years	... deaths under 1 year + deaths 1-5 + $\frac{3}{5}$ ths of deaths 5-10=10,395+11,656+3,321=25,372.
1929	" 9 years	... deaths under 1 year+deaths 1-5 + $\frac{4}{5}$ ths of deaths 5-10=10,344+11,937+4,936=27,217.
1930	" 10 years	... deaths under 1 year + deaths 1-5+ deaths 5-10=10,810+ 11,549 + 5,863=28,222
Total for the decade		203,204

An allowance should be made for omissions to report deaths but even setting this aside the total of the children under ten years and this figure is 1,979,677. A small allowance may now be made for the number of children of these years in the immigrant population. The total balance of migration in favour of the State is 218,933. The proportion of children under ten years in the population of the State is about 24 per cent. The proportion in the immigrant population would be much less. It would not be far wrong to take it as 5 per cent. The accession to the population of ages 0-10 by balance of migration would therefore be 11,000. The number of births during the decade would therefore be at least 1,968,677. Omission to report borders, therefore, on 50 per cent as suggested by the Vital Statistician of the Health Department. Assuming this to be the case with deaths also, the deaths during the decade out of those born in the decade comes to 406,408 (twice the figure obtained by calculation above) and the total number of births to 1,968,677.

This number of births for the total population gives a proportion of 33.6. The average reported birth-rate for the most important British Indian Provinces calculated from the figures of the last Census is 33.4. The figure now derived approximates to this figure near enough to produce the impression of being correct.

131. Birth-rate and married women in reproductive years.—Early and universal marriage and social custom prevents there being any considerable number of illegitimate births in the society of the State. The birth-rate therefore is closely proportionate to the number of married women of reproductive years. A comparison of these figures thus yields interesting results. The statement below gives the number of married women aged 15-40 and the average birth-rate for the decade for both sexes per thousand of the population for the several units.

District or City	Number of married females aged 15-40 per one thousand of the population	Birth-rate
Mysore State, including Civil and Military Station, Bangalore ..	159	18'8
Mysore State, excluding Civil and Military Station, Bangalore ..	159	18'4
<i>Cities.—</i>		
Bangalore	170	36'4
Kolar Gold Fields	170	38'1
Mysore	164	30'1
Civil and Military Station, Bangalore ..	153	39'2
All the cities together	164	36'3
<i>Districts.—</i>		
Bangalore	164	17'9
Kolar	167	19'0
Tumkur	158	20'5
Mysore	162	14'8
Chitaldrug	156	20'5
Hassan	156	14'7
Kadur	149	15'2
Shimoga	145	19'3
All the districts together	159	15'9

The figures show that Bangalore City and the Kolar Gold Fields Area have 170 married women of these ages per mille of the population, that Mysore City has 164 and the Civil and Military Station, Bangalore 153. The small proportion in the Civil and Military Station is due to the peculiar conditions of its social life created by a large immigrant Military population.

Among the districts, Kolar has the largest proportion (167) and Bangalore and Mysore the second and third largest with 164 and 162 respectively. Tumkur has 158 and Chitaldrug and Hassan have 156 each. Kadur and Shimoga have the smallest numbers with 149 and 145. It will be noticed that the proportions for the last two districts are lower than even the low proportion of the Civil and Military Station, Bangalore; and that the highest proportions in the districts (those for Bangalore and Kolar) are not very far from the highest proportions in the cities.

The low birth-rate for Kadur district can now be easily understood. The difference as between Chitaldrug and Hassan in birth-rate, though the number of married women in a thousand of the population is the same in both is also what might be expected. There is some difficulty in understanding the high proportion of births in Shimoga and the low proportion in Mysore. It may be suggested that the figures in these cases are due partly to less accuracy in registration, but the number of children below ten years is also comparatively large in this district (*Vide* next para) and it would seem probable that the births in Shimoga district are more. The high proportions of Bangalore, Kolar and Tumkur as compared with other districts are easy to understand. The great disparity between the birth-rates between the districts and the Civil and Military Station or the other cities can only be explained by the supposition that

large numbers of births are omitted from registration in the districts while there is more accurate registration in the cities.

132. Proportion of children to married females, 15-40.—The proportion of children under ten years to married women aged 15-40 appears in Subsidiary Tables V and V-A. Taking the whole population, this proportion was 174 per cent. The figure for Hindus was 172, for Musalmans 192 and for Tribal populations 187. Figures have not been calculated for Jains and Christians as these religions count large numbers of immigrant population and the Christians some conversions. It appears from the figures here given that Musalmans have the largest proportion of children for married women, the Tribal religions a slightly smaller proportion and the Hindus a much smaller proportion.

Considering by locality, we find that the proportion of children to married women ranges between 151 for Bangalore City and 182 in Tumkur district. Of all the cities the Civil and Military Station, Bangalore, has the largest proportion of children to married women (175 per hundred), the Kolar Gold Fields Area has 160, and Mysore City 156. The lowest proportion among districts is 160 which is equivalent to the Kolar Gold Fields proportion. Mysore and Kadur districts have 172, Hassan district 173 and Bangalore district 178. Shimoga, Tumkur, and Chitaldrug districts with 180, 182 and 184 respectively have the highest proportions. The high proportion of Tumkur and Chitaldrug districts can be understood as these are healthy districts and not badly off. The high proportion for Shimoga, it is not so easy to understand. The proportions for the other districts are near the State average and call for no remarks. The city proportions are noticeably less than the State average, but this is natural as there is a larger proportion of immigrant population in the cities.

Compared with previous Censuses, the proportion of children to 100 married women between 15-40 is found to be the same for this Census as for the Census of 1921. The proportion was much higher in 1901 and much lower in 1911. A high proportion may be due to a larger number of children or to a reduction in the number of mothers, by whatever cause produced. The 1901 Census was taken soon after the first onslaught of plague and it is probable that the large number of deaths among women due to this cause, raised the proportion of children.

The proportions for the Hindus, Musalmans and the Tribal religions for the several Censuses, showed the same disposition in previous Censuses. The Hindu proportion is slightly lower than the proportion for the total population, the Musalman proportion is much higher and the Tribal proportion is close to the latter. Owing to the inclusion of a part of the Tribal populations varying from year to year among Hindus, the Tribal proportion shows some fluctuation but in any case it is nearer the Musalman proportion than the Hindu or general proportion.

Comparison of the proportions for the localities at this Census with the proportions for the previous Censuses yields roughly the same results. Chitaldrug district has always shown the highest proportion (except in 1901 when Bangalore district was highest) and Tumkur and Shimoga districts with a small difference, the next higher proportion. The other districts with small differences come together, Kolar, Mysore and Kadur districts being generally lowest. It would, however, be wrong to emphasize the differences too much, considering that there must be some difference in the proportion of error in recording ages from locality to locality.

133. Proportion of children to married women in castes etc.—The proportion of children under 14 to 100 married women of ages 14-43 for certain castes appears in Subsidiary Table IV. As the proportions discussed earlier are based on the number of married women between 15-40 and these proportions are for the ages 14-43, the number of married women adopted for calculation in this case is higher. Correspondingly however, the number of children is also higher, as children not only of ten years and under but also of 11, 12 and 13 years are included in the calculation for this subsidiary table. It will be noticed that the figures showing the proportion are generally higher than those appearing in the other subsidiary tables. This shows that the additional number of children who

come into the calculation is larger in proportion than the additional number of women so coming in. The figures for the various castes show that the Hindu castes have generally a smaller proportion of children than the Musalman communities; that these proportions range between 187 to 270; that the local Jain communities and the Tribal communities compare favourably with the corresponding Hindu communities. The highest proportion among the Hindus, appears against the caste Mudali (270) and next highest comes the Banajara (254); the Darzi and the Tigala have 229 and 228 respectively. The proportions for the Beda (213), Uppara (213), Yadava (212), Devanga (211), Lingayat (212), and Mahratta (216) differ very little. Similarly those for Agasa (201), Brahmin (208), Idiga (206), Neygi (205), Vakkaliga (205), Vaisya (203), Viswakarma (200), Vodda (202), Gangakula (203), Kshatriya (201), Kuruba (202), and Meda (201). The other Hindu castes have less than 200. The Musalman communities show proportions between 217 and 241. The Anglo-Indian community shows 327 children to a hundred married women. This proportion is higher than in any other single community. The number of married women aged 14-43 per 100 women of all ages appears in the last column of the subsidiary table. The number in this community is found to be 19 as against an average which lies between 34 and 46 for the other communities. The proportion of children in the community is apparently not much larger or smaller than any other communities but the number of married women is less. It is probable that conditions of life in the Civil and Military Station where a large Anglo-Indian population dwells, in the vicinity of a large Military population contribute to this high percentage. It is perhaps to be expected in the circumstances that there would proportionately be a large number of unmarried women who would bear children. The proportion for Europeans and Allied Races is barely one half the proportion for Anglo-Indians. People of these communities probably follow methods of birth-control. This would even ordinarily reduce the proportion of children to the number of married women. In some cases, they leave their children at Boarding Schools, and similar public institutions elsewhere, in India or in England. This fact also would contribute to the reduction of the proportion of children in the Table. The immigrant communities, Swetambara Jains and Sikhs show lower proportions than the majority of the Hindu castes. The figures for other communities which are small do not call for any remarks.

134. Percentage of children to population in castes etc.—The number of children of the age 0-6 to 100 persons in the population of the various castes and communities are of interest and are noted below.

HINDU—				Per cent
Banajara	...	...	...	23
Darzi	...	...	...	22
Tigala	...	...	...	21
Jogi, Vodda	...	...	...	20
Adikarnataka, Agasa, Beda, Brahmin, Devanga, Yadava, Korama, Koracha, Neygi, Uppara and Vaisya	...	...	...	19
Gangakula, Ganiga, Kumbara, Kunchatiga, Kshatriya, Kuruba, Lingayat, Mahratta, Meda, Mudali, Nayinda, Vakkaliga and Viswakarma.	...	...	...	18
Banajiga, Nagartha and Satani	...	...	...	17
Idiga	...	...	...	16
MUSALMAN—				
Mughal, Pathan, Pinjari, Saiyad	...	...	...	21
Sheikh	...	...	...	20
Labbai	...	...	...	16
CHRISTIAN—				
Anglo-Indian	...	...	...	15
European and Allied Races	...	...	...	8
Indian Christians	...	...	...	19
JAIN—				
Sada	...	...	...	16
Digambara	...	...	...	17
Swetambara	...	...	...	14

TRIBAL—

Banajara	...	...	...	...	23
Koracha	...	...	...	...	21
Kuruba	...	...	...	...	20
Korama	...	...	...	...	19

It appears from this statement that the Banajara (Hindu and Tribal) has the largest proportion, 23 per cent of children, of all the communities. Darzi has the next largest proportion, 22 per cent. Then come the Tigala, four groups among the Musalman population and the Koracha (Tribal), with 21 per cent. Then come two Hindu castes, one community among Musalmans and the Tribal Kuruba with 20 per cent. The Korama both Hindu and Tribal, the Adikarntaka, Brahmin, Koracha, Vaisya and five other Hindu castes and the Indian Christian show 19 per cent. Thirteen Hindu castes, among whom are the Kshatriyas, Lingayats, and Vakkaligas have 18 per cent. Three Hindu castes and the Jain Digambaras have 17 per cent. The Hindu Idiga, the Musalman Labbai and the Jain Sada have 16 per cent. Last come Anglo-Indians with 15 per cent, the Swetambara Jains with 14 per cent and Europeans with 8 per cent.

The fact that the proportion is the same for the Banajara returned as Hindu and as of Tribal religion shows the accuracy of the Census enumeration. It is not mere coincidence, for it will be noticed that this happens also in the case of the Korama population which like the Banajara has been returned partly under Hindu and partly under Tribal religions.

135. Infancy.—Of ten thousand persons of the male sex at this Census, 1,359 were children of ages 0-5. The number of girl children of the same ages in ten thousand women in the population was 1,480. In both cases, the lowest number is in the age 0-1, being 259 and 281 respectively. The number is slightly larger in the age 1-2, being 265 and 289 respectively. It is higher still in the age-group 2-3, being 278 and 308 respectively. It is slightly less in the age-group 3-4. In the age-group 4-5, it is higher than in any other group for the male children and for the female children somewhat lower than in the age-group 3-4.

The proportion of male children to the total number of males at this Census is higher than at any previous Census since 1881, with the exception of the Census of 1891. The proportion of female children to the total number of females is larger than even in that Census. The proportion of the children in both sexes was lowest in the Census of 1881. This, as already observed, was what might be expected, because the Census was taken soon after a famine and want should have carried away a number of children and also come in the way of reproduction. The 1891 Census recorded a rebound of the population, hence the large proportion of children. 1901 also showed a high proportion. 1911 showed a considerably higher proportion than 1881 and the proportions of 1921 were still higher but they were less than the proportions of 1901. This was probably because there was some distress in the later years of the decade 1901-11 and there was an Influenza epidemic as well as distress in the decade 1911-21 whereas the decade 1891-1901 did not suffer from famine of any kind nor any epidemic of the magnitude of the Influenza of 1918. The 1931 Census like the 1891 Census recorded a rebound from the losses of a previous decade. The proportion of children to the total population may now be considered as being as satisfactory as at any time before in the State.

The distribution between the five-year groups at this Census is more convincing than at any previous Census. This is probably due to the fact that the nearest age and not age at the birth-day preceding the Census was taken into account, and to the smoothing of the figures. Alike for males and females the proportion in previous years fell suddenly from 0-1 to 1-2 being sometimes half in the second group of what it was in the first group. This clearly should have been due to the tendency to understate age in the first two years. The tendency to overstate age when the child is fairly grown up, raised the figure as suddenly in the group 2-3, disparity being not noticeable thereafter. The only exceptions to these were the proportions of 1881, which showed a decrease in the age-group 2-3 as compared with 1-2, and an increase thereafter. This deviation, it can be seen, was the result of the general dearth of babies caused by the famine. 'The

proportions of 1891 which came nearest the proportion of 1931 vary more largely between the five ages than in the present Census, the number of boys ranging between 191 in the group 1-2 to 329 in the group 3-4 and the number of girls from 207 in the group 1-2 to 351 in the group 3-4. The range in either case at that Census was over 130. The range at this Census is 31 in the case of male children and 27 in the case of female children. The figures are probably more correct.

136. Infant Mortality.—The following table shows the proportion of deaths under one year to total births and also to the total deaths in the State during the last decade.

Number of Births	...	Male	...	578,774
		Female	...	546,818
Do of deaths under one year	...	Male	...	60,206
		Female	...	51,531
Percentage of deaths under one year to births	...	Male	...	10
		Female	...	9
		Total	...	10
Total number of deaths	...		...	960,862
Percentage of deaths under one year to total deaths...	...		...	12

The proportions have been based entirely on reported figures of births and deaths. It appears from these figures that of 100 children born 10 die in the first year. Twelve deaths out of every 100 deaths are of infants. It would also appear that mortality among female infants is less than among the male. This is in conformity with normal experience elsewhere, male infants being more delicate and difficult to bring up.

The causes of infant mortality are well known: the poverty of the mass of the population; ignorant midwifery and disregard of hygiene and the poor vitality resulting from early motherhood everywhere; the prevalence of malaria in several areas, especially in the *malnad* parts; crowded housing and want of arrangements for the supply of pure milk in addition in city areas. Small differences in conditions of life seem to affect the proportion of deaths among infants. A study of infant mortality in an American town seems to have shown that the death-rate increased from clean and dry houses to clean and damp houses, to houses only moderately clean to dirty and dry and dirty and damp houses, and to houses with water-supply within and without, and with water-closet or a yard-privy. Similarly, the death-rate increased as two or less persons or two to five persons or over five persons slept in the same room with the child; and as the baby slept in a separate bed or with others in the same bed. Good, fair and poor ventilation affected the rate in the same way. The death-rate was more when the mother was illiterate and when she was 40 years or over. Breast-fed children from the second to the ninth month showed a decidedly lower death-rate than children artificially fed, the figures for the 2nd, 3rd, 4th, and 5th months being 72, 54, 47, and 38 as against 237, 217, 166 and 127. When the mother could have rest before confinement, the death-rate was less than when she could not; similarly, when she resumed household duties sometime after confinement rather than immediately. Every few days made a difference in the rate of death of the children. It is therefore no wonder that where not enough attention is given to cleanliness in the whole of the house and to dryness, where water-supply for houses is rarely thought of in the country and there is no water-closet or privy, where people generally sleep in the one room in the house, all the family along with the infant, and where the baby is rarely allowed to sleep on another bed and where ventilation is not even thought of, death-rates among infants should be very high. The death-rate for infants in India was stated at the last Census to be 211 among male children and 199 among female children, the rates varying for various provinces. The rate for Madras at the last Census was worked out as 194 and 177 for male and female children respectively. The rate appearing in the above table of 100 and 90 per mille for male children and female children compares very favourably with these ratios. In fact the difference is so considerable that the accuracy of these proportions is open to doubt. Considering

however, that there is omission in the number of registered births as well as in the registered deaths, the error cannot be very great. Altogether, conditions in the State are better than elsewhere in India and there has been considerable improvement in the provision of medical aid and inoculations of one kind or another preventing the incidence of disease; 120 per mille would perhaps be the maximum infantile mortality rate.

It will be interesting to compare this rate with the infant mortality rates for the following countries as given in the Census Report for India for 1921.

Country	Rate	Country	Rate
Chile ..	315	United States ...	124
Russia ...	245	England and Wales ...	117
Hungary ...	204	Finland ...	117
Jamaica ...	191	Switzerland ...	115
Ceylon ...	189	The Netherlands ...	114
Prussia ...	168	Scotland ...	112
Japan ...	156	Denmark ...	108
Servia ...	154	Ireland ...	94
Italy ...	153	Sweden ...	78
Belgium ...	141	Australian Commonwealth	78
Ontario ...	127	Norway ...	70
France ...	126	New Zealand ...	70

It will be observed from these figures that infant mortality is as high as in India in a large number of countries including Italy, Belgium, France and United States, and lower than in India in England and Wales, Scotland, Ireland, Denmark and the Netherlands and similar small countries. It would appear that infant mortality has been steadily falling in France, England, Switzerland, Denmark and the Commonwealth of Australia. The birth-rate also has fallen in many of these countries which show a decrease in the infantile death-rate. It would follow from these facts—and even otherwise it would be safe to assume—that the smaller the number of children in a family, the less their risk of death. The fewer the children, the more the interval between child-birth and child-birth. Each child would start with fair vitality—as the mother would have had time to recover from the effects of a previous child-birth—and would, after birth, receive more attention. Apart from the other circumstances raising the rate of infant mortality, therefore, is this one in this country of large families of children born in quick succession with lower vitality and less chance of attention.

137. Infant mortality in Bangalore City.—By way of check against the rates of infant mortality shown above, information has been collected regarding the number of deaths of children within one year in Bangalore City in the calendar year 1930. The following statement shows the number of infant deaths at various stages.

Deaths occurring not later than one week after birth	...	181
Deaths occurring between a week and fortnight after birth	...	124
Deaths occurring between a fortnight and a month	...	117
Deaths occurring between one month and the end of the year	...	830
Total number of deaths under one year	...	1,252
Total number of deaths of all ages	...	4,456

More than 14 per cent of the deaths among infants occur in one week after birth; another 10 per cent of the deaths occur within a fortnight; somewhat less than 10 per cent occurs between a fortnight and a month. Children dying within a month of birth are a third of the total number dying and

the remaining about two-thirds die in the 11 months between the end of the first month and the end of the twelfth month. The number of births in the City in the year has been recorded as 5,757. The total number of infant deaths is 217 per mille of births. If the births are taken as slightly higher than the recorded figure on account of omissions in registration, the rate of infant mortality will be found to be slightly lower; perhaps 210.

The rate of infant mortality for several cities in India in 1921 was calculated

City.	Infant mortality rate per mille.
Bombay	556
Calcutta	386
Rangoon	303
Madras	232
Karachi	249
Delhi	233

to be as shown in the margin. Bangalore is not so much of a city as Bombay or Calcutta. It is less of a city than even Madras or Delhi. There are crowded localities in this city also but the crowding is nowhere so extreme as in Bombay. It is possible therefore to understand the lower rate of infant mortality here. It may also be observed that infant

mortality in the City (210) compares with the estimated rate for the districts (120) in much the same way as the Bombay and Calcutta City rates with the rates for the presidencies of Bombay and Bengal.

138. Longevity.—The number of persons of the age 70 and over at this Census was 104,900 as against 130,935 at the Census of 1921 and their proportion to the total population 16 as against 22. Both number and proportion are smaller at this Census than at the last Census. It is not to be supposed, however, that the longevity of the people has decreased at this Census as compared with the last Census. The large difference is due to the fact that the figures have been smoothed on this occasion and some proportion of persons returned as 70 years has gone to the group next below 70. The figures of both Censuses should contain nearly the same proportion of error on account of the natural tendency to exaggerate the age of the older people which has been referred to earlier in the chapter.

The number of males and females of 70 years and over in the total population at this Census was 55,377 and 49,523 respectively. The proportion of these figures to the total male and female population is 16 and 15 per mille. It would not be safe to infer greater longevity in people of any particular religion from these figures. Compared with the figures for 1921, the numbers for Hindus and Musalmans like those for the total are less at this Census. For the Christians and Jains they are higher than in 1921. The smoothing of the figures should have lowered numbers for these religions as for the other religions. As this has not occurred it would appear that the number of persons of these communities who returned themselves as of the later years of life was larger at this Census than in 1921. The numbers for the Tribal Religions are much smaller. Part of this reduction is, however, traceable to the general reduction of the total population under the head "Tribal Religions" caused by the enumeration as Hindu at this Census of large groups of people treated as Animists in the Census of 1921. The number for other religions is very small: 3 and 12 on the last occasion, and 5 and 5 at this Census.

The proportion of males and females of these ages to the total population for the several religions is given in the following statement.

Religion	Proportion of males aged 70 and over to total male population	Proportion of females aged 70 and over to total female population
Hindu	17	16
Musalman	15	13
Christian	13	15
Jain	14	20
Tribal	13	11

STATISTICS OF FERTILITY AND MORTALITY RATES.

139. Scope of the enquiry.

Mention has been made earlier of the fact that some statistics of fertility and mortality rates were collected at this Census. Forms for entering information under the heads noted in the margin relating to married women were distributed to workers for being filled up. This is the first time an enquiry of this kind has been attempted in the State and there was therefore some difficulty in getting the proper kind of person for collecting the information. Some of the forms were got filled in with the help of midwives and lady medical officers of the Medical Department and some more by the lady teachers of the Department of Public Instruction. A Missionary lady collected information relating to a few hundred persons. The number of forms thus received was 3,930. In addition, details relating to 1,127 cases were obtained from Child Welfare Centres. Particulars under a few of the heads comprehended in the inquiry were not available in the registers of these centres but whatever information was available has been made use of. The information thus collected has been presented in Subsidiary Table XII at the end of this chapter. For want of the information required, two columns have been omitted in part (i), and part (ii) relating to size and sex constitution of families has not been compiled.

140. Meaning of the figures.—It is to be feared that the scope of the enquiry was not properly understood by some of the workers. The form was printed both in English and Kannada. Column 5 relates to the period during which a married woman has lived with her husband in the marital sense. The question in Kannada was "ಗಂಡನೊಂದಿಗೆ ಸಂಸಾರಮಾಡುವುದಕ್ಕೆ ಆರಂಭಿಸಿ ಎಷ್ಟು ವರ್ಷಗಳಾದವು?" The phrase "ಸಂಸಾರ ಮಾಡುವುದಕ್ಕೆ" means "to live with the husband" the Kannada phrase as no doubt the English can be taken to mean cases in which a wife is taken to live in the same house with her husband's though not leading a marital life. The meaning was explained in the instructions issued but it appears as if in several cases the entry related not to the age at which marital life began but the age at which a young woman went to stay in the husband's family. Thus in a considerable number of cases, the age of beginning life with the husband was given as about 12 years but reference to other circumstances appearing in the schedule showed that marital life began later. A correction has been made in such cases and the lowest age at which a girl began marital life taken as a rule as 13 years.

141. Male and female proportion in first births.—Part (i) of the Table relates to the sex of the first-born. It appears that out of 3,817 cases examined, the first child was a female in 1,876 cases and a male in 1,941 cases. The number of females first-born per one thousand males first born was 966.

142. Size of family and occupation.—Part (iii) shows the size of families by occupation of husband. A fair number of slips have been examined for eight classes: cultivators, factory workers, other artisans, professional persons, persons in clerical service, soldiers, menials, and others (meaning priests and persons in similar occupations). It appears that the average number of children per family is four in all the cases except among persons in clerical service and the last class including priests and persons in similar occupations. The average for these two classes is five. The proportion of the numbers surviving to 1,000 of the total number of children born appearing in the last column of this table shows that the clerical classes, factory workers, professional classes and cultivators have over 700 children surviving per mille born. Soldiers, artisans other than factory workers, and menials come thereafter with 695, 684, and 674 respectively per mille. Last come others including priests and people in similar occupations with 599 per mille.

143. Size of family and caste.—Part (iv) gives similar information for several castes. The number of slips examined in some of the cases is very small, 25 each

for example, for Idigas, Satanis, and Yadavas. In other cases it is somewhat larger. In all the cases in which a fair number is examined the proportion is found to be four or five children per family. The number is six for Kshatriyas and three for Mahrattas, Medas and the miscellaneous group "Other Religions." Five is the number against the Vaisya, Brahmin, Darzi, Satani and Yadava castes. In all the other cases the number is four. The proportion surviving against the castes varies greatly. It is highest for the Christians (842); next come the Medas with 821; then come the Voddas and Musalmans; then the Mudali, Neygi, Kuruba, Vaisya, Kshatriya, Viswakarma, Brahmin, Lingayat and Darzi castes. The Jains have the same proportion as the Viswakarnas. Columns 7-10 of the statement show the number of cases in which the wife began to live with the husband at age 13 or 14, at ages between 15 and 19, at ages between 20 and 29 and at any age 30 years or over. The number of cases in which the wife was 30 years or over when beginning married life is very small and occurs only in the castes Adikarnataka, Lingayat and Neygi among Hindus, and among Musalmans and Christians and "Other Religions." The number is three for Christians out of a total of 262 cases examined; for the Musalmans it is just one in 558 cases; the number of schedules examined in the other cases is not so large but in any case marriage over 30 years is an unusual event for women in any community in the State. The number of cases in which the woman was between 20 and 29 years old at the time of beginning married life is larger but in itself small enough. Proportionately for the number of cases examined it is largest among Christians and next largest among Adikarnatakas and among Musalmans. In other cases the numbers are smaller. It is worthy of note that in 13 cases out of 1,414 among Brahmins, the women began married life between 20 and 29 years; the corresponding number for Vakkaligas is 13 out of 227 cases and for Vaisyas 3 out of 167. The majority of women whose cases have been examined began married life at the ages between 13 and 19. The total for the two years 13 and 14 is 2,592 and in the five years 15-19 is 1,516. The number for the five years 15-19 is larger than the number for the two years 13 and 14 only in the case of the Adikarnataka and the Christian. In all the other cases the number beginning to live a married life in the years 13 and 14 is larger than the number for the next five years.

144. Size of family and age of wife at marriage.—Part (v) shows the average size of the family correlated with the age of the wife at marriage for 4,847 families. It appears from the figures that the average number of children born alive in each family was four when the age of the wife at the time of beginning married life was 13 or 14; five when this age was 15-19 years; four when it was 20-29 years; and three when it was 30 and over. If the figures should be taken as indicating conditions correctly, it would appear that a young woman beginning married life too early bears a smaller number of children altogether than her sister beginning it two years later at 15 years. This would mean that early motherhood impairs vitality and reduces fertility. It would also appear that a woman beginning married life at 20 years or later also bears fewer children and that a woman beginning married life at 30 years or later bears a still smaller number. This is to be expected from a reduction in the possible number of years of married life. It has been calculated that elsewhere a delay of three years in marriage reduces the number of children by one on the average. Enough information is not available in the statistics collected to see if this is the case in the State also. Column 6 of this part shows the number of surviving children per family. The number is three for all the ages from 13 to 29 and two for the ages 30 and over. These figures should not, however, be interpreted too rigorously. The number of cases examined is rather small and though these cases may be a fair sample of the population of the State, we cannot be certain that the figures yielded by them would be correct for the whole population of the State. Nor can these figures be taken as indicating fertility because the cases examined do not all of them relate to completed marriages.

145. Fertility and sterility.—Part (vi) shows the number of fertile and sterile marriages where the marriage has lasted for four years, for nine years, for fourteen years or for fifteen years and over in the four classes of cases in which the wife was 13-14, 15-19, 20-29 or 30 and over at the time of marriage. The number

of fertile marriages to every sterile marriage for the various periods of duration of marriage for the four classes mentioned is given in the following statement.

Age of wife at marriage	Duration of marital life			
	0-4	5-9	10-14	15 and over
13--14 ...	5	28	53	102
15--19 ...	5	28	54	37
20--29 ...	5	26	11	26
30 and over ...	4	1	No sterility.	5

The proportion of sterility is nearly the same for nine years of married life in the first three classes and for fourteen years in the first two classes. The proportion of sterility is largest in the cases in which the woman is married at 30 years or over. The number of cases however is small and it would be hazardous to take this conclusion as final. Leaving out these cases the proportion of sterility is noticeably large in the cases where the age of the wife at marriage was 20-29 years and where the marriage has lasted from 10-14 years. Taking the cases where the marriage has lasted for 15 years or more, the sterile marriages are fewest where the marriage has taken place at 13 or 14 years; nearly thrice as many where it has taken place between 15 and 19, and half as many again where the age at marriage was 20-29. If these figures lead to any conclusion it is that the proportion of sterility increases as marriage is delayed. Again, however, it should be stated that the number of cases examined is too small to allow of the conclusion being accepted as final.

146. Duration of marriage and number of children.—Part (vii) shows for various communities the average number of children for various periods of duration of marriage. Where the length of marriage is less than ten years the average number of children for all the castes and communities except Satani and Yadava is 2. For these two communities it is 3. Where the duration of marriage is ten years, the number of children in the majority of cases is 3 or 4. It is 1 in one caste, 2 in three castes and 5 in two castes. The number of families examined in these six cases is rather small. Where the duration of marriage is between 10-19 years, the number of children in the majority of cases is 4 or 5. It is 3 in the case of Meda, and 6 in the case of Jains, the two communities whose figures are exceptional. Where the duration of marriage is 20-31 years the number of children is between 6 and 8. It is 5 in the case of the Kuruba, Mahratta, Vakkaliga and other religions, and 10 in the case of the Meda. The number of cases of 32 years or more of married life examined was rather small and the average number of children is thus found to vary greatly from community to community. Assuming that a woman begins to live with her husband when she is about 13 or 14 years it may, in the light of these figures, be stated that she generally has two children by the time she is about 20 years, one or two additional children by the time she is about 23 years, one other additional child on the average for the next nine years, 2 or 3 more children by the time she is 44 years. The number of children borne by one woman in the whole period of her married life would on the average be 7. This number may seem too small for particular cases but as an average it is perhaps very near the fact.

147. Fecundity and fertility.—It is usual to include in the chapter on Age some observations on the fertility of the population of the State. In paragraph 130 above, the number of births in the State in the decade has been deduced by calculation as 1,968,677. The fertility rate for the State may be calculated by correlating this figure with the number of married women between the ages 15-40 who might be considered to have borne these children in the decade. As the number of married women in 1921 and 1931 differed, it would be more correct to take the number of mothers as the average between the two figures. The number of married women of these ages in the State in 1921 was 884,368. The corresponding figure for 1931 was 1,023,652. The average is 954,010. This number of

married women of the ages 15-40 bore 2,171,881 children in the decade 1921-30. This works out to 228 births per year per mille of married women of these ages. This figure may be tested with reference to the information regarding fertility discussed in the previous paragraph. The number of children borne by a married woman throughout the reproductive period which may be taken as 33 years as a maximum has been stated to be 7. On the average therefore it may be taken that each woman bears a child once every five years. The interval seems longer than common observation would warrant but it is to be borne in mind that girls below 15 years and women above 40 years many of whom would not bear children, those who are sickly as well as those who are well, and small numbers who may be sterile, have all been included in the calculation and that this results in increasing the average interval. The real ages of bearing are really between 15 and 40 and the real interval for the women actually bearing children would be shorter than five years; probably $4\frac{1}{2}$ years. A fair estimate of the number of births in any year would therefore be two-ninths the total number of married women of the ages 15-40; that is to say, the number of children borne in a year by a thousand married women of reproductive years would be 222. That this calculation is not far wrong appears from the following. The number of births calculated on the above basis for 1931 would be two-ninths of 1,023,652 or 227,478. The number of births reported in 1930 was 115,056. Assuming that, as already stated, omissions to report amount to a little over 50 per cent, the actual number of births should have been somewhat over 230,112. This figure is very close to the number of births calculated on the above formula.

It will be noticed that the birth-rate as deduced from the number of children of 10 years of age at this Census approximates closely to the rate derived from a consideration of the fertility statistics. Considering the nature of the material dealt with, the proximity of the figures is rather surprising. In the former case, adjustment has been made for the number of deaths of children born in the decade and dying in the decade. As definite information is not available under this head, the calculation has proceeded on probabilities. In the case of the fertility statistics, the population dealt with is too small to warrant any definite conclusions in regard to the whole population of the State. From the fact that in spite of these difficulties, the two processes yield nearly the same figure, we may perhaps conclude that the birth-rate thus deduced is fairly correct. In any case, it would be safe to say that the birth-rate for the State is about 200 per year per mille of married women of the years 15-40.

148. Observations on Fertility in India.—Fertility in India has sometimes been compared with fertility in other countries and the view expressed that it is low compared with the fertility of civilised populations in the West. An earnest writer on the population problem of the country Mr. P. K. Wattal has observed with reference to the life of our women that early cohabitation and premature maternity tend to exhaust their frame and impair the capacity for further child-bearing. The larger number of children among Musalmans and the Tribal communities he considers as due partly to the smaller proportion of child marriages among them. Elsewhere the same author suggests that the greater fertility of these communities is due to inferior cerebral development and concludes that the high birth-rate in India in proportion to the total population as compared with civilised countries indicates the primitive condition of our society. In an excellent book on the population problem, Mr. J. Carr Saunders makes use of the earlier of these statements to support a theory that the lower the civilisation the lower is the fecundity. After discussing information from various sources pointing to this theory he says: "It is merely suggested that evidence of this kind..... may have to be interpreted as pointing to a lower degree of fecundity among these lower races than among the civilised races..... If the view suggested is correct we should expect to find in such countries as India and China a higher fecundity than among the primitive races but a lower fecundity than among European races. There is some indication that this is so. At first sight it might seem that the well-known fertility of these races indicated a higher fecundity than in Europe. When, however, in the case of India, not the crude fertility, but the fertility corrected for the number of married women of reproductive years is calculated, it is found to be lower than in Europe. The

figures per 1,000 are 160 in India and 196 in England. It has, of course, to be remembered that there are in both countries certain factors bearing upon fertility: early marriage in India and restraint from intercourse and contraceptive methods in England. But it can hardly be supposed that the former is more effective than the latter in decreasing fecundity, and it is probable that we have here an indication of lower fecundity in India." It will be noticed that this author makes a distinction between fecundity and fertility: the former he defines as power of reproduction, the latter as the actual degree of reproduction. The view thus seems to be that each marriage in India contributes a smaller number of children to the population than for example in England; that in spite of this, universal marriage produces a higher rate of birth for the population taken as a whole; and that lower fertility of marriages here is due in part to the lowering of vitality consequent on early marriage and to lower fecundity attributable to inferiority of race.

It is difficult to agree with the view that the average marriage in India is less fertile. It has been stated above that the number of children per mille of married women of reproductive years is about 200. Mr. P. K. Wattal's figure 160 seems to be too low. It may be urged on the other side that too much has been made of omissions to report births and deaths. Admitting that this is so the rate would be perhaps 190 or thereabouts. It would not be so low as 160. In fact the proportion of surviving children itself gives a proportion of 174 children per mille of married women of reproductive years. The total number of births could not yield a lower figure.

The suggestion that the average marriage in India is less fertile than the average marriage in England being thus found to be incorrect, the view that the Indian population is less fecund which is based on this supposition automatically falls to the ground. It is doubtful if the theory that "the lower the race the lower is the fecundity" is correct. Fertility in India in almost all grades of society closely depends upon fecundity and the population that is most fertile is the aboriginal population. It cannot be suggested that the aboriginal population is less fecund than the more civilised population. If indeed high fecundity is to be treated as a sign of higher civilisation an argumentative person might say that the population of India need fear no comparison with the West. It seems to have been estimated that a normal woman among civilised races living in wedlock throughout the mature period and under favourable circumstances should bear from 10 to 12 children. The Indian woman of almost any class under these conditions would, it may safely be said, bear this number of children. The average of 7 children for the full period of the reproductive years referred to earlier relates to the average woman—not the normal woman and in any case, not a normal woman under favourable circumstances. It is because the normal woman under favourable circumstances bears 10 to 12 children or perhaps a slightly larger number that the average for all the mothers including the immature ones, the older ones, the sick and the sterile reaches as high as 7. The assumption also that the whole of India is even for purposes of reproduction less civilised than the Western Races seems to be unsound. In some of the appurtenances of modern civilisation such as modern scientific knowledge and industrial advancement, the population of India is behind the population of the West. In what concerns domestic life and social intercourse and the arts and sciences of an older age, it cannot be considered as inferior to the average Western population. "In our racial pride" says an American writer "and in the consciousness of the superior worth of our standards and ideals, we are over-confident of the superiority of our civilisation. Here a little less subjectivity is sorely needed. It is true that we possess a large accumulation of objective knowledge and a scientific system which is characterised by exact methods and critical procedure. It is true, also, that we apply such knowledge to thought and philosophy and to the affairs of practical life. In the so called "applied sciences" our superiority cannot be disputed, but can as much be said for our religion, art, literature, morality, or political and economic organisation. No sooner is the problem put in this way than it becomes clear that achievement in these fields can be evaluated only in the light of definite standards, and that such standards are inevitably subjective.The Chinaman, the Arab, the Hindu, and even the Negro, need not fear the

evidence of history. In religion, morality, art, literature, philosophy and social form, they have achieved solutions and established values which can stand comparison with those of any historic people."

VACCINATION STATISTICS.

149. Vaccination.—Information about vaccination collected at the Census is presented in Provincial Table VI. The figures show the number of persons of ages 0, 1-4, 5-9 and 10 and over who have been vaccinated, who have not been vaccinated and who have had smallpox. It is believed that vaccinated persons and those who have had smallpox are safe from smallpox. They are less likely to take the infection and even if they take it, the disease occurs in a mild form. Vaccination is compulsory in the State and a staff of vaccinators employed by Government and Local Bodies visits villages and vaccinates a large number of the newly born children with no more delay than is inevitable. Vaccination like any new process was at first feared by the people but is generally welcomed now.

The figures for the age-group 0, indicate the extent of the vaccinators' activity. For the whole State, 7,330 male and 7,515 female children of less than six months were vaccinated. The number "not vaccinated" was 34,644 for males and 36,121 for females. One thousand nine hundred and nineteen male children and 1,759 of less than six months had smallpox. A large proportion of children thus reaches six months without getting vaccinated, the number vaccinated being roughly one in six. One in about 20 of the children has had smallpox.

Of children of ages 1-4 years, a much larger proportion gets vaccinated. The number of those not vaccinated—over 140 thousand males and nearly 154 thousand females—is in fact less than the number of those vaccinated—nearly 173 thousand males and about 177 thousand females. A much larger number also of the children of these ages than in the earlier age-group, *i.e.*, 39½ thousand males and 41½ thousand females, have had smallpox.

In the group 5-9, the figures of the vaccinated are nearly 267 thousand and 263 thousand for males and females; of the not vaccinated nearly 79 and 86 thousand. Here the vaccinated exceed the not vaccinated by large numbers. The number of children of these ages who have had smallpox is nearly 87 thousand for males and 93 thousand for females.

Of persons aged 10 years and over, the vaccinated are 1,296 thousand males and 1,124 thousand females, and the not vaccinated about 268 thousand and 280 thousand males and females respectively. Here also, the number of those not vaccinated is much smaller than the number vaccinated. The number of the people of these ages who have had smallpox is very large. The number who have had smallpox is either smaller or about equal to the number not vaccinated in the previous groups. In this group, the number of those who have had smallpox is more than thrice the number of those who have not been vaccinated.

The following statement shows for each city or district the number of people of all ages who have been vaccinated or have had smallpox and their proportions to the total population.

City or District	People of all ages who have been vaccinated		People of all ages who have had smallpox	
	Number	Proportion per mille of population	Number	Proportion per mille of population
Mysore State ...	3,314,334	516	2,031,213	316
Three cities together ...	343,953	943	10,156	28
Eight districts together ...	2,970,381	493	2,021,057	334
Bangalore City ...	162,829	944	4,195	24
Bangalore district ...	547,652	603	238,799	263
Kolar Gold Fields (City) ...	82,447	969	1,070	13
Kolar district ...	452,042	592	201,771	264
Tumkur district ...	336,731	391	367,605	427
Mysore City ...	98,677	921	4,891	46
Mysore district ...	752,485	536	412,297	294
Hassan district ...	279,399	468	203,292	341
Chitaldrug district ...	191,112	291	342,707	522
Kadur district ...	170,879	491	94,980	273
Shimoga district ...	240,081	462	159,606	307

150. Deaths from Smallpox.—The statement in the margin shows the number of people who died of smallpox in the four decennial periods since 1891. The deaths were over 49 thousand in the first decade, nearly 52 thousand in the second decade and nearly 60 thousand in the third decade. In the decade covered by the present Report the number of deaths from this disease fell to less than 40 thousand. The work of vaccination is making

good progress and as stated earlier, people are more familiar with it now and readier to submit their children to it. The fall in the number of deaths should be partly due to more vaccination though perhaps partly also the occurrence of the disease itself might have been milder than in previous decades from other causes.

Decade	Deaths from smallpox
1891-1900 ...	49,620
1901-1910 ...	51,853
1911-1920 ...	59,816
1921-1930 ...	39,314

SUBSIDIARY TABLES.

I.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN THE STATE.

Age	1931		1921		1911		1901		1891		1881	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Mysore State, including Civil and Military Station, Bangalore.												
0-5	1,359	1,480	1,159	1,283	1,156	1,255	1,282	1,325	1,384	1,471	915	978
0-1	259	281	262	282	239	256	255	265	239	255	288	303
1-2	265	289	141	154	131	144	169	169	191	207	141	145
2-3	278	303	224	248	263	259	271	280	316	338	129	137
3-4	277	304	257	298	267	295	276	293	329	351	153	177
4-5	290	299	275	301	256	271	311	318	309	320	204	216
5-10	1,315	1,378	1,360	1,447	1,254	1,338	1,421	1,455	1,364	1,414	1,371	1,415
10-15	1,253	1,231	1,230	1,172	1,256	1,223	1,326	1,173	921	835	1,396	1,275
15-20	911	927	837	792	930	884	791	687	867	792	972	868
20-25	880	990	818	949	865	931	664	723	850	943	848	973
25-30	811	866	854	879	811	797	754	779	901	904	965	1,012
30-35	783	745	806	766	710	736	762	794	829	825	902	886
35-40	680	566	659	516	626	542	688	638	700	613	736	593
40-45	573	468	578	556	637	616	623	620	656	601	631	603
45-50	416	362	398	345	465	390	476	452	439	378	377	337
50-55	311	296	445	462	459	466	436	469	417	442	361	437
55-60	236	233	222	187	239	202	277	276	219	213	169	177
60-65	198	200	811	315	238	309						
65-70	109	104	103	93	103	98	500	604	451	567	357	446
70 and over	165	155	220	218	191	213						
Mean age	25.1	24.4	25.7	24.9	25.9	25.3	25.0	25.5	24.9	24.9	24.5	24.8
Mysore State, excluding Civil and Military Station, Bangalore.												
0-5	1,359	1,480	1,158	1,283	1,154	1,253	1,283	1,324	1,385	1,473		
0-1	259	281	261	281	237	254	255	264	237	253		
1-2	265	289	141	154	131	144	169	169	192	209		
2-3	277	307	223	248	263	259	271	280	316	338		
3-4	277	304	257	298	267	295	276	292	330	352		
4-5	281	299	276	302	256	271	312	319	310	321		
5-10	1,316	1,380	1,362	1,448	1,254	1,338	1,422	1,457	1,364	1,415		
10-15	1,256	1,232	1,232	1,173	1,250	1,225	1,323	1,175	919	832		
15-20	910	924	836	788	931	882	789	683	867	789		
20-25	876	958	811	949	859	929	660	724	845	942		
25-30	810	867	853	878	808	796	751	777	901	906		
30-35	783	746	807	786	708	736	762	794	830	826		
35-40	681	566	660	516	626	543	689	641	703	615		
40-45	574	467	578	555	638	617	624	620	657	600		
45-50	417	362	399	345	467	391	479	454	442	379		
50-55	311	296	446	464	461	467	436	469	417	442		
55-60	235	233	222	187	240	202	279	278	221	214		
60-65	198	200	312	316	299	310						
65-70	109	104	103	94	103	93	498	604	447	565		
70 and over	165	155	221	218	192	213						
Mean age	23.9	23.5	25.8	25.0	25.9	25.3	25.0	25.5	24.9	24.9		

II.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN EACH MAIN RELIGION.

Age	1931		1921		1911		1901		1891		1881	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu.												
0-5	1,354	1,466	1,151	1,268	1,148	1,242	1,274	1,311	1,386	1,466	907	969
5-10	1,313	1,369	1,356	1,436	1,250	1,326	1,418	1,448	1,362	1,411	1,373	1,416
10-15	1,254	1,228	1,229	1,174	1,258	1,225	1,328	1,169	917	832	1,400	1,280
15-20	907	922	835	787	931	880	789	681	870	791	978	869
20-40	3,152	3,177	3,186	3,135	3,003	3,011	2,863	2,945	3,278	3,294	3,451	3,473
40-60	1,545	1,371	1,654	1,566	1,816	1,690	1,826	1,837	1,737	1,639	1,539	1,554
60 and over	477	465	639	634	594	626	592	609	448	565	352	439
Mean age	24.7	23.8	26.5	25.9	26.0	25.4	25.0	25.6	24.9	24.9	24.5	24.8
Musalman.												
0-5	1,426	1,700	1,241	1,477	1,239	1,443	1,388	1,516	1,377	1,579	1,042	1,136
5-10	1,372	1,504	1,412	1,597	1,343	1,517	1,441	1,520	1,430	1,502	1,334	1,392
10-15	1,263	1,295	1,253	1,147	1,252	1,174	1,294	1,202	992	867	1,332	1,150
15-20	946	966	854	839	929	920	823	763	815	772	888	836
20-40	3,138	3,019	3,104	3,027	3,040	2,905	2,902	2,818	3,191	3,111	3,398	3,336
40-60	1,433	1,154	1,530	1,367	1,607	1,477	1,643	1,597	1,683	1,544	1,545	569
60 and over	422	363	606	546	590	564	509	584	511	623	461	581
Mean age	23.9	21.9	25.6	24.2	25.1	23.8	24.3	24.1	24.8	24.3	24.8	25.0
Christian.												
0-5	1,404	1,442	1,252	1,352	1,171	1,355	1,258	1,327	1,267	1,462	1,053	1,229
5-10	1,223	1,271	1,240	1,405	1,137	1,348	1,418	1,572	1,224	1,364	1,239	1,429
10-15	1,147	1,219	1,136	1,125	1,100	1,193	1,274	1,250	958	1,063	1,337	1,344
15-20	994	1,096	924	1,000	930	1,078	850	845	849	1,030	866	1,029
20-40	3,329	3,192	3,468	3,242	3,784	3,216	3,427	3,141	3,938	3,193	3,847	3,071
40-60	1,476	1,354	1,535	1,423	1,507	1,397	1,462	1,491	1,392	1,381	1,274	1,421
60 and over	439	426	445	453	371	413	311	374	368	500	334	477
Mean age	24.5	23.7	25.5	24.6	24.7	23.5	23.6	23.4	24.1	23.5	23.6	23.6
Jain.												
0-5	1,174	1,358	928	1,167	992	1,114	972	1,253	1,046	1,321		
5-10	1,166	1,335	1,115	1,323	1,038	1,227	1,123	1,233	1,166	1,292		
10-15	1,193	1,209	1,244	1,167	1,178	1,216	1,217	1,262	951	974		
15-20	1,048	983	1,067	881	1,043	963	1,045	825	950	839		
20-40	3,360	3,099	3,465	3,132	3,390	3,014	3,271	2,985	3,544	3,187		
40-60	1,658	1,459	1,632	1,639	1,811	1,798	1,818	1,769	1,844	1,777		
60 and over	491	556	549	691	558	668	549	683	493	660		
Mean age	25.5	24.6	26.9	26.7	26.6	26.2	26.4	25.8	26.4	25.9	Figures not available	Figures not available
Tribal.												
0-5	1,588	1,781	1,373	1,571	1,258	1,409	1,480	1,516				
5-10	1,470	1,478	1,614	1,678	1,383	1,467	1,569	1,598				
10-15	1,323	1,233	1,295	1,167	1,344	1,249	1,345	1,284				
15-20	817	926	739	747	856	871	740	674				
20-40	3,008	3,161	2,930	3,065	2,799	2,944	2,659	2,905				
40-60	1,415	1,099	1,482	1,261	1,258	1,530	1,776	1,548				
60 and over	379	322	567	511	597	530	441	475	Figures not available	Figures not available	Figures not available	Figures not available
Mean age	22.7	21.7	24.6	23.5	25.2	23.9	23.9	23.4				

III.—AGE DISTRIBUTION OF 10,000 OF EACH SEX IN CERTAIN CASTES.

Caste	Males per mille aged						Females per mille aged					
	0-6	7-13	14-16	17-23	24-43	44 and over	0-6	7-13	14-16	17-23	24-43	44 and over
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu.												
Adikarnataka ...	183	184	69	103	309	153	196	187	59	126	300	132
Agasa ...	178	179	72	110	301	160	192	185	62	124	291	142
Banajiga ...	166	168	64	117	309	176	180	176	57	129	296	162
Beda ...	183	176	71	104	304	162	188	190	59	124	296	143
Brahmin ...	182	168	66	130	277	177	202	181	64	136	246	171
Gangakula ...	177	184	73	104	298	164	189	185	59	125	294	148
Ganiga ...	174	177	70	115	297	167	189	183	57	128	280	163
Idiga ...	162	173	79	120	344	132	174	194	69	130	303	130
Kshatriya ...	167	169	67	129	299	169	191	176	63	131	291	158
Kumbara ...	174	182	71	110	305	168	191	188	64	123	290	144
Kuruba ...	178	181	74	104	299	164	190	181	58	122	293	156
Lingayat ...	173	174	77	114	295	167	182	186	61	125	283	163
Mahratta ...	175	175	66	116	309	159	194	185	59	129	281	152
Nayinda ...	181	177	67	114	299	162	195	180	61	130	291	143
Neygi ...	169	176	67	116	294	168	196	181	64	130	278	151
Tigala ...	201	193	68	103	281	154	214	200	57	125	272	132
Uppara ...	186	185	76	98	306	149	193	187	59	124	295	142
Vaisya ...	177	160	69	129	281	184	213	166	65	130	264	162
Viswakarma ...	167	174	72	117	303	167	184	188	64	126	293	145
Vakkaliga ...	174	180	75	111	293	167	185	187	60	119	286	163
Vodda ...	188	184	71	100	297	160	204	189	58	125	293	131
Yadava ...	187	176	71	91	304	171	190	181	58	118	294	159
Musalman.												
Pathan ...	196	190	67	118	277	152	225	201	66	126	259	123
Saiyad ...	192	189	66	117	282	154	223	197	65	127	252	126
Sheik ...	191	188	70	117	285	149	214	196	66	128	268	128
Christian.												
Indian Christian ...	188	172	62	133	306	139	197	178	73	149	279	124
Triba												
Banajara ...	224	204	72	94	277	129	240	203	52	120	268	117

IV.—PROPORTION OF CHILDREN UNDER 14 AND OF PERSONS OVER 43 TO THOSE AGED 14—43 IN CERTAIN CASTES; ALSO OF MARRIED FEMALES AGED 14—43 PER 100 FEMALES.

Caste	Proportion of children (both sexes) per 100		Proportion of persons over 43 per 100 aged 14—43		Number of married females aged 14—43 per 100 females of all ages
	Persons aged 14—43	Married females aged 14—43	Males	Females	
1	2	3	4	5	6
Hindu.					
Adikarnataka ...	78	207	32	27	37
Agasa ...	76	201	33	29	37
Banajara ...	100	254	30	25	36
Banajiga ...	70	188	36	33	37
Beda ...	77	213	34	30	35
Brahmin ...	80	208	38	38	36
Darzi ...	93	229	32	28	37
Devanga ...	80	211	34	32	36
Gangakula ...	77	203	34	31	37
Ganiga ...	76	198	35	35	37
Idiga ...	66	206	24	26	36
Jogi ...	81	197	36	29	39
Koracha ...	78	192	39	29	40
Korama ...	79	193	36	30	39
Kshatriya ...	72	201	34	33	36
Kumbara ...	76	204	32	30	37
Kunchatiga ...	79	212	37	34	35
Kuruba ...	77	202	34	33	37
Lingayat ...	75	212	34	35	34
Mahratta ...	76	216	33	32	37
Meda ...	76	201	32	28	37
Mudali ...	69	270	32	28	39
Nagartha ...	70	187	43	40	36
Nayinda ...	76	193	34	30	39
Neygi ...	79	205	36	32	37
Satani ...	73	191	39	34	37
Tigala ...	89	228	34	29	37
Uppara ...	78	213	31	30	36
Vakkaliga ...	77	205	35	35	36
Vaisya ...	76	203	38	35	37
Viswakarma ...	73	200	34	30	37
Vodda ...	81	202	34	28	39
Yadava ...	78	212	37	34	35
Musalman.					
Labbai ...	60	237	27	24	39
Mughal ...	89	241	34	27	36
Pathan ...	89	237	32	27	37
Pinjari ...	85	217	34	27	37
Saiyad ...	87	233	33	24	36
Sheik ...	84	224	32	28	37
Christian.					
Anglo-Indian ...	74	327	52	45	19
European and Allied Races ...	30	160	43	76	24
Indian Christian ...	73	226	28	25	34
Jain.					
Digambara ...	71	210	34	36	34
Swetambara ...	43	195	18	18	46
Sada ...	73	200	40	39	35
Tribal.					
Banajara ...	98	250	29	27	36
Koracha ...	89	210	35	25	41
Korama ...	82	205	38	26	38
Kuruba ...	73	177	31	20	44
Parsi ...	76	308	45	39	23
Sikh ...	42	179	28	26	38
Jew ...	88	250	...	...	23
Buddhist ...	75	208	23	23	38

V.—PROPORTION OF CHILDREN UNDER 10 AND OF PERSONS OVER 60 TO THOSE AGED 15—40; ALSO OF MARRIED FEMALES AGED 15—40 PER 100 FEMALES.

District or City	Proportion of children (both sexes) per 100										Proportion of			
	Persons aged 15-40					Married females aged 15-40					1931		1921	
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Mysore State, including C. and M. Station, Bangalore ...	68	66	64	75	68	174	174	163	193	175	22	23	16	16
Mysore State, excluding C. and M. Station, Bangalore ...	68	67	64	75	69	174	174	163	194	176	22	23	15	16
Bangalore City ...	59	53	52	58	70	151	146	139	172	166	16	20	11	13
Bangalore District ...	75	73	69	86		178	177	164	218		166	27	27	20	18
Kolar Gold Fields (City) ...	62	59	46	59	66	160	154	136	126	168	14	16	8	9
Kolar District ...	67	67	66	77		160	166	156	192		168	30	30	23	21
Tumkur District ...	73	72	69	79	69	182	185	170	198	179	26	26	19	18
Mysore City ...	60	58	58	64	70	156	153	152	169	170	19	22	13	15
Mysore District ...	70	67	66	79		172	164	160	185		170	25	24	16	17
Chitaldrug District ...	70	69	69	78	76	184	191	178	209	197	22	23	16	14
Hassan District ...	64	65	62	74	70	173	174	164	190	180	18	19	13	15
Kadur District ...	57	58	51	65	61	172	174	157	185	182	12	14	9	10
Shimoga District ...	60	60	56	63	62	180	186	169	184	182	14	16	9	11
Civil and Military Station, Bangalore ...	63	60	60	64	67	175	168	166	176	174	21	23	13	13

District or City	Persons over 60 per 100 aged 15-40						Number of married females aged 15-40 per 100 females of all ages				
	1911		1901		1891						
	Males	Females	Males	Females	Males	Females	1931	1921	1911	1901	1891
16	17	18	19	20	21	22	23	24	25	26	
Mysore State, including C. and M. Station, Bangalore ...	15	16	14	17	11	14	33	31	31	29	32
Mysore State, excluding C. and M. Station, Bangalore ...	15	16	14	17	11	14	33	31	31	29	32
Bangalore City ...	12	14	14	16	14	17	36	35	34	28	34
Bangalore District ...	19	19	14	19			33	31	32	26	
Kolar Gold Fields (City) ...	3	4	2	8	14	17	36	37	43	27	33
Kolar District ...	21	20	18	21			34	31	32	28	
Tumkur District ...	18	17	15	18	10	13	32	30	31	28	33
Mysore City ...	14	16	16	21	11	15	35	34	32	30	33
Mysore District ...	15	18	15	18			33	31	31	30	
Chitaldrug District ...	15	14	13	14	10	16	32	29	30	27	32
Hassan District ...	13	15	13	16	9	13	31	30	30	29	32
Kadur District ...	8	10	9	11	7	10	32	31	31	30	31
Shimoga District ...	9	11	10	12	8	11	31	29	30	29	30
Civil and Military Station, Bangalore ...	11	12	14	14	15	16	32	32	32	30	31

Figures in this table are as recorded at each Census without adjustment of any kind.

V-A. PROPORTION OF CHILDREN UNDER 10 AND OF PERSONS OVER 60 TO THOSE AGED 15-40 IN CERTAIN RELIGIONS; ALSO OF MARRIED FEMALES AGED 15-40 PER 100 FEMALES.

State	Proportion of children (both sexes) per 100										Proportion of			
	Persons aged 15-40					Married females aged 15-40					1931		1921	
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
All Religions.														
Mysore State, including Civil and Military Station, Bangalore ...	68	66	64	75	68	174	174	163	193	175	22	23	16	16
Mysore State, excluding Civil and Military Station, Bangalore ...	68	67	64	75	69	174	174	163	194	176	22	23	16	16
Hindu.														
Mysore State, including Civil and Military Station, Bangalore ...	67	66	63	*	68	172	172	162	*	175	23	23	16	16
Mysore State, excluding Civil and Military Station, Bangalore ...	67	66	63	75	68	172	173	162	192	175	23	24	16	16
Musalman.														
Mysore State, including Civil and Military Station, Bangalore ...	74	73	71	*	74	192	189	182	*	186	18	21	15	14
Mysore State, excluding Civil and Military Station, Bangalore ...	75	74	72	82	75	193	191	184	211	186	18	21	15	14
Tribal.														
Mysore State, including Civil and Military Station, Bangalore ...	80	83	74	*	*	187	197	175	*	*	18	18	15	13
Mysore State, excluding Civil and Military Station, Bangalore ...	80	83	74	69	*	187	197	176	216	*	18	18	15	13
State	Persons over 60 Per 100 aged 15-40						Number of married females aged 15-40 per 100 females of all ages							
	1911		1901		1891									
	Males	Females	Males	Females	Males	Females	1931	1921	1911	1901	1891			
	16	17	18	19	20	21	22	23	24	25	26			
All Religions.														
Mysore State, including Civil and Military Station, Bangalore ...	15	16	14	17	11	14	33	31	31	29	32			
Mysore State, excluding Civil and Military Station, Bangalore ...	15	16	14	17	11	14	33	31	31	29	32			
Hindu.														
Mysore State, including Civil and Military Station, Bangalore ...	15	16	*	*	11	14	41	31	31	*	32			
Mysore State, excluding Civil and Military Station, Bangalore ...	15	16	14	17	11	14	41	31	31	29	32			
Musalman.														
Mysore State, including Civil and Military Station, Bangalore ...	15	15	*	*	13	17	40	32	32	*	33			
Mysore State, excluding Civil and Military Station, Bangalore ...	15	15	14	16	12	16	40	32	32	30	30			
Tribal.														
Mysore State, including Civil and Military Station, Bangalore ...	16	14	*	*	*	*	41	32	32	*	*			
Mysore State, excluding Civil and Military Station, Bangalore ...	16	14	5	7	*	*	41	32	32	29	*			

* Information not available.

VI.—VARIATION IN POPULATION AT CERTAIN AGE-PERIODS.

District	Period	Variation per mille 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
Mysore State, including Civil and Military Station, Bangalore.	1901—1911 ...	+ 48	- 44	+ 39	+ 127	+ 4	+ 152
	1911—1921 ...	+ 30	+ 80	- 2	+ 38	- 53	+ 72
	1921—1931 ...	+ 97	+ 156	+ 134	+ 133	- 5	+ 189
Mysore State, excluding Civil and Military Station, Bangalore.	1901—1911 ...	+ 47	- 46	+ 39	+ 125	+ 2	+ 155
	1911—1921 ...	+ 27	+ 79	- 6	+ 36	- 57	+ 69
	1921—1931 ...	+ 96	+ 156	+ 133	+ 133	- 6	+ 193
Bangalore District (including Bangalore City).	1901—1911 ...	+ 74	- 28	+ 43	+ 201	- 52	+ 354
	1911—1921 ...	+ 69	+ 132	+ 52	+ 89	- 47	+ 69
	1921—1931 ...	+ 191	+ 272	+ 263	+ 231	+ 56	+ 144
Kolar District (including Kolar Gold Fields).	1901—1911 ...	+ 78	- 11	+ 149	+ 172	- 42	+ 223
	1911—1921 ...	+ 16	+ 58	+ 16	+ 21	- 70	+ 67
	1921—1931 ...	+ 72	+ 118	+ 150	+ 120	- 22	+ 221
Tumkur District	1901—1911 ...	+ 97	+ 16	+ 5	+ 167	+ 25	+ 269
	1911—1921 ...	+ 51	+ 117	+ 35	+ 73	- 97	+ 115
	1921—1931 ...	+ 114	+ 172	+ 144	+ 157	+ 20	+ 182
Mysore District (including Mysore City).	1901—1911 ...	+ 86	- 81	+ 75	+ 103	+ 51	+ 65
	1911—1921 ...	+ 46	+ 76	+ 2	+ 61	- 10	+ 72
	1921—1931 ...	+ 77	+ 161	+ 110	+ 100	- 31	+ 189
Chitaldrug District	1901—1911 ...	+ 104	+ 73	- 12	+ 213	+ 130	+ 300
	1911—1921 ...	+ 18	+ 42	+ 34	+ 39	+ 103	+ 79
	1921—1931 ...	+ 143	+ 206	+ 87	+ 187	+ 64	+ 109
Hassan District	1901—1911 ...	+ 20	- 91	+ 15	+ 94	+ 29	+ 65
	1911—1921 ...	+ 6	+ 67	+ 65	+ 16	- 57	+ 35
	1921—1931 ...	+ 22	+ 59	+ 55	+ 75	- 82	+ 118
Kadur District	1901—1911 ...	- 58	- 196	- 19	+ 14	- 85	- 118
	1911—1921 ...	- 16	+ 105	- 142	- 28	- 62	+ 69
	1921—1931 ...	+ 43	+ 43	+ 157	+ 71	- 50	+ 252
Shimoga District	1901—1911 ...	- 28	- 83	- 4	+ 23	- 71	- 96
	1911—1921 ...	- 47	+ 7	- 77	- 65	- 67	- 3
	1921—1931 ...	+ 56	+ 79	+ 78	+ 91	- 25	+ 212
Civil and Military Station, Bangalore.	1901—1911 ...	+ 125	+ 113	+ 67	+ 181	+ 103	+ 38
	1911—1921 ...	+ 180	+ 164	+ 229	+ 159	+ 200	+ 269
	1921—1931 ...	+ 128	+ 180	+ 185	+ 130	- 45	- 23

The figures for previous decades have been taken from the Report on the last Census.

VII.—REPORTED BIRTH-RATE BY SEX.

Year	Number of births per 1,000 of total population (Census of 1921)											
	Mysore State including Civil and Military Station, Bangalore		Mysore State excluding Civil and Military Station, Bangalore		Bangalore District		Kolar District		Tumkur District		Mysore District	
	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
1921 ...	8.7	8.2	8.5	8.0	8.4	8.2	9.3	9.0	9.6	9.2	7.4	6.7
1922 ...	9.4	8.9	9.2	8.8	9.6	8.9	10.9	10.6	10.0	9.8	7.5	6.9
1923 ...	9.5	9.0	9.3	8.8	9.4	9.0	10.7	10.2	10.5	9.7	8.4	7.7
1924 ...	9.5	8.9	9.3	8.7	9.5	9.4	10.4	9.7	10.3	9.5	8.2	7.4
1925 ...	8.9	8.6	9.3	8.4	9.5	10.0	11.0	10.7	9.2	8.7	7.7	7.3
1926 ...	10.7	10.2	10.6	10.0	11.8	11.5	12.7	12.1	12.0	11.5	9.6	8.9
1927 ...	9.7	9.2	9.5	9.0	9.9	9.7	11.8	11.2	11.0	10.5	8.2	7.9
1928 ...	9.6	9.1	9.4	8.9	11.3	11.0	11.8	11.2	10.3	9.9	7.0	6.5
1929 ...	10.2	9.6	10.6	9.4	11.2	11.4	10.2	9.3	11.9	11.2	8.2	7.4
1930 ...	10.3	9.7	10.1	9.5	11.7	11.5	9.3	8.5	10.4	9.5	9.3	8.4

Year	Number of births per 1,000 of total population (Census of 1921)—concl'd.									
	Chitaldrug District		Hassan District		Kadur District		Shimoga District		Civil and Military Station, Bangalore	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11
1921 ...	9.3	8.5	7.7	7.0	7.5	6.8	8.9	8.9	19.3	18.5
1922 ...	10.3	9.6	8.3	8.0	8.4	7.9	9.6	9.5	20.7	19.3
1923 ...	9.2	8.6	8.1	7.6	8.3	7.7	10.0	9.7	20.0	19.0
1924 ...	10.8	10.1	7.4	7.3	7.6	7.4	10.5	9.7	20.2	19.0
1925 ...	10.6	10.3	6.0	5.5	6.7	6.3	8.1	7.4	19.9	19.3
1926 ...	11.0	10.2	8.1	7.7	7.7	7.0	9.3	8.7	20.2	19.3
1927 ...	10.8	10.1	7.2	6.7	7.2	6.9	9.1	8.6	20.2	19.8
1928 ...	10.4	9.8	7.1	6.7	7.2	7.0	10.5	9.6	19.9	19.1
1929 ...	11.3	10.8	8.1	7.6	8.7	8.1	10.4	9.9	20.5	19.9
1930 ...	11.8	11.2	7.7	7.1	8.8	8.3	12.5	11.9	19.9	19.2

VIII.—REPORTED DEATH-RATE BY SEX.

Year	Number of deaths per 1,000 of total population (Census of 1921)											
	Mysore State including Civil and Military Station, Bangalore		Mysore State excluding Civil and Military Station, Bangalore		Bangalore District		Kolar District		Tumkur District		Mysore District	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
1921 ...	7.6	7.0	7.3	6.9	8.4	8.0	9.2	8.6	7.4	7.0	6.7	6.4
1922 ...	7.7	7.2	7.5	7.0	10.0	9.3	9.5	9.8	6.6	6.1	5.4	5.2
1923 ...	8.5	8.0	8.3	7.8	8.5	8.3	8.3	7.6	7.4	6.9	7.3	7.1
1924 ...	11.0	10.3	11.0	10.2	9.5	9.3	9.1	7.8	8.3	7.2	11.8	11.0
1925 ...	9.2	8.5	9.1	8.3	7.2	7.5	8.6	8.0	7.8	6.9	9.5	8.7
1926 ...	7.7	7.3	7.6	7.2	6.1	6.2	7.5	7.4	6.3	5.8	6.8	6.4
1927 ...	7.4	6.9	7.3	6.7	6.4	6.1	8.1	7.5	6.4	5.9	6.6	6.1
1928 ...	8.3	7.7	8.1	7.5	8.7	8.4	8.3	7.6	7.5	7.0	7.3	6.7
1929 ...	7.4	7.1	7.3	6.9	8.4	8.4	7.0	6.3	7.1	7.1	5.9	5.7
1930 ...	7.9	7.6	7.7	7.4	8.2	8.0	8.3	8.0	6.4	6.3	7.4	6.8

Year	Number of deaths per 1,000 of total population (Census of 1921)—concl'd.									
	Chitaldrug District		Hassan District		Kadur District		Shimoga District		Civil and Military Station, Bangalore	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	14	15	16	17	18	19	20	21	22	23
1921 ...	6.2	5.7	6.0	5.6	7.2	6.3	7.1	6.6	16.3	16.5
1922 ...	5.4	5.0	5.3	4.9	7.9	7.4	8.1	7.2	19.0	19.0
1923 ...	6.1	5.8	11.2	10.4	10.4	9.3	9.6	8.9	17.2	18.3
1924 ...	9.8	8.8	15.3	15.0	14.6	12.8	12.6	11.9	15.6	16.8
1925 ...	9.4	7.4	10.8	9.6	12.5	10.5	10.6	9.5	14.8	15.4
1926 ...	7.8	7.0	7.8	7.2	10.8	9.6	12.5	11.9	13.7	14.6
1927 ...	6.5	5.8	6.5	6.6	10.0	8.3	11.1	10.1	13.7	14.3
1928 ...	6.5	6.0	8.1	7.5	10.5	9.5	10.4	9.2	16.3	16.9
1929 ...	7.9	7.5	6.7	6.6	7.9	6.7	9.4	8.4	15.4	16.3
1930 ...	7.6	7.0	7.0	7.0	8.3	7.9	10.3	9.7	14.8	15.6

IX.—REPORTED DEATH-RATE BY SEX AND AGE IN DECADE AND IN SELECTED YEARS PER MILLE LIVING AT SAME AGE ACCORDING TO THE CENSUS OF 1921.

Age	Average of decade		1923		1924		1925		1927		1928	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
All Ages ...	16.3	15.9	16.6	16.3	21.7	21.0	18.1	17.2	14.6	14.1	16.3	15.7
Under one year	75.4	62.7	71.8	60.1	89.6	76.1	74.9	65.9	69.5	56.6	78.5	63.6
1—5	21.7	19.2	20.2	18.0	31.5	26.1	27.3	24.5	15.8	13.9	23.9	20.8
5—10	7.6	7.3	7.6	7.7	11.1	10.0	8.9	8.3	6.1	5.8	7.1	6.5
10—15	6.6	6.8	7.0	7.3	9.1	9.1	7.0	6.7	5.5	5.8	5.8	5.8
15—20	10.0	12.7	10.7	12.9	13.0	15.9	10.2	12.4	8.5	11.7	8.9	11.6
20—30	9.8	11.7	10.3	12.1	12.8	15.1	10.4	11.9	9.3	11.0	9.8	11.7
30—40	11.5	12.9	12.2	13.8	15.3	16.9	12.6	13.3	10.7	11.6	11.6	13.0
40—50	16.1	14.3	17.4	16.1	22.2	19.7	18.0	15.1	14.5	13.1	15.2	12.8
50—60	22.0	19.1	23.7	20.9	31.3	27.0	25.1	21.1	20.5	16.5	19.8	18.3
60 and over...	52.1	48.0	52.2	48.4	64.8	61.3	59.4	53.0	51.4	45.5	55.1	49.9

X.—REPORTED DEATHS FROM CERTAIN DISEASES PER MILLE OF EACH SEX.

Year	Mysore State including Civil and Military Station, Bangalore					Mysore State excluding Civil and Military Station, Bangalore				
	Actual number of deaths			Ratio per mille of each sex		Actual number of deaths			Ratio per mille of each sex	
	Persons	Males	Females	Males	Females	Persons	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
Cholera.										
1921 ...	29	16	13	0.0	0.0	29	16	13	0.0	0.0
1922 ...	46	29	17	0.0	0.0	46	29	17	0.0	0.0
1923 ...	79	36	43	0.0	0.0	79	36	43	0.0	0.0
1924 ...	7,718	4,077	3,641	1.3	1.2	7,699	4,067	3,632	1.4	1.3
1925 ...	6	3	3	0.0	0.0	...	...	...	...	...
1926 ...	6	6	...	0.0	...	6	6	...	0.0	...
1927 ...	1,367	781	586	0.3	0.2	1,367	781	586	0.3	0.2
1928 ...	439	229	210	0.1	0.1	413	217	196	0.1	0.1
1929 ...	182	97	85	0.0	0.0	140	77	63	0.0	0.0
1930 ...	580	341	239	0.1	0.1	567	334	233	0.1	0.1
Small-Pox.										
1921 ...	1,586	786	800	0.3	0.3	1,560	770	790	0.3	0.3
1922 ...	1,187	570	617	0.2	0.2	1,149	551	598	0.2	0.2
1923 ...	2,475	1,271	1,204	0.4	0.4	2,427	1,248	1,179	0.4	0.4
1924 ...	6,680	3,322	3,358	1.1	1.1	6,642	3,304	3,338	1.1	1.2
1925 ...	7,355	3,726	3,629	1.2	1.2	7,338	3,719	3,619	1.2	1.3
1926 ...	1,037	523	509	0.2	0.2	1,030	524	506	0.2	0.2
1927 ...	533	264	269	0.1	0.1	531	263	268	0.1	0.1
1928 ...	4,656	2,271	2,385	0.7	0.8	4,571	2,223	2,343	0.7	0.8
1929 ...	7,651	3,695	3,956	1.2	1.2	7,589	3,666	3,923	1.3	1.3
1930 ...	6,164	3,124	3,030	1.0	1.0	6,134	3,113	3,021	1.0	1.1
Fever.										
1921 ...	40,483	21,123	19,355	6.9	6.6	40,091	20,925	19,166	7.0	6.6
1922 ...	41,310	21,645	19,665	7.1	6.7	40,859	21,403	19,456	7.2	6.7
1923 ...	45,314	23,697	21,617	7.7	7.3	44,966	23,524	21,442	7.9	7.5
1924 ...	60,640	31,835	28,805	10.4	9.8	60,392	31,711	28,681	10.6	9.9
1925 ...	50,883	27,060	23,823	8.8	8.1	50,734	26,986	23,748	9.0	8.2
1926 ...	41,883	21,822	20,061	7.1	6.8	41,802	21,781	20,021	7.3	6.9
1927 ...	40,285	21,331	18,954	7.0	6.5	40,202	21,288	18,914	7.1	6.5
1928 ...	45,224	23,955	21,269	7.8	7.2	45,123	23,906	21,217	8.0	7.9
1929 ...	33,760	17,631	15,929	5.5	5.4	33,653	17,775	15,878	5.9	5.5
1930 ...	35,403	18,244	17,159	5.9	5.8	35,212	18,166	17,056	6.1	5.9

XA.—REPORTED DEATHS FROM PLAGUE PER MILLE.

Year	Mysore State including Civil and Military Station, Bangalore		Mysore State excluding Civil and Military Station, Bangalore	
	Actual number of deaths	Ratio per mille	Actual number of deaths	Ratio per mille
	2	3	4	5
1				
1921 ...	8,651	1.4	8,244	1.4
1922 ...	9,420	1.6	8,945	1.5
1923 ...	11,159	1.9	10,985	1.9
1924 ...	3,636	0.6	3,618	0.6
1925 ...	2,460	0.4	2,458	0.4
1926 ...	6,809	1.1	6,807	1.2
1927 ...	3,460	0.6	3,438	0.6
1928 ...	3,492	0.6	3,477	0.6
1929 ...	8,654	1.4	8,646	1.5
1930 ...	6,845	1.1	6,843	1.2

XI.—STATISTICS OF FERTILITY AND MORTALITY RATES.

Part (i) Sex of First-born.

State	Number of females first-born	Number of males first-born	Number of females first-born per 1,000 males first-born	Number of slips examined
1	2	3	4	5
Mysore State ...	1,876	1,941	966	3,817

Part (ii) Not compiled for the State.

Part (iii) Size of Families by Occupation of Husband.

Occupation of Husband	Number of families examined	Total number of children born alive	Average per family	Number of children surviving	Proportion of surviving to total 1,000 born
1	2	3	4	5	6
1. Cultivators ...	605	2,588	4	1,827	706
2. Factory Workers ...	103	415	4	300	723
3. Other Artisans ...	339	1,404	4	961	684
4. Professional ...	1,360	5,863	4	4,199	716
5. Clerical ...	1,431	6,685	5	4,881	730
6. Soldiers ...	54	210	4	146	695
7. Menials ...	497	1,881	4	1,267	674
8. Others (Priests and others) ...	156	842	5	504	599
Total ...	4,545	19,888	4	14,085	708

Part (iv) Size of Families by Caste or Religion of Family.

Caste or Religion	Number of families examined	Total number of children born alive	Average per family	Number of children surviving	Proportion of surviving to 1,000 born	Number of families with wife married at			
						13-14	15-19	20-29	30 & over
1	2	3	4	5	6	7	8	9	10
Hindu.									
1. Adikarnataka ...	149	622	4	414	666	47	82	19	1
2. Banajiga ...	189	581	4	403	694	73	69	7	...
3. Brahmin ...	1,414	7,096	5	5,082	716	925	476	13	...
4. Darzi ...	110	502	5	357	711	69	20	1	...
5. Idiga ...	25	110	4	76	691	11	10	4	...
6. Kshatriya ...	54	297	6	216	727	27	23	4	...
7. Kuruba ...	61	236	4	174	737	36	19	6	...
8. Lingayat ...	140	563	4	401	712	61	52	6	1
9. Mahratta ...	52	168	3	115	685	31	18	3	...
10. Meda ...	41	123	3	101	921	20	15	6	...
11. Mudali ...	96	390	4	293	751	69	26	1	...
12. Neygi ...	76	332	4	247	744	45	23	2	1
13. Satani ...	25	125	5	66	528	15	9	1	...
14. Vakkaliga ...	227	927	4	631	680	134	80	13	...
15. Vaisya ...	167	819	5	598	730	119	45	3	...
16. Viswakarma ...	68	268	4	193	720	48	20	...	...
17. Vodda ...	72	274	4	216	783	34	31	7	...
18. Yadava ...	25	118	5	74	637	16	9	...	...
19. Others ...	433	1,649	4	1,194	724	300	113	20	...
20. Musalman ...	558	2,345	4	1,823	777	333	190	34	1
21. Christian ...	262	1,079	4	909	842	55	153	51	3
22. Jain ...	75	313	4	226	722	59	16	...	...
23. Others ...	51	170	3	125	735	25	22	3	1
Total ...	4,320	19,107	4	13,934	729	2,592	1,516	204	8

N.B.—Figures of the Civil and Military Station have not been taken into account for want of information regarding religion and castes.

Part (v) Average Size of Family Correlated with Age of wife at Marriage.

Age of wife at marriage	Number of families	Number of children born alive	Average observed	Number of children surviving	Average observed
1	2	3	4	5	6
13-14 ...	2,825	11,841	4	8,172	3
15-19 ...	1,759	8,503	5	6,050	3
20-29 ...	252	1,062	4	783	3
30 and over ...	11	31	3	21	2
Total ...	4,847	20,937	4	14,976	3

Part (vi) Proportion of Fertile and Sterile Marriages.

Age of wife at Marriage	Duration of Marriage years							
	0-4		5-9		10-14		15 and over	
	Fertile	Sterile	Fertile	Sterile	Fertile	Sterile	Fertile	Sterile
1	2	3	4	5	6	7	8	9
13-14 ...	237	52	679	24	683	13	1,226	12
15-19 ...	214	45	455	16	431	8	659	18
20-29 ...	38	8	53	2	57	5	104	4
30 and over ...	4	1	1	1	1	...	5	1
Total ...	493	106	1,118	43	1,172	26	1,994	35

Part (vii) Duration of Married Life Correlated with Caste or Religion of Family.

Caste or Religion of Husband	Duration of Married Life with present wife																	
	Under 10 years			10 years			Between						32 years			33 and over		
							10-19		20-31									
	No. of Families	No. of Children	Average number of Children	No. of Families	No. of Children	Average number of Children	No. of Families	No. of Children	Average number of Children	No. of Families	No. of Children	Average number of Children	No. of Families	No. of Children	Average number of Children	No. of Families	No. of Children	Average number of Children
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hindu.																		
Adikarnataka ...	45	85	2	13	35	3	47	165	4	48	296	6	1	6	6	5	35	7
Banajiga ...	48	87	2	7	19	3	49	234	5	21	134	6	2	23	11	12	84	7
Brahmin ...	430	898	2	95	841	4	464	2,447	5	340	2,717	8	13	99	8	72	594	8
Darzi ...	45	89	2	5	20	4	33	181	5	26	206	8	...	...	...	1	6	6
Idiga ...	6	11	2	1	2	2	7	26	4	9	57	6	...	...	...	2	14	7
Kshatriya ...	10	19	2	6	31	5	22	118	5	14	111	8	...	...	...	2	18	9
Kuruba ...	24	48	2	5	18	4	14	71	5	17	89	5	...	...	...	1	10	10
Lingayat ...	55	117	2	11	30	3	43	202	5	28	195	7	1	9	9	2	10	5
Mahratta ...	18	31	2	6	15	3	19	82	4	7	32	5	...	...	...	2	8	4
Meda ...	14	25	2	5	7	1	13	42	3	2	20	10	5	16	3	2	13	7
Mudali ...	36	69	2	12	52	4	33	170	5	14	91	7	...	...	...	1	8	8
Neygi ...	21	36	2	6	32	5	31	144	6	12	83	7	2	21	11	4	16	4
Satani ...	6	15	3	1	4	4	7	31	4	9	68	8	...	...	...	2	7	4
Vakkaliga ...	70	131	2	15	45	3	80	398	5	51	276	5	2	17	9	9	60	7
Vaisya ...	55	109	2	11	38	3	53	267	5	37	287	8	3	36	12	8	82	10
Viswakarma ...	21	37	2	9	37	4	20	97	5	17	95	6	...	...	...	1	2	2
Vodda ...	24	39	2	7	13	2	14	54	4	21	124	6	2	13	6	4	31	8
Yadava ...	6	15	3	3	8	3	7	32	5	8	59	7	1	4	4	...	...	...
Other Hindus ...	178	360	2	32	102	3	151	692	6	64	421	7	1	6	6	7	68	10
Musalman ...	214	449	2	53	180	3	185	940	5	87	635	7	3	27	9	16	114	7
Christian ...	88	189	2	17	69	4	103	455	4	46	299	7	1	12	12	7	55	8
Jains ...	34	82	3	8	26	3	23	133	6	10	72	7	...	...	...	...	...	...
Others ...	19	33	2	7	25	4	16	62	4	8	41	5	...	...	...	1	9	9
Total ...	1,467	2,974	2	335	1,149	3	1,424	7,043	5	896	6,408	7	37	289	8	161	1,244	8

N.B.—Figures of the Civil and Military Station have not been taken into account for want of information regarding religion and castes.

CHAPTER V.

SEX.

151. Reference to statistics.—Nearly all the Imperial Tables present the statistics by sex. This chapter on "Sex" is however based on Table VII (which was the main basis for the previous chapter on Age also) and on Table VIII. The following subsidiary tables are given at the end of the chapter.

Subsidiary Table I.—General proportions of the sexes by districts.

Do II.—Number of females per 1,000 males at different age-periods and by religion at the last three Censuses.

Do III.—Number of females per 1,000 males for selected castes and tribes.

Do IV.—Actual number of births and deaths of each sex reported during the last three decades.

Do V.—Number of deaths of each sex of different ages.

152. The Census instruction and accuracy of statistics.—The instruction for filling up the Sex column ran as follows.

"Here enter the sex of each person as male or female as the case may be. Eunuchs and Hermaphrodites are to be entered as males."

There is no reason to consider that there is any appreciable error in the number of males and females as entered in the schedules. The instruction was simple and the information should have been available in every case. Even in the communities which object to give the name of the woman in the household, no reluctance to give information regarding her existence has ever been observed. Even in 1871 when the object of the Census was not properly understood and there were rumours frightening the people, the information collected was on the whole correct. Conditions have improved very greatly since then and the population of the two sexes may be taken now as accurately ascertained. As different slips are used for the two sexes there is some danger in the slip-copying stage of slips meant for one sex being used in place of those meant for the other sex when the supply of the latter is short. The symbol is in such cases expected to be corrected but this is sometimes not done. There was some difficulty of this kind at the Census of 1921 and many slips were re-written in the Abstraction Office. This trouble was avoided on this occasion by providing a good margin in the supply of slips of each kind. A few slips here and there were found to be wrong and were corrected but the copying was on the whole good and the errors under this head were few.

153. General figures.—The number of men and women in the State at the time of the Census was 3,353,963 and 3,203,339 respectively. The men are in excess. The proportion of women to men in the population is 955 per thousand.

Taking the natural population—adding the figures for emigrants from the State, so far as they are known, and leaving out of consideration the immigrant population—the numbers are 3,224,746 men and 3,113,326 women or a proportion of 965 women per one thousand men.

154. Comparison (i) With other States and Provinces.—The following statement shows the number of females to one thousand males in certain other States and Provinces in India.

State or Province	Proportion of females to 1000 males	State or Province	Proportion of females to 1000 males
Madras—States ...	1,079	Rajputana Agency ...	908
Bihar and Orissa—British Territory ...	1,048	United Provinces ...	904
Cochin ...	1,043	Ajmer-Merwara ...	892
Bihar and Orissa—States ...	1,033	Gwalior ...	887
Madras—British Territory ...	1,025	Bengal—States ...	886
Central Provinces ...	996	Jammu and Kashmir ...	851
Travancore ...	987	North-west Frontier Province ...	843
Burma ...	958	Punjab—States ...	832
Central India Agency ...	948	Punjab—British Territory ...	831
Baroda ...	942	Baluchistan ...	778
Bengal—British Territory ...	925	Delhi ...	722
Bombay ...	909		

The proportion of women to men in the population in India is generally lower than in some Western countries. The proportion in the State is higher than in most provinces in India and lower than in some.

(ii) *With other countries.*—The following statement shows the proportion of women to men in 1921 in some countries other than India.

Country	Number of females per 1,000 males	Country	Number of females per 1,000 males
Portugal ...	1,113	Norway ...	1,053
Germany ...	1,099	Sweden ...	1,037
England and Wales ...	1,096	Belgium ...	1,033
Austria ...	1,089	Netherlands ...	1,013
Scotland ...	1,080	Bulgaria ...	1,002
Czechoslovakia ...	1,075	Australia ...	967
Switzerland ...	1,074	United States of America ...	961
Spain ...	1,062	Union of South Africa ...	959
Hungary ...	1,062	New Zealand ...	956
Denmark ...	1,053	Dominion of Canada ...	940

155. Explanation of the lower proportion of women.—The low proportion of women to men in India has led to the accuracy of the statistics being questioned. It has been suggested that there are large omissions in the returns due to oversight, to woman's inferior position in society and to *purdah* and such other social customs forbidding details about a woman being made known. This suggestion was fully answered in the India Census Report for 1911. The Indian proportion of women, it was shown, though lower than the proportion in Western Europe was not far lower than the proportion elsewhere in Europe. The figures given in the previous paragraph do not bear out this observation but it should have been correct at the time it was made. The suggestion that women are considered as of no account and are omitted at the time of the Census return is too fanciful to need discussion. It is not true of the State. Omissions by oversight, too, cannot be so many as to appreciably lower the proportion of women as compared with every 1,000 men. The enumerators, besides, are men of the locality and generally able to correct any small omission which a household may make by oversight. There is, besides, the fact that the Mysore proportion of women is larger than the all India proportion and the proportion in the provinces where the disparity has attracted special attention. There is a noticeable difference here only in certain communities and this is referred to later. The lower proportion of females to males in Mysore can be fully understood on the ground of a lower birth-rate and of a larger relative rate of mortality among women as compared with other countries due mainly to the larger risks in the way of life prescribed for them in society.

156. Comparison with previous Censuses.—The proportion of females to one thousand males in the State in previous Censuses is noted in the margin. There has been a fall in the proportion from Census to Census.

Census	Proportion
1891 ...	991
1901 ...	980
1911 ...	979
1921 ...	962
1931 ...	955

157. Males and females according to age.—The number of women to 1,000 men at different age-periods in the last three Censuses is shown in Subsidiary Table II. It appears from it that in 1911 the women were in excess of the men till 10 years of age, were less from 10 to 20 years, were more in 20-25 years, less again from 25-60 years and more thereafter. In 1921 also girls were in excess of boys till 10 years, decreased in proportion between 10 and 20, increased in 20 to 25, and decreased thereafter. The only difference between 1911 and 1921 was that even in the age-group 60 and over the women were fewer than the men. In 1931 the girls were in excess of the boys up to 10 years, were fewer from 10-20, were in excess from 20-30, and were fewer throughout thereafter, the figures differing from those of 1921 only in the age-group 25-30. The proportion of girls to boys in the earlier years has been more or less uniform in all the Censuses. Similarly the reduction in the proportion of women between 10 and 20 and the increase between 20 and 25 and the reduction thereafter up to 55 or 60. The excess of girls in the earlier years may be taken as according with fact. The reduction between 10 and 20 should be partly due to a larger rate of death among women as a result of child-birth and insanitary conditions of living. Partly, however, it should be due to over-estimate of age after 15 which is reflected in the excess in the age-group 20-25, and in some of the Censuses in the next group 25-30. A more correct computation of the proportion would therefore be to take the males and females for ages 10-30 together. If this is done we find that the number of women to 1,000 men in 1901, 1911 and 1921 was 952, 974, and 983. In 1931 the proportion for the same ages was just over a thousand. That the advantage in numbers is not lost at this Census till after 30 years may be taken to indicate a slight improvement in the condition of women but this would be too good to expect. Absence of any epidemics on a large scale has, it is true, reduced the proportion of deaths of women in excess of males; but the smoothing of the figures has also affected their disposition. The fall in proportion between 30 and 50 and in many of the Censuses after 50 is due purely to a larger rate of death among women.

It is interesting to compare the difference in the sex composition of the population at different ages in the State and in England and Wales. The following figures showing the proportion of males and females in each age-group per 1,000,000 persons living at all ages are taken from the Report of the English Census of 1911. The figures for the Census of 1921 are not taken for comparison as the War had made conditions abnormal and the effects could not have disappeared by the time of the Census.

Ages	Males	Females
All ages ...	485,310	514,690
Under 5 years ...	53,626	53,023
5— ...	51,465	51,327
10— ...	48,908	48,764
15— ...	46,510	46,860
20— ...	41,921	45,900
25— ...	77,312	84,866
35— ...	64,139	68,167
45— ...	46,569	50,047
55— ...	30,116	33,498
65— ...	18,245	22,876
75— ...	5,765	8,122
85 and over ...	734	1,240

It appears from this statement that the boys start with a considerable advantage in numbers which they lose gradually till it is reversed in the

age-group 15-20. There is a very large excess of females in the next group and this advantage is maintained throughout the other groups. This has been explained as due to the larger number of deaths among boys as compared with girls, to young men's absence abroad on work and to emigration, and the larger risks of man's occupations resulting in more deaths. Exactly the reverse is the case in the State. The girls start with an advantage in numbers in the earlier years, lose it in the ages 10-20 and if we allow for the errors of the age-return never regain it. There is not much service abroad and emigration for the men here; there is rather immigration increasing the population of men; and the conditions of life cause, as compared with England, a larger proportion of deaths among the women relatively to deaths among the men.

158. Sex proportion by religion.—The proportion of women to men in the various religions at this Census is noted in the margin. The Jains have the lowest proportion of women but this is due to a large part of the total population being immigrant. This point is further referred to in discussing the proportion among the communities. Leaving the Jains out of account, the community that has the lowest proportion is the Musalman. Then come the Christian, the Tribal communities and then the Hindu with the highest proportion.

Religion	Proportion of females to 1,000 males
All religions	955
Hindu	962
Musalman	868
Christian	938
Jain	860
Tribal	918

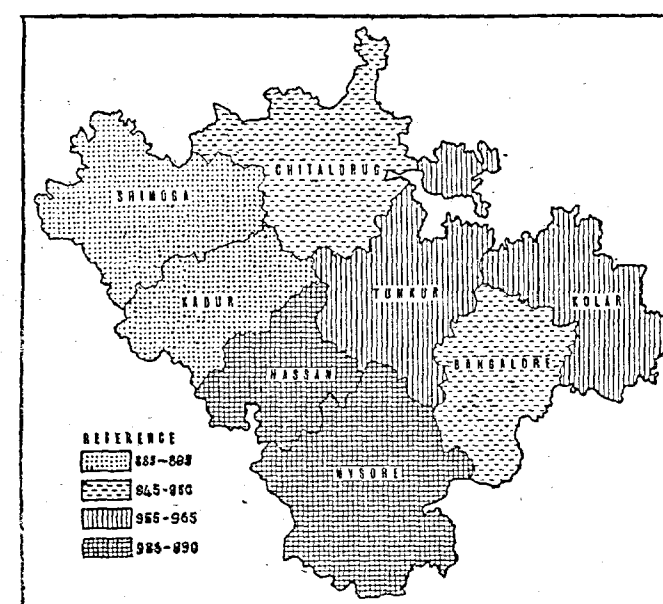
The difference between the Musalman proportion and the other proportions is very considerable. Part of this difference may be due to the larger number of deaths among Musalman women resulting from the conditions of their secluded life but it is also possible that there has been some small omission in enumeration. The Christian proportion of 938 is the result of the varying proportions of the European, Anglo-Indian, and the Indian Christian populations. These figures are discussed later on. Here it is sufficient to note that the proportion for the whole Christian population is about the same as for the Indian Christian section, as this section constitutes the bulk of the Christian population in the State. Subsidiary Table II shows that the proportion for both Hindus and Musalmans has fallen in the last three Censuses. The Christian population shows a consistent increase in the proportion of women. The figures for the three Censuses 1911, 1921 and 1931 are 879, 927, and 938. The Jain population shows for the three Censuses 877, 826 and 860 and the Tribal population 951, 961 and 944.

159. Sex proportion by religion and age.—As in the case of the total population so in the religions taken separately, children as a rule show a higher proportion of girls. Thus in the 1931 population girls are in excess of boys in all the ages 0-5 among Hindus and the Tribal communities, in the four ages 1-5 among Musalmans, and in the three groups 0-1, 3-4, and 4-5 among Jains. Only in the Christian community is their number less than the number of boys in these early years. A noticeable fall occurs among the Hindus between 10 and 20. And there is a noticeable rise in the group 20-30. Among the Musalmans the fall begins immediately after five years and continues up to 20 years, and a rise occurs in the 20-25 group. There is a rise of proportion among Christians between 10 and 20. Among the Jains the fall which begins after the five-year limit increases up to 20, a rise occurring in the next group. The deficiency of girls among Jains in the age-group 15-20 is much larger than in the Hindu and Musalman populations, due no doubt, to the considerable numbers of young men of the trading classes from Gujarat and Central India States and Provinces who come into the State for business. The Tribal population is more or less like the Hindu population in the groups 5-30 except that the females are fewer than the males in the age-group 5-10 and are more than the males in the age-group 25-30. In the groups 30-60 all the religions show the same disposition of figures. The number of women is less than the number of men in every age-group, and the proportions are smaller in the 30-40 and 40-50 groups and larger in the 50-60 and 60 and over groups.

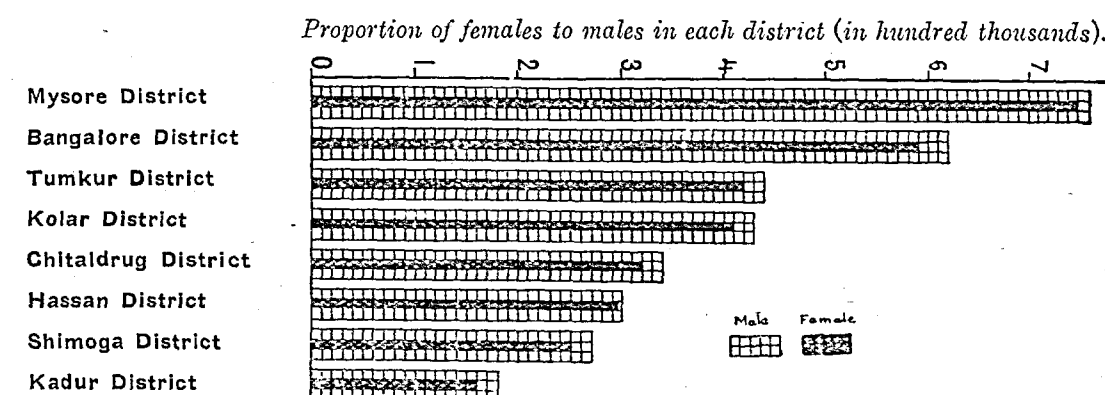
Comparison with previous Census.—The reduction in the proportion of women to men in all ages in the total population from Census to Census is reflected in

the figures for the age-groups for the various religions. Among the Hindus this decrease is noticed to be consistent up to 10 years and in the groups 40-50 and 60 and over, an increase as compared with 1921 occurring in the age-group 10-20. There is a decrease in 20-25 and an increase in 25-30. Among the Musalmans, the variation is not so consistent. In some cases there is an increase in 1921 as compared with 1911 and a decrease in 1931. In some cases there is a decrease in 1921 as compared with 1911 and an increase in 1931. There is a decline in the age-groups 0-1, 1-2, and 3-4, but an increase in 2-3, and 4-5. Similarly there are variations from Census to Census in the groups between 5 and 30 which cannot be brought under any clear scheme. In the age-groups above 30, the figures show a consistent decline as in the case of the general population. The proportion for age-groups has not been worked out for the Christian, Jain and Tribal populations as the first two suffer fluctuations by immigration and the last by transfer of populations to the head "Hindu."

160. Sex proportion by locality.—The proportion of 955 women to 1,000 men for the whole State is the result of the varying proportions between the districts and the cities. This is illustrated in the map given in the margin. Among the districts Bangalore, Kolar, Tumkur and Chitaldrug have a proportion near the average but Mysore and Hassan show a much higher proportion and Kadur and Shimoga a much lower proportion. The lowest is Kadur with 886 and the highest Mysore district with 995. The low proportion of Kadur district is undoubtedly due to a large part of the population being immigrant. The same remark applies to Shimoga district. The high proportion of Mysore district is due to conditions being exactly opposite in



that district, namely, the immigrant population forming a very small proportion of the total population. The following diagram shows the proportion of females to males in each district.



The proportion in the cities is equally varying, Bangalore City having the lowest, namely 880 per thousand; Kolar Gold Fields and Mysore City a little more, 889 and 887 respectively; and the Civil and Military Station, Bangalore, 932. The low proportion in this case might well be expected as considerable numbers of

the population are immigrant and ordinarily an urban population contains a much less number of women than the country. The proportion in the Civil and Military Station, Bangalore, does not however, accord with this rule because with a large population of European and Anglo-Indian communities and social life in European style there is opening for a large number of servants, nurses, ayahs and others. The Station also contains a very large number of Indian Christians. These facts contribute to the high proportion of women here.

Comparison with previous Censuses.—The number of women to one thousand

District or City	Proportion of females to 1,000 males
Mysore District	1,036
Hassan do	1,019
Bangalore do	1,019
Tumkur do	996
Kolar do	994
Chitaldrug do	974
Shimoga do	914
Kadur do	898
Civil and Military Station	994
Kolar Gold Fields City	809
Mysore City	1,018
Bangalore City	964

men in the districts and cities at the Census of 1891 is noted in the margin. Corresponding figures for subsequent Censuses are found in Subsidiary Table I. There has been a decrease in the proportion of females from Census to Census in the last five Censuses in all the districts and cities except the Kolar Gold Fields Area. The Mysore, Hassan and Bangalore districts, and the city of Mysore started with an excess of females in 1891. Bangalore district and the Mysore City showed a defect at the very next Census in 1901. The excess continued till 1911 in the case of the Hassan district and till 1921 in the Mysore

district. There is now no city or district with an excess of women.

The reduction for the whole State in the proportion of females to 1,000 males between the Censuses of 1891 and 1931 is 36. This reduction is the result of varying rates of decrease in the proportion in the several districts and cities during the interval. The districts of Bangalore and Mysore show a higher proportion of reduction than that for the State, *viz.*, 54 and 41 respectively. The reduction in the other districts is lower than the State average. The cities of Bangalore, the Civil and Military Station, and Mysore show a reduction of 84, 62 and 31 respectively. Only the Kolar Gold Fields Area has shown an increase of 37 in 1921 and 80 in 1931. This is due to the reduction of the labour population on the Mines and the inclusion of some villages in the Area, prior to 1921.

161. Effect of immigration on the sex proportion.—As observed earlier, the proportion of women to men in immigrant populations is generally lower than in the natural population and specially lower when migration is temporary. The immigration from various localities outside the State has been examined in Chapter III to determine the character of such migration. The figures for the districts and cities may be examined here to see how far immigration in each case has affected the sex proportion.

The proportion of immigrants and the sex composition separately for immigrants from districts of the State and immigrants from outside the State are given in the following table for all the districts and cities.

District or City	Immigrants			
	Born in other districts		Born outside the State	
	Proportion per mille of total population	Number of females per 1,000 males	Proportion per mille of total population	Number of females per 1,000 males
Bangalore City	154	773	216	824
Bangalore District	40	1,382	21	997
Kolar Gold Fields (City)	45	1,054	444	807
Kolar District	22	1,515	45	1,272
Tumkur District	35	1,500	20	1,355
Mysore City	99	846	70	771
Mysore District	12	1,395	10	822
Chitaldrug do	26	1,234	48	1,025
Hassan do	45	1,338	32	589
Kadur do	59	889	134	546
Shimoga do	43	896	85	604
Civil and Military Station, Bangalore.	51	1,129	259	791

Bangalore and Mysore cities and Shimoga and Kadur districts lose in the proportion of women from immigration both from within the State and from outside. Kolar, Tumkur and Chitaldrug districts gain from both; the Kolar Gold Fields and the Civil and Military Station, Bangalore, and Bangalore, Mysore and Hassan districts gain from immigration from districts in the State and lose from immigration from outside the State.

The following statement shows the net difference between the number of men and women in the population of the districts first without taking and then after taking immigration into consideration. The effect of emigration is not taken into account here as district details are not available for emigrants from the State found elsewhere.

District	Difference between the number of men and women in population born in district and found in district or city	Difference between the number of men and women in total population in district
Bangalore	21,531	15,754
Kolar	22,193	14,590
Tumkur	19,573	16,883
Mysore	4,963	3,692
Chitaldrug	19,196	17,203
Hassan	3,493	4,555
Kadur	6,215	21,063
Shimoga	17,820	29,975

It appears from this statement that the excess in numbers of the male population as compared with the female population decreases as a result of immigration in Bangalore, Kolar, Tumkur, Mysore and Chitaldrug districts and increases in Hassan, Kadur and Shimoga districts. Immigration into the first five districts therefore brings in more women than men and into the latter three districts less women than men. Kolar district gets the largest number of women in excess, about 7½ thousand; Bangalore gets about six thousand women more than men; Tumkur district about three thousand, Mysore district about a thousand and Chitaldrug district about two thousand. Of the three districts which get less women than men the difference is least, about a thousand, in Hassan district. The excess of men as compared with the women in the immigrant population is phenomenal in Kadur and Shimoga districts, being about 15 thousand and 12 thousand respectively.

Corresponding figures for the cities appear in the following statement.

City	Difference between the number of men and women in population born in district and found in city	Difference between the number of men and women in total population in cities.
Bangalore City	4,038	11,003
Kolar Gold Fields (City)	1,076	4,999
Mysore City	4,580	6,402
Civil and Military Station, Bangalore.	1,076	4,705

Immigrant population in these cases has been taken as meaning population coming from outside Bangalore district in the case of the City and the Civil and Military Station, Bangalore, Kolar District in the case of Kolar Gold Fields Area and Mysore District in the case of Mysore City. It is seen that in every case the figure in the third column is larger than that in the second column indicating that immigration makes the proportion of women worse in all the cities. The immigrant population in Bangalore City contains about seven thousand women less than men; in the Kolar Gold Fields Area about four thousand, in Mysore City about two thousand, and in the Civil and Military Station, Bangalore, about 3½ thousand.

For the State as a whole, the immigrant population consists of 190,446 men and 154,146 women; the number of women is 36,300 less than the number of men. The difference between the number of men and women in the population born in the State and found in the State is 114,324.

162. Sex proportion in taluks.—Though there is a preponderance of males in the population of all the districts, an examination of the population by taluks discloses that in the taluks of Mysore, Hassan and Tumkur districts noted in the margin the females outnumber the males. The proportion varies from 1,004 in the Kunigal taluk in the Tumkur district to 1,066 in the Channarayapatna taluk in the Hassan district. All the taluks noted in the margin excepting the Kunigal taluk—where the sexes were in equal proportions—showed an excess of females at the last Census also. The excess of females found in the last Census in the taluks of Gundlupet, Chamarajnagar and Nanjangud in the Mysore district, Arkalgud and Alur (Sub-taluk) in the Hassan district has now turned into a defect. Only 10 taluks show now an excess of females as against 15 in the last Census.

Taluk	Number of females per 1,000 males
Mysore District—	
1. Nagamangala ...	1,059
2. Hunsur ...	1,030
3. Krishnarajpet ...	1,030
4. Heggaddevankote ...	1,024
5. Yedatore ...	1,073
Hassan District—	
1. Channarayapatna ...	1,066
2. Holenarsipur ...	1,012
3. Hassan ...	1,008
Tumkur District—	
1. Turuvekere (sub-taluk) ...	1,016
2. Kunigal ...	1,004

In all the remaining taluks the proportion of females is lower than that of males. The table in the margin shows the taluks in which the proportion of females is lower than 900 per mille of males. All these taluks excepting Chikmagalur, Kumsi, Shimoga, Sorab and Manjarabad showed this low proportion of females at the last Census also. The proportion has become worse now. They are all *malnad* Taluks.

Taluk	Number of females per 1,000 males
Kadur District—	
1. Koppa ...	753
2. Narasimharajapura ...	761
3. Mudgere ...	773
4. Sringeri (Jahgir) ...	853
5. Chikmagalur ...	880
Shimoga District—	
1. Tirthahalli ...	796
2. Nagar ...	822
3. Sagar ...	827
4. Kumsi ...	861
5. Shimoga ...	857
6. Sorab ...	894
Hassan District—	
1. Manjarabad ...	832

The first set of taluks are healthy and have a low proportion of immigrants or receive a fair proportion of women even in their immigrant population. As much as 94 to 99 percent of the population in their cases is district-born (*i.e.*, with district of enumeration for the birth-place) with an excess of females in all the taluks except three. These taluks, Holenarsipur, Kunigal and Turuvekere (sub-taluk) have a proportion of 960 and above. The low proportion in the district-born population in these three taluks is however more than made up by an abnormally high proportion of females, varying from 1,854 to 1,953 per mille of males in the immigration from other districts which forms from 4 to 6 per cent of the population of the taluks.

In the second group of taluks conditions of life are unhealthy and maternity risks are more than in the *maidan*. The district-born population also is a smaller proportion in comparison than in the *maidan* varying from 63 to 90 per cent of the population with a proportion of females ranging from 836 to 963 per mille, while the immigrants from outside the State form 7 to 36 per cent of the population with a poor ratio of 502 to 610 females to 1,000 males, except in the Sorab taluk where the proportion is 986.

163. Sex proportion in castes.—Subsidiary Table III shows the proportion of women to 1,000 men, by age-groups in the castes of Hindus for whom separate figures have been compiled and in the several communities among Christians and Jains and in the Tribal communities. It appears from this statement that the proportion for all ages exceeds 1,000 only in the case of Anglo-Indians, Jews and the composite group "Others". In all the other communities the number of women is less than the number of men. The proportion is lowest among the few groups which, as has appeared in Chapter III, are mainly immigrant. It is 555 among the Labbai Musalmans, 418 among the Swetambara Jains, 721 among Europeans and Allied Races, and 587 among Sikhs. In the other castes and communities

for which figures are tabulated, the proportion is found to range between 871 in the Mughal community among Musalmans and 988 among the Ganiga Hindus. It may be noted that the lowest proportions appear among the Musalman communities. The Mughal has been mentioned; the other communities are: Pathan 875, Saiyad 883, Sheik 893. The Musalman community Pinjari has a much larger proportion (948) than any of the others. The range between the proportion of the four Musalman communities and that of the Hindu Ganiga community is very considerable being 117 per thousand. Three Hindu communities have less than 900 females to 1,000 males: Idiga 891, Mudali 892 and Vaisya 895. All the other communities have over 900. They are arranged in order below.

Group I: up to 950.			
Nayinda ...	942	Viswakarma ...	932
Banajara (Hindu) ...	938	Indian Christian ...	930
Tigala ...	938	Kshatriya ...	925
Brahmin ...	937	Kuruba (Tribal) ...	920
Digambara ...	937	Koracha do ...	914
Buddhist ...	936	Mahratta ...	910
Sada ...	934		
Group II: between 950—970.			
Kunchatiga ...	969	Agasa ...	959
Yadava ...	967	Parsi ...	959
Uppara ...	965	Banajiga ...	958
Beda ...	963	Darzi ...	957
Adikarnataka ...	962	Korama (Tribal) ...	953
Banajara (Tribal) ...	961	Neygi ...	951
Kumbara ...	960	Vodda ...	951
Group III: 970 to 1,000.			
Satani ...	982	Korama (Hindu) ...	974
Jogi ...	981	Lingayat ...	973
Kuruba (Hindu) ...	978	Ganakula ...	973
Devanga ...	977	Meda ...	972
Vakkaliga ...	977	Nagartha ...	970

Ten communities have 970 to 1,000 per thousand; fourteen have between 950 and 970; and thirteen have between 910 and 950. The large communities of Vakkaliga and Lingayat come in the first group; Adikarnataka and Banajiga in the second group; and Tigala, Brahmin and Kshatriya in the third group. It may be noted that the Indian Christian community shows the proportion of 930 to 1,000 men of all ages.

164. Proportion of girls to boys in castes, etc.—As has been observed about the general population, the proportion of girls to boys is over 1,000 in most of these communities. In some of them the proportion is really very high: Meda 1,084, Vaisya 1,074, Ganiga 1,071; in others the proportion is close to a thousand; for example, Banajara 1,005, Mahratta 1,004, Uppara 1,007. The Musalman communities also show over a thousand, the lowest of them being the Sheik community with 1,003. The only communities in which girls are less than boys in this age-group are the Hindu castes, Beda, Yadava, Korama, Mudali, Nagartha, Neygi, Tigala, Viswakarma and the Jain community Digambara. In most of these cases, the number is close to a thousand, or the girls are nearly as many as the boys. A large difference is noticed only in the Nagartha community. The reason for this is not clear but it is possible that there is a transfer of some persons from this group to the next group in this caste. In the 7-13 group the

number is 993 as against the 926 of this group. As in the case of the general population also there is, as a rule, a reduction of proportion in the 7-13 and 14-16 groups, rise of proportion in the 17-23 group, and fall between 24 and 43. There is a continuous fall from age-group to age-group only among the communities which have large immigrant population, the Labbai for instance, the Europeans and Allied Races (except in age-group 24-43) and the Swetambara Jains.

165. Comparison with previous Censuses.—The proportion of females to males for the previous Censuses for these castes is given in the following statement.

Caste	1911	1921	1931	Caste	1911	1921	1931
Adikarnataka ...	H. 981 M. 980	967 954	962	Uppara ...	983	975	965
Agasa ...	991	966		Vakkaliga ...	999	986	977
Banajara ...	940	872	938	Vaisya ...	923	922	895
Banajiga ...	978	959	958	Viswakarma ...	947	938	932
Beda ...	980	960	963	Vodda ...	963	947	951
Brahmin ...	973	947	937	Yadava ...	969	959	967
Darzi ...	957	897	957	Labbai ...	518	568	555
Devanga ...	...	...	977	Mughal ...	896	833	871
Gangakula ...	1,005	988	973	Pathan ...	904	893	875
Ganiga ...	992	961	988	Pinjari ...	562	937	948
Idiga ...	954	918	891	Saiyad ...	903	877	883
Jogi ...	980	1,030	981	Sheik ...	929	908	893
Koracha ...	985	972	925	Anglo-Indian ...	1,180	447	1,198
Korama ...	875	...	974	European and	...	...	...
Kshatriya ...	966	928	925	Allied Races...	522	615	721
Kumbara ...	961	954	960	Indian Christian.	918	939	930
Kunchatiga ...	...	987	969	Digambara Jain.	928	932	937
Kuruba ...	997	981	978	Swetambara „	314	...	418
Lingayat ...	998	990	973	Sada „	973	...	934
Mahratta ...	920	919	910	Koracha Tribal ..	988	992	914
Meda ...	949	891	972	Korama „	998	927	953
Mudali ...	911	895	892	Kuruba „	965	866	920
Nagartha ...	1,013	953	970	Banajara „	930	965	961
Nayinda ...	973	951	942	Parsi ...	836	722	959
Neygi ...	986	999	951	Sikh ...	210	126	587
Satani ...	...	970	981	Jew ...	1,000	1,000	2,000
Tigala ...	954	961	938	Buddhist ...	757	849	936
				Others ...	...	1,000	1,078

H.—Holey., M.—Madiga.

In 1911 Census Devanga and Kunchatiga were included in Neygi and Vakkaliga respectively.

It appears from these figures especially those for 1911 and 1931 that the decline in the proportion of women observed in the case of the general population and of the various religions is reflected in most of these communities also. The figures for 1931 are better than those for 1921 because the latter bore traces of the Influenza epidemic of 1918 which caused more deaths among women than among men.

166. *Purdah* and non-*Purdah* communities.—The number of men and women in the nearest thousand and the proportion of women to men in five communities which do not observe the *purdah* and in five which observe it are given below.

Communities not observing <i>purdah</i>			Males	Females	Proportion of females per mille of males
			In thousands		
Adikarnataka	...	...	510	490	962
Brahmin	..	...	127	119	937
Lingayat	...	...	391	380	973
Vakkaliga	...	...	664	649	977
Vodda	...	...	85	80	951

Communities observing <i>purdah</i>	Males	Females	Proportion of females per mille of males
	In thousands		
Kshatriya 	21	20	925
Mahratta 	32	29	910
Pathan 	30	26	875
Saiyad 	39	35	883
Sheik 	119	106	893

It will appear from these figures that the communities which observe *purdah* have returned an appreciably smaller number of women per thousand men than the other communities which do not observe *purdah*. The proportion in the Mahratta and Kshatriya communities some sections of which do not strictly observe the *purdah* are higher than in the three Musalman groups. Among the five Hindu communities themselves the Brahmin community whose women lead mostly an indoor life has a smaller proportion of women than the Vakkaliga or Lingayat communities in which women, except in town-bred and well-to-do families, go out and work in the fields. As suggested earlier, it is also possible that there is some omission of women in the communities observing *purdah* not so much because of objection on the part of the people to give details as because an enumerator could not have access to the houses or to the heads of the households as easily as in the case of the other communities. No complaint of difficulty was received from any enumerator but one got the impression that enumeration in the blocks with a large population of such communities was difficult and required enumerators of a higher calibre than the average. It is clear that in such circumstances the accuracy of the enumeration is at the best less certain than in the case of populations not observing the *purdah*.

167. Sex proportion in urban areas.—The number of women to thousand men in the cities and the towns in the State, having a population of 10,000 and more is given below. The proportion for all the towns together and for the whole State and the rural parts separately are also noted.

Place	Population	No. of females per 1,000 males
1. Bangalore City ...	172,357	880
2. Civil and Military Station, Bangalore.	134,113	932
3. Mysore City ...	107,142	887
4. Kolar Gold Fields (City) ...	85,103	889
5. Davangere ...	23,155	920
6. Shimoga ...	20,661	868
7. Tumkur ...	18,196	846
8. Kolar ...	16,161	971
9. Channapatna ...	13,858	937
10. Chikmagalur ...	12,225	813
11. Chikballapur ...	11,508	972
12. Chitaldrug ...	10,732	902
13. Hassan ...	10,544	928
14. Mysore State including Civil and Military Station (urban areas)	1,045,042	911
15. Do (Rural areas) ...	5,512,260	963
16. Do (Total Population)...	6,557,302	955

Against the proportion of 955 women for 1,000 men in the total population, the rural population has the slightly higher proportion of 963 and the urban population the noticeably lower proportion of 911. This difference in the proportions in the total rural and in the total urban population is small and is only

what might be ordinarily expected, for the majority of towns in the State are for all purposes just large villages. This is well illustrated in the figures for the towns shown in the list. In the case of two towns shown in the statement, *viz.*, Kolar and Chickballapur, the proportion of women is larger than even the proportion for the rural areas. The proportion in the Civil and Military Station, Bangalore and in Davangere, Channapatna and Hassan is larger than the proportion for the urban area as a whole. Only in the other seven towns is it less than this proportion. Chitaldrug is just below the urban average. Bangalore City, Mysore City and Kolar Gold Fields (City) show 880, 887 and 889 women respectively. These are the places in the State where conditions are the most urban. Shimoga, Chikmagalur and Tumkur have, however, a smaller proportion than these places. Why the proportion in Chitaldrug and Tumkur is so small, it is difficult to say. They are district towns and fairly busy places but not much busier than the other district town of Kolar nor so busy as the cities. The small proportion in Shimoga and Chikmagalur is due to these being *malnad* towns where part of the working population is generally immigrant.

The Civil and Military Station, it will have been noticed, has a larger proportion of women than the urban average. This high proportion of women has been explained earlier.

168. Famine and disease, and sex proportion.—It has been observed that famine, plague and influenza affect male and female populations differently, famines resulting in a greater number of deaths among males and plague and influenza in greater number of deaths among females. Examination of the figures of increase for males and females for the several decades since 1871, in this view, yields some interesting results. The end of the first decade saw, as a result of the great famine of 1877, a fall of 8·7 hundred thousand in the population, made up of 4·5 hundred thousand among males and 4·2 among females. In the year 1871 the men exceeded the women. Ordinarily, there should have been an increase of men as compared with the women during the decade and at the end of the decade the number of men should have exceeded the number of women even more than in 1871. That it was less, instead, shows that the famine caused a larger loss in the male population than in the female population. The second decade had no famine or disease that could affect the sexes differently. The third decade saw the virulent beginning of plague. The increase in the female population in this decade was 2·8 hundred thousand or 57 per mille of the total, and of the male population 3·1 hundred thousand or 63 per mille of the total. This increase among the women bears to the increase among the men the same proportion as in the decade 1881-91 (four hundred thousand men and 3·6 hundred thousand women.) Plague may therefore be thought to have treated men and women alike. After all, however, the decade 1881-91 was perhaps not quite normal as it was rebounding from the abnormal losses of the previous decade. In this sense a more normal decade was the period 1901-11. The increase in the decade 1901-11 was 1·4 hundred thousand men and 1·3 hundred thousand women. Compared with these figures, those for 1901 may be taken as indicating that plague killed proportionately more women than men. The figures of the decade 1911-21 leave no doubt as to the effect of influenza upon the two sections of the population: the men increased by 1·1 hundred thousand and the women by about 60 thousand. Many more women must have died in the epidemic to produce this startling difference in the increase of population for the decade. In the decade under review which was normal, the increase among the women is nine-tenths of the increase among the men.

169. Births and deaths by sex.—Subsidiary Table IV shows the actual number of births and deaths for each sex reported during the three decades from 1901 to 1930. The differences between the numbers for each year have been worked out and the proportion of female births and female deaths per one thousand male births and male deaths in each year also shown. It appears from the figures that the number of males born has been larger than the number of females born in every year in this period of thirty years. The excess of male over female births was about 16 thousand in the decade 1901-11, 28 thousand in the decade 1911-21, and 32 thousand in the decade 1921-31. The number of deaths also was less among females in all the years except 1918 which was the year of the Influenza

epidemic. The figures showing the proportion of female deaths to thousand male deaths are smaller than the figures showing the proportion of female births to one thousand male births in ten years out of the thirty *viz.*, 1911, 1914, 1916-18, 1920, 1923, 1926, 1929 and 1930. In the other years the figure showing the proportion of births is higher than that showing the proportion of deaths. Accession to the male sex by birth thus appears to be always larger than the accession to the female sex. Loss by deaths also is larger in the male sex than in the female sex but it seems to be never so much larger as to obliterate the advantage in numbers which the sex gets by births and by immigration.

170. Mortality by age: Male and female.—The proportion of deaths among males and females in various age-groups, as reported, in five years of the decade to 1,000 persons of each sex and age-group living at the Census of 1931 has been discussed in para 128 of the last chapter. Figures showing the actual number of deaths in the various age-groups in each sex for all the years of the decade are presented in Subsidiary Table V of this chapter. These figures further illustrate the observations made in the previous paragraph; the number of deaths among males is more than the number of deaths among females in the ages 0-5 in all the years of the decade. The average also shows that there are 859 deaths among females to 1,000 deaths among males in the age 0-1 and 951 in the age-group 1-5. In the age-group 5-10 the number of deaths among males is less than among females in four years in the decade, *viz.*, 1921, 1922, 1923 and 1926. In the other six years it is more. The average for the decade shows 981 female deaths to 1,000 male deaths in this age-group. In the age-group 10-15 the number of deaths among males is more than the number of deaths among females in every year of the decade, the average for the decade being 943 female deaths for one thousand male deaths. In the age-groups 15-20 and 20-30 the number of deaths among females in every year for the decade is larger than the number of deaths among males. The average for the decade shows for a thousand male deaths in these age-groups 1,159 and 1,254 female deaths respectively. These are ages of child-birth. In the age-group 30-40 the deaths among women are fewer than the deaths among men in all the years except 1926 and 1930. In later age-groups they are fewer in all the years. The proportion of female deaths to one thousand male deaths in the average for the decade is 958 for the age-group 30-40, 787 for the age-group 40-50, 813 for the age-group 50-60, and 874 for the age-group 60 and over.

171. Two important Causes of Female Mortality.—The enormous excess of the number of deaths among females in the ages 15-30 is to be noted. Two of the most important causes to which the high rate of mortality among women in India has been ascribed are the evil effects of early marriage and premature child bearing, and frequent child bearing combined with primitive methods of midwifery. The fact that the proportion of deaths among women is so much higher in these ages clearly shows that this is the case. Early marriage in communities practising universal marriage brings a girl to the strain of a married life much before her body can stand it. Early widowhood is frequently attended with early motherhood. Early widowhood implies also early youth in the husband in the majority of cases and married life is lived without the control and the knowledge of its consequence which might be expected in more grown-up men and women. Assistance at child-birth in most cases in the country is untrained and inadequate. But for the fact that a considerable part of the female population—that of the working classes—is obliged to work in the open and that even in the other classes women lead an active life, deaths among females due to child-birth in the conditions of married life now in vogue would have been much larger than at present.

172. Other causes of larger mortality among females in India discussed.—Other causes to which the high rate of mortality among females in India as compared with other countries is ascribed are female infanticide, neglect of female children, hard work done by women and harsh treatment of women especially widows. These suggestions may be briefly examined.

Infanticide whether female or male is not practised in the State. This has been stated in previous Census Reports and there is perhaps no great need to

elaborate the point; and yet erroneous belief to the contrary seems to be entertained in some quarters. "The Mysore Census of 1852," says Carr Saunders in his book on the Population Problem quoting from Wilkins' Hinduism "showed that in a population of 3,410,382 there was a ten per cent excess of males in the adult population in spite of a 16 per cent excess of female births." The first regular Census for the State was taken in 1871. The crude Census of 1852 on which Wilkins was relying in the passage referred to could not have yielded accurate results. Returns of births and deaths in the State in recent years, as observed in paragraph 169, do not show an excess of 16 per cent in female births over male births. The male births are more. In spite of this the number of female children up to end of the year 10 is more than the number of male children of these ages (*vide* figures noted in the margin). There is thus no ground

Year of the Census	No. of children	
	Males	Females
1881	476,827	502,720
1891	...	...
1901	...	...
1911	707,074	744,860
1921	767,400	800,881
1931	896,832	945,594

for thinking that infanticide is practised in the State. In the Census Report for India for 1921, it was observed that an attitude of mind peculiar to Western culture and inapplicable to Indian conditions, leads Western students to look for some cause other than infanticide to explain a suspicious shortage of females in Indian populations. That perhaps is one school of writers. On the other hand there is another school of writers lending too ready a credence to unsavoury suggestions about the manners and customs of Indian populations. A Census taken in this year of grace does not always yield very reliable results. Birth and death returns when the machinery has been steadily improved year after year yet yield uncertain figures. If the conclusion that there is infanticide in the country were based on the Census figures and the births and deaths figures for 1931, it would require to be received with caution. Yet this startling conclusion is based by Mr. Carr Saunders upon a Census supposed to have been taken and birth and death figures supposed to have been collected eighty years ago under conditions which favoured accuracy much less than conditions to-day. It is too heavy a structure on too slender foundations. Similarly the statement made by Mr. Marten in the Census Report for India for 1921 that infanticide is a practice which excites no feeling of repulsion or aversion among non-Musalman and non-Christian peoples and is on the other hand deemed to be a necessary and natural means along with abortion of restricting the family within economic limits can hardly be considered correct. Infanticide according to Hindu belief is a deadly sin and so is abortion; and there is no section of the population in the State which does not consider killing of infants or abortion morally reprehensible.

It would also be wrong to say that as a rule, girl children in the State are neglected. This is not the same thing as to say that there is not unwillingness on the part of people to have only or preponderantly female children. There is undoubtedly a certain preference for male children. There are various reasons at the back of this preference but not the least is the feeling that a daughter is a greater responsibility than a son. She has to be found a suitable husband and this is generally not easy; a son-in-law is hard to please; his mother may ill-treat the girl; the girl may become a widow; her honour reflects directly on her father's house. A boy on the contrary will look after himself and if successful, in the economic sense, his life ceases to be a cause of anxiety to the parents as a girl's life is even under the best conditions. So a girl's parents are always anxious and there is a general feeling that a boy would mean so much less trouble. One doubts, however, whether this preference is peculiar to Indian populations. In any case, whatever the preference before a child is born, there is no neglect of a child, once it has come, on the ground that it is a girl. The grand-mother in the folk-song says: "Do not send word that a girl has been born; he will not like to hear that it is a girl" but adds "my daughter, it is no mere girl to us; it is a ray of gold." In fact as one destined to leave the household a girl is the object of much more tenderness and consideration in the mother's house and few fathers can be strangers to the feelings expressed by Kalidasa's Kanva when sending Shakuntala to her husband's house.

As to "hard work" done by women it is difficult to see what exactly is

meant: whether the phrase means harder work as compared with men or work hard in itself and attended with risk of death. Ordinarily speaking, we may say that the average person here dislikes the idea of the woman of his house working for an income while he himself is idle. Occasionally a man and a woman might be seen going along the road, the woman carrying a bundle while the man is walking free. To judge the quality of the work done by the women in the whole population from instances of this kind of want of chivalry and to base on such inference a conclusion of higher mortality would however be unsound. In many cases the women do mostly household work and it is not harder than the work that the man has to do. In some classes the women share in harder work in the field but if figures for these classes are compared with those for other classes in which they attend only to household duties it will appear that work on the field tends to preserve life and that easy work in the household is not good. The Vakkaliga, Lingayat and other rural communities have a larger proportion of women than the Brahmin or Kshatriya. Besides, where the women work in the fields the work done by them is generally not so much nor so hard as that done by the men. The fact that women are paid less wage may from one point of view be considered as a rule of society discriminating against women; but from another point of view it is an indication of the quantity of work turned out by and expected from women workers.

In the same manner it is easy to exaggerate the harsh treatment of women and especially widows. People who know family life in the country would testify to the great consideration that is generally exercised in households towards the women. The more well-to-do a person becomes the more unwilling he is to let the woman work and earn. If there is any ill treatment of a widow it is in the cases in which she is young and yet has to stay with an unsympathetic mother-in-law or sister-in-law in the deceased husband's family. But ordinarily a widow gets back to her father's or brother's house if she is young, and if she is old and stays in the husband's family she is generally able to look after herself. She is not the mistress of the household but she can enjoy all the privileges of one and if she leads a hard life it is in conformity with old notions of righteous living. The discipline and abstinence enjoined in this way of life, it has been said, do not shorten life but lead rather to longevity.

173. Position of women in society.—It is usual for Western observers to quote in regard to women in Indian society Manu's verse laying down that in childhood a woman is dependent on her father, in youth on her husband, and on her sons in old age, and that she should never be independent. This seems a hardship when we think of the position prescribed as dependent and bad and of the contrary as independent and necessarily good. In practice, the condition of women in the average household is not as bad as the verse might seem to indicate. All that Manu did seems to have been to cast a duty on the father, on the husband and on the son to protect the daughter, wife or mother. Besides, whatever influence the Code had in fixing a woman's position in society when it was framed, men today act not in response to a Code but to ways of life prevailing around them and these do not seem to be very different from the conditions which prevail elsewhere or prevailed elsewhere only a very little time ago. The feminist movement is new even in the West and conditions there have been described by a woman writer as a political system which denies women alike equality of opportunity and adequate social protection, an economic system which is waste incarnate and sexual institutions founded on the needs and preferences of a primitive type of man alone. In this matter of the position of women the whole world is still progressing and various parts of it are with equal difficulty passing Seraglio Point and rounding Cape Turk.

Society in the State in this respect is behind society in some countries but in advance of some others. Women here are now represented on public bodies, there being lady members in the Representative Assembly, the University, and the more important Municipalities and District Boards. Respectable women have recently come to act on the stage, read in public, deliver lectures and sing or perform religious discourses. There are several writers among them and distinguished public workers. Much of this improvement has taken place during the decade. Ladies' Clubs and Associations are found in some places where women

gather together for amusement and cultural activities. Several Ladies' Conferences have been held during the decade opened by Royalty and presided over by cultured members of the sex and have helped in the awakening of the womanhood of the country and the expression of their opinion regarding legislation and reform calculated to improve woman's position in society.

Educated opinion in the State or elsewhere has been moving in the direction of improving the position and ensuring for womanhood the consideration and respect that are its due. Proposals for legislation to enlarge the rights of women under the Hindu Law were made in the Representative Assembly during the decade and in response to a demand which seemed to exist in the public mind a Committee was constituted to consider and report on the question. The report of the Committee was published in 1930 and proved clearly that there is a large body of opinion feeling that woman's position under Hindu Law as at present administered is unjust in many respects. The Committee observe that the most satisfactory feature of the replies received in response to their questionnaire "was the breadth of view, the freedom from prejudice and the sincere desire for progress evinced by the greater number of those who individually and collectively favoured the Committee with their views." There were of course representatives of the die-hard type. But their number was very small as compared with the progressive school. The report of the Committee itself shows a breadth of outlook not less remarkable than its learning and embodies recommendations on all essential matters relating to women's rights as daughter, as wife, as widow or mother and in respect of inheriting, holding and disposing of property and adoption, and with reference to full estate, limited estate and *stridhana*. In pursuance of the recommendations of the Committee, Government have brought before the legislature a bill to modify the Hindu Law of Property relating to women and the measure is at present under consideration.

Some words from folk-song have been quoted in Chapter I and in this chapter. There is a great deal of folk-song of this kind current among women in the Karnataka expressing their sentiment under the various circumstances of their lives. A collection of songs of this kind was published last year in Dharwar. A study of these pieces gives a clearer idea of the kind of life the women lead than any disquisition of the position of women in our life. A translation of some of these pieces with running commentary to help the general reader to understand them has been given as Appendix III at the end of this volume.

SUBSIDIARY TABLES.

I.—GENERAL PROPORTIONS OF THE SEXES BY DISTRICTS.

District	Number of females to 1,000 males							
	1931		1921		1911		1901	
	Actual population	Natural population	Actual population	Natural population	Actual population	Natural population	Actual population	Natural population
1	2	3	4	5	6	7	8	9
Mysore State, including Civil and Military Station, Bangalore ...	955	965	962	972	979	990	980	994
Mysore State, excluding Civil and Military Station, Bangalore ...	956	...	963	...	979	...	980	...
Bangalore City ...	880	...	855	...	927	...	931	...
Bangalore District ...	965	...	972	...	985	...	996	...
Kolar Gold Fields (City) ...	889	...	846	...	{ 739 800*	...	{ 699 780*	...
Kolar District ...	962	...	971	...	{ 986 991*	...	{ 986 991*	...
Tumkur District ...	962	...	958	...	977	...	986	...
Mysore City ...	887	...	917	...	975	...	984	...
Mysore District ...	995	...	1,002	...	1,019	...	1,022	...
Chitaldrug District ...	950	...	947	...	966	...	966	...
Hassan District ...	985	...	998	...	1,019	...	1,010	...
Kadur District ...	886	...	910	...	911	...	907	...
Shimoga District ...	899	...	915	...	923	...	918	...
Civil and Military Station, Bangalore	932	...	932	...	948	...	986	...

*Represents proportion for population on area as adjusted in 1921.

II.—NUMBER OF FEMALES PER 1,000 MALES AT DIFFERENT AGE-PERIODS BY RELIGIONS AT EACH OF THE LAST THREE CENSUSES.

Age	All Religions			Hindu			Musalman		
	1911	1921	1931	1911	1921	1931	1911	1921	1931
1	2	3	4	5	6	7	8	9	10
0—1 ...	1,051	1,034	1,036	1,052	1,036	1,040	1,024	1,024	985
1—2 ...	1,076	1,046	1,041	1,078	1,046	1,045	1,035	1,069	1,014
2—3 ...	1,071	1,068	1,058	1,080	1,075	1,061	1,032	986	1,052
3—4 ...	1,084	1,115	1,047	1,085	1,116	1,047	1,087	1,105	1,061
4—5 ...	1,037	1,056	1,018	1,037	1,058	1,016	1,039	1,021	1,058
Total 0—5 ...	1,064	1,065	1,040	1,066	1,068	1,042	1,044	1,038	1,034
5—10 ...	1,043	1,024	1,001	1,045	1,027	1,005	1,012	986	951
10—15 ...	951	917	938	959	926	942	841	798	890
15—20 ...	930	910	973	932	913	978	888	857	886
20—25 ...	1,054	1,116	1,075	1,067	1,129	1,088	942	987	924
25—30 ...	961	989	1,020	974	996	1,032	840	888	892
Total 5—30 ...	1,003	1,003	1,005	1,009	1,008	1,012	936	930	938
30—40 ...	936	855	856	947	864	865	809	747	739
40—50 ...	894	888	800	901	897	803	802	778	674
50—60 ...	937	937	923	943	947	936	859	781	742
60 and over ...	1,025	951	928	1,039	961	940	857	786	749
Total 30 and over ...	938	894	1,159	947	904	870	824	767	723
Total all ages (Actual Population).	979	962	955	986	969	962	897	872	868
Total of all ages (Natural population)	990	972	965	Figures not available.					

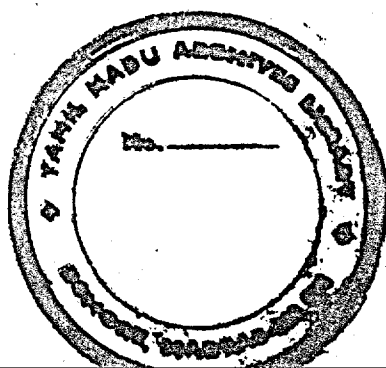
III.—NUMBER OF FEMALES PER 1,000 MALES FOR CERTAIN SELECTED CASTES AND TRIBES.

Caste	Number of females per 1,000 males						
	All ages	0-6	7-13	14-16	17-23	24-43	44 and over
1	2	3	4	5	6	7	8
Adikarnataka	962	1,030	979	827	1,178	934	831
Agasa	959	1,036	999	820	1,083	936	852
Banajara	938	1,005	949	696	1,221	927	791
Banajiga	958	1,038	1,001	818	1,055	919	874
Beda	963	987	1,042	797	1,151	936	851
Brahmin	937	1,042	1,005	919	980	834	903
Darzi	957	1,050	965	952	1,095	884	828
Devanga	977	1,023	1,032	936	1,014	957	886
Gangakula	978	1,034	980	784	1,179	961	880
Ganga	988	1,071	1,019	817	1,100	932	961
Idiga	891	1,021	999	772	965	761	881
Jogi	951	1,017	1,049	847	1,438	916	803
Koracha	925	1,053	927	717	1,142	957	710
Korama	974	995	981	830	1,205	978	846
Kshatriya	925	1,058	966	860	940	869	865
Kumbara	960	1,053	992	862	934	915	874
Kunchadga	969	1,051	1,025	818	1,105	925	879
Kuruba	978	1,043	981	763	1,102	959	929
Lingayat	978	1,029	1,039	778	1,063	934	946
Mahratta	910	1,004	963	822	1,014	829	864
Meda	972	1,084	1,108	963	1,189	841	817
Mudali	892	995	959	985	948	819	780
Nagartha	970	926	993	855	1,143	973	923
Nayinda	942	1,018	958	858	1,074	917	827
Neygi	951	986	981	907	1,060	928	858
Satani	982	1,119	1,058	743	1,081	972	850
Tigala	938	997	974	793	1,132	907	807
Uppara	965	1,007	974	745	1,201	931	920
Vakkaliga	977	1,038	1,015	778	1,054	953	952
Vaisya	895	1,074	927	851	902	842	787
Viswakarma	932	974	1,006	824	978	901	812
Vodda	951	1,033	979	778	1,183	937	777
Yadava	967	989	997	789	1,253	985	898
Labhai	555	1,017	739	601	485	411	398
Mughal	871	1,034	907	869	886	842	667
Pathan	875	1,006	926	848	988	819	709
Pinjari	948	1,015	1,039	833	1,066	980	761
Saiyad	868	1,026	922	879	956	820	722
Sheik	893	1,003	931	837	981	889	765
Anglo-Indian	1,198	928	949	992	1,464	1,554	1,273
European and Allied Races	721	1,170	1,072	988	343	596	949
Indian Christian	930	976	965	1,088	1,022	846	934
Digambara	937	991	976	921	953	872	956
Swetambara	418	765	606	267	327	367	349
Sada	934	1,032	1,024	786	1,022	871	870
Koracha	914	1,070	926	735	1,161	905	654
Korama	953	1,086	907	880	1,349	957	693
Kuruba	920	1,058	945	956	1,329	836	624
Banajara	961	1,027	955	698	1,226	931	870
Parsi	959	784	1,000	625	1,588	976	909
Sikh	587	1,000	1,250	375	286	667	455
Jew	2,000	2,500	3,000	5,000	4,000	2,000	400
Buddhist	936	952	838	1,767	1,138	771	947
Others	1,078	465	1,500	1,333	1,667	1,357	727

IV.—ACTUAL NUMBER OF BIRTHS AND DEATHS REPORTED FOR EACH SEX DURING THE DECADES 1901-1910, 1911-1920 AND 1921-1930.

Year	Number of births			Number of deaths		
	Male	Female	Total	Male	Female	Total
1	2	3	4	5	6	7
Total 1901-1910 ...	480,383	464,284	944,667	565,510	523,676	1,089,186
1901	43,439	42,588	86,027	59,153	54,285	113,438
1902	46,774	45,218	91,992	59,265	56,458	115,718
1903	48,460	47,450	95,910	60,479	57,592	118,071
1904	40,483	39,319	79,802	64,119	59,485	123,604
1905	47,122	45,984	93,106	47,251	43,615	90,866
1906	50,136	48,575	98,711	53,305	49,409	102,714
1907	45,643	43,924	89,567	62,098	55,906	118,004
1908	55,286	53,227	108,513	48,605	45,067	93,672
1909	52,935	50,623	103,558	51,685	47,472	99,157
1910	50,105	47,376	97,481	59,550	54,392	113,942
Total 1911-1920 ...	566,461	538,560	1,105,021	653,684	630,818	1,284,502
1911	57,422	54,845	112,267	58,890	56,584	115,474
1912	57,350	54,896	112,246	55,144	50,963	106,107
1913	57,520	55,242	112,762	55,653	51,148	106,801
1914	61,975	58,707	120,682	56,359	53,595	109,954
1915	60,962	57,705	118,667	47,263	44,387	91,650
1916	61,793	58,516	120,309	50,796	48,389	99,185
1917	60,845	57,518	118,363	59,246	56,485	115,731
1918	52,163	49,486	101,649	178,581	178,003	351,584
1919	44,389	42,574	86,963	50,799	47,720	98,519
1920	52,042	49,071	101,113	45,953	43,544	89,497
Total 1921-1930 ...	578,774	546,818	1,125,592	495,481	465,381	960,862
1921	51,872	49,045	100,917	44,889	42,861	87,750
1922	56,393	53,306	109,699	46,307	43,324	89,631
1923	56,948	53,535	110,483	50,579	47,933	98,512
1924	57,053	53,418	110,471	66,270	61,711	127,981
1925	53,495	51,734	105,229	55,327	50,526	105,853
1926	64,281	60,709	124,990	46,429	44,069	90,498
1927	58,115	55,295	113,410	44,529	41,248	85,777
1928	57,583	54,394	111,977	49,550	46,097	95,647
1929	61,252	57,474	118,726	44,460	42,716	87,176
1930	61,782	57,908	119,690	47,141	45,396	92,537

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: Excess of former over latter (+) defect (-)	Number of female births per 1,000 male births	Number of female deaths per 1,000 male deaths
	8	9	10			11	12
Total 1901-1910 ...	-16,099	-41,834	-144,519	966	926
1901	- 851	-4,868	-27,411	980	918
1902	-1,556	-2,812	-23,726	967	953
1903	-1,010	-2,887	-22,161	979	952
1904	-1,164	-4,634	-43,802	971	928
1905	-1,138	-3,686	+2,240	976	923
1906	-1,561	-3,696	-4,003	969	927
1907	-1,719	-6,192	-28,437	962	900
1908	-2,059	-3,538	+14,841	963	927
1909	-2,312	-4,213	+4,401	956	918
1910	-2,729	-5,158	-16,461	946	913
Total 1911-1920 ...	-27,901	-22,866	-179,481	951	965
1911	-2,577	-2,306	-3,207	955	961
1912	-2,454	-4,181	+6,139	957	924
1913	-2,278	-4,505	+5,961	960	919
1914	-3,268	-2,764	+10,728	947	951
1915	-3,257	-2,876	+27,017	947	939
1916	-3,277	-2,407	+21,124	947	953
1917	-3,327	-2,761	+2,632	945	953
1918	-2,677	+4,422	-249,935	949	1,025
1919	-1,815	-3,079	-11,556	959	939
1920	-2,971	-2,409	+11,616	943	948
Total 1921-1930 ...	-31,956	-30,100	+164,730	945	939
1921	-2,827	-2,528	+13,677	945	944
1922	-3,087	-2,963	+20,068	945	936
1923	- 3,413	-2,646	+11,971	940	948
1924	-3,635	-4,559	-17,510	936	931
1925	-1,761	-4,801	- 624	967	913
1926	-3,572	-2,360	+34,492	944	949
1927	-2,820	-3,281	+27,633	951	926
1928	-3,189	-3,453	+16,330	945	930
1929	-3,778	-1,744	+31,550	938	961
1930	-3,874	-1,745	+27,153	937	963



V.—NUMBER OF DEATHS OF EACH SEX AT DIFFERENT AGES.

Age	1921		1922		1923		1924		1925		1926	
	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
0-1 ...	5,282	4,470	5,517	4,733	5,728	4,964	7,151	6,279	5,990	5,488	6,292	5,276
1-5 ...	4,218	3,797	4,516	4,300	5,530	5,288	8,609	8,240	7,450	7,192	5,278	5,065
5-10 ...	2,601	2,736	2,696	2,753	3,161	3,262	4,594	4,252	3,713	3,534	2,890	2,965
10-15 ...	2,317	2,297	2,421	2,304	2,682	2,516	3,395	3,127	2,614	2,318	2,231	2,158
15-20 ...	2,660	2,952	2,648	3,018	2,730	3,004	3,321	3,696	2,610	2,377	2,239	2,757
20-30 ...	4,743	5,676	4,796	5,904	5,241	6,497	6,548	8,071	5,279	6,371	4,815	6,357
30-40 ...	4,653	4,648	4,824	4,647	5,431	5,290	7,062	6,453	5,643	5,063	4,848	4,932
40-50 ...	4,615	3,610	4,672	3,834	5,176	4,259	6,611	5,194	5,454	3,985	4,581	3,567
50-60 ...	4,377	3,647	4,646	3,624	4,821	3,973	6,461	5,139	5,101	4,012	4,257	3,244
60 and over ...	9,423	8,528	9,571	8,212	10,079	8,890	12,518	11,255	11,483	9,736	8,998	7,748
Age	1927		1928		1929		1930		Total		Average number of female deaths per 1,000 male deaths	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female		
	14	15	16	17	18	19	20	21	22	23	24	
0-1 ...	5,543	4,675	6,267	5,254	6,064	5,303	6,382	5,339	60,206	51,731	859	
1-5 ...	4,311	4,073	6,525	6,109	6,515	6,253	6,802	6,005	59,254	56,322	951	
5-10 ...	2,518	2,446	2,950	2,751	3,174	3,136	3,062	2,929	31,359	30,754	981	
10-15 ...	2,079	1,986	2,173	2,001	2,423	2,372	2,378	2,224	24,713	23,308	943	
15-20 ...	2,160	2,725	2,273	2,700	2,421	2,863	2,378	2,901	25,440	29,488	1,159	
20-30 ...	4,761	5,890	4,973	6,288	4,161	5,388	4,495	5,958	49,812	62,430	1,254	
30-40 ...	4,755	4,412	5,192	4,949	4,888	4,194	4,681	4,638	51,377	49,231	958	
40-50 ...	4,312	3,473	4,519	3,890	3,781	8,094	4,160	3,297	47,681	37,703	787	
50-60 ...	4,161	3,215	4,033	3,488	3,295	2,805	3,532	3,194	44,684	36,341	813	
60 and over ...	9,929	8,353	10,645	9,167	8,238	7,303	9,371	8,581	100,755	88,078	874	

NOTE:—The figures are inclusive of births and deaths reported in the Civil and Military Station, Bangalore.

CHAPTER VI.

CIVIL CONDITION.

174. **Reference to Statistics.**—Civil condition is the phrase used to indicate the status of a person as to marriage. The information collected under this head for the whole population appears in Imperial Table VII in combination with age separately for the various religions and the two sexes. The statistics for several castes among Hindus and for the more important groups among other religions are given in Imperial Table VIII. The following subsidiary tables have also been prepared and appended to this chapter.

Subsidiary Table	I.—Distribution by Civil Condition of 1,000 of each sex, religion and main age-period at each of the last five Censuses.
Do	II.—Distribution by Civil Condition of 1,000 of each sex at certain ages in each religion and natural division.
Do	III.—Distribution by main age-periods and Civil Condition of 10,000 of each sex and religion.
Do	IV.—Proportion of the sexes by Civil Condition at certain ages for religions and natural divisions.
Do	V.—Distribution by Civil Condition of 1,000 of each sex at certain ages for selected castes.

175. **The meaning of the figures and their accuracy.**—The instruction for filling up the schedule in regard to Civil Condition was as follows:—

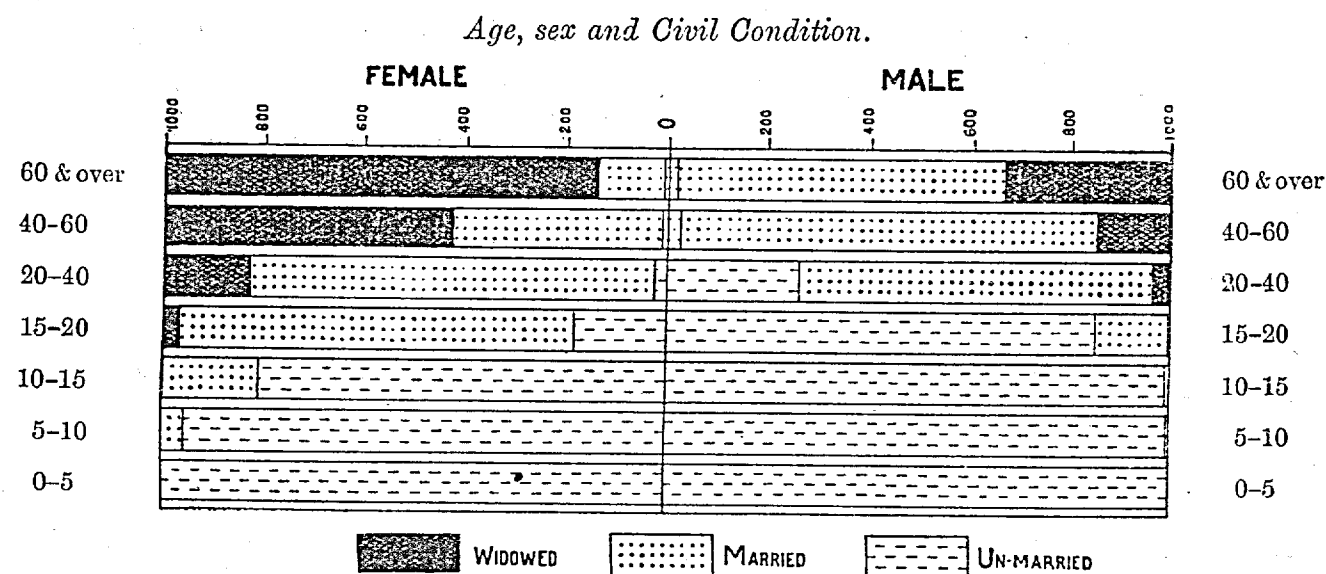
“Enquire if the person in column 3 is married or not married or is a widower or widow and enter the answer: Write “Yes” for married persons, “No” for unmarried persons and for widower or widow, write the initial letter “W.” Enter prostitutes ordinarily as unmarried (“No”) but if any of them return themselves as married enter “Yes.” Persons who are recognised by custom as married are to be entered as married (“Yes”) though they may not have gone through the full ceremony, as for example—a *Kudike* wife. Divorced persons who have not remarried should be entered as widowed.”

These instructions were generally well understood by the enumeration staff. There was risk of error from two causes. Asked whether about himself or another person if he or she is married, a householder is likely to say “Yes” not only in the cases in which the partner is alive but also in the cases in which the partner might be dead. Secondly an entry as to marriage having been made at the preliminary Census an enumerator would find it hard to enquire at the final enumeration whether any change of Civil Condition had occurred. Error from these causes has been reduced through personal instructions that the fact of widowed persons having to be distinguished from those living in a state of marriage should be made specially clear to persons giving information for filling the schedule and that the fact of any person having lost the partner in life between the date of the preliminary and the final Census should be ascertained by reference to neighbours. Under the latter head it may also be observed that the number of these cases could not have been large in any one block and that the enumerators who in the majority of cases were intelligent residents of the localities concerned would ordinarily have been aware of any such changes themselves. It should also be noted that prostitutes returning themselves as married have been shown as married. Women of the dancing girls class leading the life of public women as a profession would ordinarily not hesitate to return themselves as unmarried but there are small numbers who are not born in this class but are forced to take to its life through misfortune or other cause. Such persons may or may not have been married earlier but would try to conceal information about their way of life and return themselves as married. That there were occasional cases of this kind is clear from questions raised by some enumerators whether a woman living with a stranger who has not married her should be

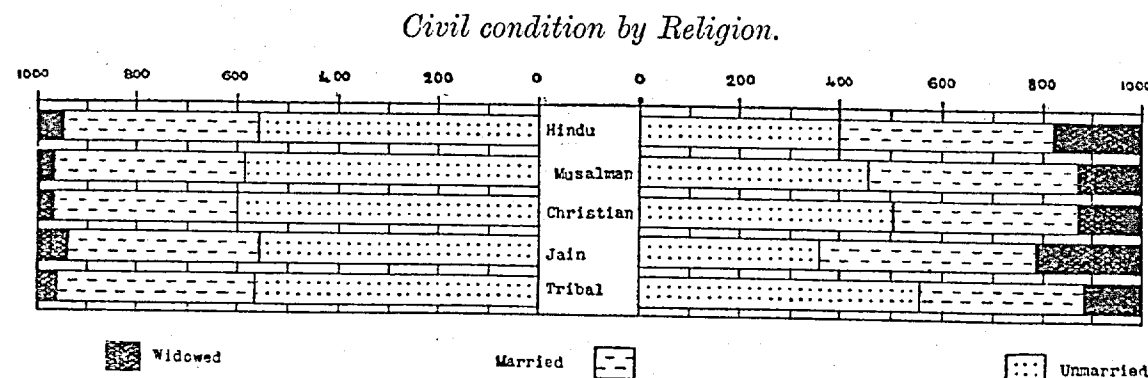
shown as married. In all such cases an entry has been made according to the return but the number is small and can be of no great account in the large figures that are being dealt with.

As Civil Condition on the slips was indicated by different figures for the married, the unmarried and the widowed of each sex there was some risk of errors occurring in the slip-copying stage by slips meant for one Civil Condition being used for a person in another whether for want of a sufficient supply of slips of the right kind or from carelessness. As stated in the last chapter, however, special care was taken to make the supply of slips of each kind adequate and slip-copying was carefully supervised. It may be said therefore that the figures in the Tables represent facts with as much accuracy as is ordinarily practicable.

176. The main figures.—Of the total male and female population of 3,354 and 3,203 thousand (speaking of the nearest thousand in each case), 1,866 and 1,296 are unmarried; 1,318 and 1,340 are married; and 170 and 568 widowed. The proportions for the males are 556 per mille unmarried, 393 per mille married, 51 per mille widowed; and for females 405 per mille, 418 per mille and 177 per mille. The proportions in each age-group are illustrated by the following diagram.



The proportions under each of the main religions are shown in the diagram given below.



The proportions in 1921 were 550, 389 and 61 for males and 391, 408 and 201 for females. The proportion of unmarried men and women as well as of the married is higher at this Census. The Proportion of the widowed in both sexes is less.

177. The Unmarried: (i) *By sex and age.*—Of the 1,866 thousand of the male population who are unmarried, 704 per mille are below 15 years of age, 288 per mille between 15 and 40, and 8 per mille 40 years and over. As might be

expected, the number of unmarried between 15 and 40 is inconsiderable and over 40 years insignificant. Of the 1,296 thousand unmarried women, 690 per mille are below 10 years, 245 per mille between 10 and 15 years, 61 between 15 and 40, and 0.4 over 40 years. These proportions also are what might be expected. The men are generally from 6 to 10 years older than the women when they marry. In the earlier years of life therefore a larger proportion of the males than of the females are found unmarried.

(ii) *By religion.*—The Hindu proportion of the unmarried both among men and women is about the same as the general proportion, being less by only three per mille for men and five per mille for women. This observation applies to the various age-groups also. The proportion of the unmarried among Musalmans both male and female is higher than among Hindus. Among the Christians it is still higher. The Jains show a higher proportion of unmarried among the females than either the Hindus or the total population. The Tribal communities have the same proportion as the Musalmans among the males, and a slightly higher proportion than the same community among the females. The proportion of the male unmarried in the ages 0-10 to the total unmarried males of all ages is higher among the Tribal communities and decreases among the Musalmans, Hindus, Christians and Jains. The smaller the proportion in this group, the larger the numbers in the later ages. The Jains lead in this respect because considerable numbers of them have come from outside. The Christian figure is really indicative of social conditions. Among women the Christians show the largest proportion of the unmarried in the later age-groups. Then come the Tribal communities, Musalmans, Hindus and Jains.

Comparison with 1921.—The following statement shows the percentage of unmarried men and women for the total population of each sex in the various religions for the last Census and the present one.

Religion.	Males.		Females.	
	1921	1931	1921	1931
All religions ...	55	56	39	40
Hindu ...	55	55	39	40
Musalman ...	57	58	43	46
Christian ...	60	60	49	50
Jain ...	56	55	35	37
Tribal ...	57	57	46	45

There is no noticeable change in the percentages either for males or females in any of the religions.

(iii) *By caste, etc.*—Subsidiary Table V shows the distribution of 1,000 males and 1,000 females of certain castes and communities at certain ages by Civil Condition. The total number of the unmarried in every thousand varies from community to community. The proportion among Hindus is lowest for Nagarthas (523) and highest for Banajaras (596). The Korama proportion is 527, the Brahmin proportion 528, and the Vaisya proportion 529. The proportion in the Musalman communities is generally higher than in the Hindu castes. The Christian proportions are still higher being highest (665) for the Anglo-Indian. The Jains and the Tribal communities have proportions like castes of corresponding status among Hindus, the Tribal Banajara proportion being 599 as against the 596 of the Hindu Banajara community. The unmarried figures for earlier years are of no special significance and it would be unsafe to base conclusions on them as the margin of error in the age return is likely to be different for different levels of general education and culture. Figures for the unmarried males of age 44 and over should also contain varying margins of error but the range of variation is likely to be less and the figures themselves are of special interest as showing social conditions. They may therefore be briefly examined. Taking these figures we find that the smallest proportion occurs in

the Yadava caste (2). Next comes the Brahmin community (8), and then come Korama and Tigala (9). The largest proportions of the unmarried are 37 (Vaisya), 35 (Meda), 30 (Nagartha), 29 (Idiga and Beda). The very low proportion of unmarried for the Yadava community it is difficult to understand but that for the Brahmin community is what is to be expected. The large proportion in the Vaisya community also may well be understood, as persons of this community are by tradition careful and prudent. The other communities have numbers between these limits, many of them having a proportion of 20 and above. Among females of the same ages the numbers are generally smaller but still the highest is fairly large—32 for the Beda community. Other large numbers are 17 for the Adikarnataka, 16 for the Banajiga and the Gangakula. In some of these cases the custom of treating a daughter as *Basavi* prevails and it is possible that this explains their rather larger proportion of unmarried women. The number for the Brahmin community is 2 and is the lowest. Most communities have less than seven per mille. The Musalmans of the same age-groups show a smaller proportion of unmarried males than among all the Hindu castes, and about the same proportion of females. The Christians of the Anglo-Indian and European and Allied Races show larger proportion but Indian Christians have only 32 out of a thousand males and 39 out of a thousand females.

178. The Married: (i) *By sex and age.*—Of the 1,318 thousand or 393 per mille of the male population who are married, those between the ages 15 and 40 form 596 per mille and those over 40 years 401 per mille. Those who are younger than 15 years and are married are a bare 3 in a thousand. Of the married women those between 10 and 15 years are 26 per mille, between 15 and 40 years 779 per mille, and 40 and over 148 per mille. The proportion of married women is much larger in the age-groups 10-15 and 15-40 than among the married men and smaller in the age-group 40 and over. This is natural as husbands as a rule are, as already observed, a few years older than the wives and the husband of the girl in the group 10-15 and of the woman on the margin of the 40 year group would appear in the groups beyond 15 and beyond 40 respectively.

(ii) *By religion.*—The Hindu proportion of the married is about the same as for the total population. This remark applies to the various age-groups also. The Musalman proportion of married men is slightly smaller and of married women somewhat higher. The Christian proportion both among males and females is much smaller than for the total population. Among the Jains the male proportion is smaller than even the Christian population and the female proportion higher than the Christian but lower than the Musalman and the Hindu proportions. The proportion in the Tribal communities approaches the Musalman proportion both among males and females. The observation regarding the age of husbands applies to all the religions and we therefore find that in the age-group 15-40 the married women show an excess over the married men of between 900 and 1,100 in every ten thousand and that this is compensated by the excess among married males in the next age-group of about 1,100 to 900 for the various religions.

Comparison with 1921.—The following statement shows the percentage of the married men and women to the total population of each sex in the various religions for the last and this Census.

Religion	Males		Females	
	1921	1931	1921	1931
Hindu	39	39	41	42
Musalman	39	38	42	42
Christian	36	37	37	37
Jain	36	38	40	42
Tribal	38	40	41	43

The percentage is the same for both Censuses for Hindu males and for Musalman and Christian females. The percentage for Musalman males is lower. In all other cases there is an increase. The decreases and increases however are all very small.

(iii) *By caste, etc.*—The proportion of the married in each caste or community appears in Subsidiary Table V. The proportion is generally higher for the female than for the male sex among the Hindu castes. The highest proportion for males is that of the Brahmin (417) and the lowest that of the Banajara (364). The highest proportions for females are those for the Koracha (416), Korama (410) and Vaisya (410) castes and the lowest those for the Idiga (376) and the Lingayat (374). The proportions for the several age-groups are of no special significance.

179. Marriage in early years.—Fifty persons below the age of five have been shown at this Census as married: 39 girls and 11 boys. All the 39 girls are Hindus and so are 10 out of the 11 boys, the one other boy being a Parsi. This last however was discovered after the Tables were issued to be due to an error in compilation. Precautions were taken to verify entries in all such cases when persons in the very early years of life were returned as married or widowed but the particular slip which should have shown age 50 and had 5 written on it by mistake passed through and gave rise to this error. All the marriages below the age of five returned at the Census are thus of the Hindu community. The actual number of males and females between the ages 5 and 10, and 10 and 15 of the various religions who are married is given below.

Religion	Boys		Girls	
	5-10	10-15	5-10	10-15
Hindu	320	2,119	20,506	71,246
Musalman	28	105	510	3,500
Christian	4	19	30	362
Jain	5	15	121	372
Tribal	1	11	54	208

Proportionately for the population the Hindus, Musalmans and Christians have in the age-group 5-10 about the same number of married boys. The Jains have a much larger proportion and the Tribal communities a smaller proportion. The proportion of the married among girls of this age is, as might be expected, much larger than among boys. Among the Hindus the number of married girls of this age is about 60 times as many as that of boys. The Musalman proportion is smaller and the Christian proportion still smaller. Among the Jains, one girl in every 15 of these years is married and among the Tribal religions one in every 33 is married. The proportion for the Hindus, Musalmans and Christians is one in every 20, one in 56 and one in 180 respectively. The Jain proportion is the worst, then comes the Hindu proportion, and then come the proportions among the Tribal communities, the Musalmans and the Christians.

The numbers in the age-group 10-15 are too large to be discussed in the absolute figures. From Subsidiary Table I, the proportion of Hindus married in this group is seen to be 6 per mille for boys and 197 per mille for girls. The proportion for the Musalmans is 4 per mille for boys and 146 per mille for girls. These proportions are less than the Hindu proportion. For Christians the proportions are 4 and 70. The proportion among boys here is no better but that for girls shows a great improvement. The Jain proportions are 8 and 225 which exceed those for Hindus. The proportions among the Tribal communities are 7 and 145, the proportion for boys being a little higher than the Hindu proportion and the proportion for girls, lower.

It appears from Imperial Table VIII showing Civil Condition by age for selected castes that nearly all the castes contribute to the numbers of early marriages among girls and the larger number of castes to the number among boys.

The age-groups in this table are different from those in Table VII giving the same information for the general population. We are thus able to see the number of married persons of six years or less of age in the castes. The number of married of five years and less for the whole population is only 49 persons but if we raise the age limit by one year, the number of married for these castes alone comes to about 200. Of this number the Adikarnataka caste contributes 81. The Agasa caste with a population about a tenth of that of the Adikarnataka caste contributes 10; the Banajara caste with a population of about a twentieth of the Adikarnataka population contributes 4; the Brahmin with a population of about a fourth contributes 7; the Yadava with a population of about a sixteenth contributes 8; the Kunchatiga with a population of about an eighth contributes 10; the Kuruba with a population of less than a half contributes 16; the Vakkaliga with a population which is a third as many again as the Adikarnataka contributes 44. Thus the castes which have to marry girls before puberty and those which need not do so, castes which are urban as well as those which are rural, castes which have some interest in land and those which have not, all contribute to the figures of early marriage.

180. Comparison with 1921.—Age 0-5.—The 49 persons of 5 years of age or

Age-groups	Males	Females
3-4	4	14
4-5	6	25

less returned as married at this Census were of the ages noted in the margin. These figures are of special interest as there is a regulation in the State prohibiting the marriage of girls below 8 years and of boys below 14. The numbers at the last Census were as noted below in the margin for the first five years of life. It is specifically stated in the Report of the last Census that entries in all these cases were verified with schedules and should be taken as correct in each case. The total number of married persons below 15 at the last Census were 1,815 males and 68,736 females. At this Census the numbers are 2,640 and 96,962. The numbers on this occasion are larger. That in spite of this fact the numbers for the

Age-groups	Males	Females
0-1	11	19
1-2	3	8
2-3	12	25
3-4	15	37
4-5	36	42

ages 0-5 are lower and are all found in the ages 3-4 and 4-5 shows that the people are celebrating fewer marriages in early years or are concealing the fact of marriage. The latter alternative is not likely. The enumerator in most cases has been a local man and would know about a marriage having taken place. It may be therefore inferred that such marriages are becoming fewer. Previous to the passing of the Sarda Act in British India parents in Mysore wishing to marry their children in the years forbidden by the Mysore Regulation used to celebrate the marriage in some place just beyond the Border. The passing of the Sarda Act has now deprived them of this facility. This in all probability is the explanation of the small number of cases of very early marriage. This suggestion need not be treated as too absurd for it is well-known that some orthodox persons in British India improved the brief but shining hour between the introduction of the Sarda Bill in the legislature and its passage into law to exercise the privilege of marrying their little girls to little boys before it was taken away. Whether due to the spread of modern ideas or for want of opportunity, there, no doubt, is a large reduction in the number of married infants as compared with 1921. The number that remains is however still large.

Age 5-10.—In the age-group 5-10 the number of married boys and girls at this Census was 359 and 21,224 respectively as against 433 and 2,851 in 1921. The numbers in the age-group 10-15 were 2,270 and 75,699 as against 1,305 and 65,754 married boys in the age-group 5-10 are fewer than in 1921. Married boys in age-group 10-15 and married girls in both age-groups are more. The increase in the number of married girls in the age-group 5-10 is startling, but it is partly due to the smoothing of figures for the age-groups having brought into the lower group some numbers of the married who returned a higher age than ten. A small part of the increase for the period 10-15 also (though smaller than in the case of the age-group 5-10) should be due to the smoothing of the age-figures. The rest of the increase in both groups is due to a larger number of marriages and the absence of a cause like the Influenza epidemic of 1918 which reduced figures under the head "Married" and added to

those under "Widowed." The following figures for the several religions for 1921 may be compared with those for 1931 given in the previous paragraph.

Religion	Boys		Girls	
	5-10	10-15	5-10	10-15
Hindu	424	1,153	2,806	62,950
Musalman	6	92	27	2,025
Christian	1	21	5	151
Jain	...	22	8	248
Tribal	...	15	5	372

181. Prosecutions under the Infant Marriages Prevention Regulation.—The

Year	Prosecuted	
	cases	persons
1921-22	1	4
1922-23	1	1
1923-24	2	11
1924-25	1	3
1925-26	...	...
1926-27	...	...
1927-28	...	...
1928-29	1	1
1929-30	2	2
1930-31	6	...
Total	14	22

Mysore Infant Marriages Prevention Regulation provides for the prosecution of persons celebrating marriages in contravention of the law. The number of prosecutions in the several years of the decade under the Infant Marriage Prevention Regulation and the number of persons involved in them are noted in the margin. In the years 1925, 1926, 1927 and 1928 there were no prosecutions. For the year 1930-31 information as to the number of persons prosecuted is not available. From the other figures it appears that there were in all, in the 10 years 1921-31, 14 prosecutions and that in 8 of these cases 22 persons were involved.

The number of cases was highest in 1930-31. The circumstances giving rise to a sudden increase in the number of prosecutions in this year are not clear. The number of marriages themselves may have been lower in previous years. It is possible that such marriages in the earlier years of the decade were celebrated in British India and prosecutions were avoided and that this being made impossible by the Sarda Act, the marriages of 1930 were celebrated in the State at risk of prosecution. It was observed in the Census Report for 1921 that all marriages celebrated in contravention of the Regulation do not come up in prosecution before the Courts. From 1894 to 1910 there were 202 prosecutions. From 1911 to 1921 there were 40 prosecutions. The number in the decade under review is much smaller than for the previous decade. Thirteen of the cases which came up during the decade ended in conviction.

182. Married Women : 15-40.—The number of married women of the ages

Religion	Percentage
Hindu	80
Musalman	84
Christian	67
Jain	78
Tribal	85

between 15-40 is of special importance as indicating the possibilities of natural growth in various sections of the population. Proportions of married women to the total number of women between these ages are noted in the margin for the main religions. It appears from the statement that the Tribal communities have the largest proportion of married and that the proportion in the Musalman population is very near to it. Then come the Hindu and Jain populations with percentages somewhat but not much lower. The difference would be found to be mainly due to the larger number of widows of these ages in these communities. The percentage in the Christian population is much lower. The large difference in the proportion of the married is due mainly to the fact that early marriage is not the rule in this community as it is in other communities. Partly however, it should be due to the Anglo-Indian and European populations which have large proportions of the unmarried.

183. Widowhood : (i) *By sex and age.*—The number of widowers in the State is 169,766 or 50 per mille of the male population and of widows 568,209 or 177 per mille of the female population. There was one widow below the age of five

years, 322 between 5 and 10 years of age, and 1,459 between 10 and 15. The number of widowers in the same age-groups was 0, 17, 66 respectively. The number of widowers and widows in the subsequent 5 year age-groups rises steadily up to 45-50, the latter of course much faster than the former and goes down thereafter with slight fluctuation among widowers. It is largest relatively to the population of the age-group in the years 60 and over as shown in the margin. The number of widowers of 40 years or over is 129,257 which is 761 per mille of the total number of widowers in the State. The number of widows of the same ages is 377,604 or 664 per mille of the total number of widows of all ages.

(ii) *By religion*.—The number of widowers and widows per 10,000 of each sex in each religion is noted below.

Religion	Number of widowed per 10,000 of each sex	
	Males	Females
Hindu	522	1,814
Musalman	319	1,268
Christian	320	1,277
Jain	624	2,133
Tribal	379	1,173

In each religion the proportion of widows to the total female population is larger than the proportion of widowers to the total male population. The Jain population has the highest proportion both of widowers and of widows. Then not far away, come the Hindu proportions. This may seem strange but becomes understandable when it is remembered that the Hindu population is a composite population and that widow remarriage of some kind is permissible in many of what are called the lower classes in this religion, while the compact Jain population corresponding generally to the higher classes among the Hindus more uniformly prohibits remarriage. Then come the much lower proportions of the Tribal communities and last and much lower down come the almost equal proportions of the Christian and Musalman populations.

Comparison with 1921.—The corresponding proportions for 1921 are noted below.

Religion	Number of widowed per 10,000 of each sex	
	Males	Females
Hindu	632	2,052
Musalman	396	1,511
Christian	344	1,378
Jain	788	2,455
Tribal	480	1,298

Compared with 1921, the proportions all show noticeable decreases. This is mainly due to the fact that the Census of 1921 came soon after the Influenza epidemic of 1918 and that this aggravated the proportion of widowhood in all the communities.

(iii) *By caste*.—The proportion of widowers and widows in the Brahmin community taking 1,000 persons of all ages is 55 and 199 respectively. The following communities have equal or larger proportions of widowers. Banajiga (56), Devanga (70), Yadava (55), Idiga (56), Koracha (57), Lingayat (62), Mahratta

(55), Meda (60), Nagartha (75), Neygi (58), Satani (71), Vaisya (61) and Viswakarma (55).

Of widows, the Nagartha (236), Lingayat (214), Idiga (203), and Satani (199) show a larger proportion and the Vaisya (194), Viswakarma (190), Kunchatiga (189), Kuruba (189), Banajiga (187), Ganiga (187), Vakkaliga (187), Kshatriya (186) and Yadava (186) show a proportion very near the Brahmin proportion.

The communities having the lowest proportion of widows are Vodda (139) and Banajara (111).

184. Widowhood: in early years.—The number of persons in the several religions of the ages from 0-15 who are widowed is given in the following statement.

Religion	Actual number of widowed persons of age					
	0—5		5—10		10—15	
	Males	Females	Males	Females	Males	Females
ALL RELIGIONS ...	...	1	17	322	66	1,459
Hindu	...	1	17	305	64	1,379
Musalman	...	...	...	14	2	60
Christian	...	...	...	...	...	5
Jain	...	...	...	3	...	13
Tribal	...	...	...	...	...	1
Buddhist	...	...	...	...	...	1

There was no widower at this Census of five years or less of age. There were 17 widowers between 5 and 10 years of age, all Hindus. There was one widow of 5 years or less and she was a Hindu. Of 322 widows between 5 and 10 years of age 305 were Hindu, 14 Musalman and 3 Jain. Between 10 and 15 years, there were 62 Hindu and 2 Musalman widowers and none in other religions. The number of widows shows a sudden increase in this age-group. Even the Christians count 5 widows and the Tribal communities and the Buddhist population count one each in the group. As the group reaches 15 years a few cases of this kind need not cause surprise. For the other communities the numbers are larger, the Jains having 13, the Musalmans 60 and the Hindus 1,379. The number among the Hindus is large beyond comparison.

Comparison with 1921.—The corresponding figures of 1921 are given below.

Religion	Actual number of widowed persons of age					
	0—5		5—10		10—15	
	Males	Females	Males	Females	Males	Females
ALL RELIGIONS ...	5	30	72	296	82	2,202
Hindu	5	30	70	290	70	2,128
Musalman	...	...	...	1	5	43
Christian	...	...	...	3	3	16
Jain	...	...	...	...	...	9
Tribal	...	...	1	1	4	6
Buddhist	...	...	1	1	...	..

There is a very large reduction at this Census in the numbers in the age-group 0-5 and in the number of widowers in age-group 5-10. There is an increase in the number of widows of the age-group 5-10 and decrease both of widows and widowers of the age-group 10-15. Some reduction under all these age-groups might have been expected in the usual course as a spread of modern ideas should, properly speaking, have reduced the number of marriages in these years and the risks of widowhood in consequence. As a matter of fact, however, the number of the married is less both for men and women only in the age-group 0-5, and it is only here that the reduction in the number of the widowed may be set down as entirely due to this cause. In the age-group 5-10 the married men are fewer but the married women are more. The increase in the number of married women in this group has been explained as partly the result of smoothing the age figures which may have brought some persons who had returned a later age than 10 into the age-group 5-10. The increase in the number of widows would also be largely due to the same cause. In the age-group 10-15 the numbers of married men and women are as stated earlier much higher than in 1921 but the number of the widowed is less. Taking all the ages 0-15 there is a reduction in the number both of widowers and of widows though the number of the married of both sexes is higher.

It has been stated that only one widow has been returned for the whole State below the age 5. If we raise the limit by one year the castes appearing in Imperial Table VIII show 8 widows. One of these is Adikarnataka, one is Beda, one Brahmin, one Lingayat, one Nayinda and three are Vakkaliga. There are no widowed boys of these years in any of the castes. In the age-group 7-13, widowed boys appear among the Adikarnataka, Beda, Gangakula, Ganiga, Kuruba, Lingayat, Neygi, Vakkaliga, Viswakarma, Vodda and Yadava castes. Considerable numbers appear under the head "Married" in all the castes and the occurrence of widowhood in some of them is therefore only to be expected.

185. Widowhood: 15-40.—As affecting the natural growth of population widowhood in the ages between 15 and 40 is a matter of special social importance. The marginally noted figures show the number of widows between these ages in the main religions and their proportion to the total number of women. The Jains and Hindus have the highest proportion of widows in these ages as for all ages, the Jains again having an even larger proportion than the Hindus. Immediately

after these comes the Musalman community with a percentage of 90 and then very close in proportion come the Tribal communities and Christians. The effect of the larger proportion of widows in the ages of motherhood is examined in connection with the growth of population in various religions.

Comparison with 1921.—The number of widows of the years 15-40 of each religion and their proportion to the total number of women of these ages in 1921 is given in the margin. It appears from these figures that the actual number of widows in all the religions except the Tribal communities is larger in 1931 than it was in 1921. The number among Tribal communities at this Census appears less but the reduction

is not real because a considerable part of the population shown as Animists in 1921 is now included under Hindu. It may therefore be taken that the actual number was less in all the religions at the last Census. The proportion of the widows to the total number of women of these ages was, however, in every case except the Tribal communities higher in 1921 than in 1931. The larger proportion was undoubtedly due to the deaths caused by the Influenza epidemic towards the close of the decade 1911-20.

Comparison with the Censuses of 1891 and 1911.—The corresponding proportions for the two Censuses 1891 and 1911 would therefore be of more value as indicating more normal conditions. The numbers of the widows at these

Religion	Number of widows	Proportion per mille
Hindu	179,200	148
Musalman	6,640	90
Christian	1,517	85
Jain	986	176
Tribal	419	88

Religion	Number of widows	Proportion per mille
Hindu	169,555	160
Musalman	6,188	101
Christian	1,291	89
Jain	786	196
Tribal	979	83

Censuses of these ages and their percentage to the total population of the women of these ages are shown in the following statement.

Religion	1891		1911	
	Number of widows 15-40	Proportion per mille	Number of widows 15-40	Proportion per mille
Hindu	145,889	154	137,131	133
Musalman	5,010	106	5,454	96
Christian	768	102	1,093	91
Jain	529	216	669	204
Tribal	...	...	953	71

It appears from this statement that in 1891 the proportion was higher than in 1931 for all except the Tribal communities for which figures are not available and that in 1911, the proportion was lower for the Hindus and the Tribal communities, and higher for Musalmans, Christians and Jains. It is difficult to base any definite conclusion on these figures but it would appear as if the proportion of widows in 1911 was the normal proportion and the proportion in 1931 would have been nearly the same but for the persistence in the figures of the effects of the Influenza epidemic of 1918.

186. Some English figures.—Some interesting facts appear from a comparison of the figures of the Mysore Census with the figures for the English Census of 1911. For convenience of reference the figures for the English Census are noted in the margin. (The figures for the 1921 Census are not used as they bore traces of the effects of the Great War and would be really abnormal). Comparing these figures

Civil condition	Males	Females
Unmarried	10,334,011	10,629,796
Married	6,495,786	6,630,284
Widowed	615,811	1,364,804
Total	17,445,608	18,624,884

with the figures for the State for the present Census, we find that the unmarried males here are 36 fewer, married males 21 more and widowed males 16 more in every thousand of the male population; and that in the female population here the unmarried are 167 fewer, the married 62 more and the widowed 102 more.

In the following statement the proportions for the State for 1931 and the English proportions for 1911 for the various groups are set side by side.

Proportions of Unmarried, Married and Widowed in 1,000 males and 1,000 females in each age-group.

Age-group	Civil condition	England 1911	Mysore 1931	Age-group	Civil condition	England 1911	Mysore 1931
MALES.				FEMALES.			
Total aged 15 years and upwards.	Unmarried	403	271	Total aged 15 years and upwards.	Unmarried	390	45
	Married	545	646		Married	506	656
	Widowed	52	83		Widowed	104	299
15-20	Unmarried	998	853	15-20	Unmarried	988	180
	Married	2	144		Married	12	785
	Widowed	...	3		Widowed	...	96
20-25	Unmarried	857	612	20-25	Unmarried	757	43
	Married	142	378		Married	242	886
	Widowed	1	10		Widowed	...	66
25-35	Unmarried	386	161	25-35	Unmarried	355	15
	Married	606	801		Married	632	806
	Widowed	8	37		Widowed	13	179
35-45	Unmarried	169	87	35-45	Unmarried	196	12
	Married	806	881		Married	753	592
	Widowed	25	82		Widowed	51	396
45-55	Unmarried	122	21	45-55	Unmarried	158	10
	Married	817	823		Married	709	383
	Widowed	61	156		Widowed	133	607
55-65	Unmarried	99	16	55-65	Unmarried	132	9
	Married	763	722		Married	534	202
	Widowed	139	262		Widowed	294	789
65 and upwards	Unmarried	80	14	65 and upwards	Unmarried	121	9
	Married	878	605		Married	313	96
	Widowed	342	380		Widowed	566	895

In the English population there are no married or widowed women under 15 years. In the age-group 15-20, there are in the English population 12 married out of every thousand women and no widows. In the Mysore population there are 785 married and 35 widowed out of every thousand for this group. These proportions of the married and widowed are approached in the English population in the age-group 35-45; that is, our female population reaches these averages about 20 years earlier. The unmarried proportion in the Mysore population is as low as 9 in the last group and 25 in the 20-40 group. The lowest it reaches in England is 121 in the 65 and above group. The married proportion in the State after 10 years (when marriage may be considered to begin), is lowest in the age-group 60 and over being 129 and corresponding to this is the number of widows 863. In the similar age-group 55-65, the English proportion is 584 married and 284 widowed.

It is frequently stated that the prohibition of widow remarriage in India has the result of keeping down the rate of growth. Early motherhood and loss of young life traceable to it do tend to lower the rate of reproduction in the country, but as applied to widowhood the statement needs to be modified. Whereas in the ages 15-20 and 20-25 more than three-fourths of the female population in England is unmarried, this proportion is married in the State. There is a larger number of widows than in England but it is much smaller than the number of the unmarried women. Taking the ages 20-45 for example, the proportion of the unmarried and widowed in the State are 23 and 210 out of every thousand. In England the numbers are 411 and 24. Proportionately to the population more women of child-bearing years are in a state of marriage in this country than in England.

187. Universality of marriage in India.—The figures discussed in this chapter show that marriage is 'universal' in the State as it is in the rest of India and that every boy and girl is expected in the usual course to marry. This, so far as the Hindus are concerned is sometimes explained as due to the fact that marriage is a sacrament in Hinduism through which each man and woman should pass. "For Hindus," says Mr. P. K. Wattal: "marriage is a sacrament which must be performed regardless of the fitness of the parties to bear the responsibilities of the mated existence. A Hindu male must marry and beget children—sons if you please—to perform his funeral rites lest his spirit wander uneasily in the waste places of the earth. The very name of son 'putra' means one who saves his father's soul from the hell called *Put*. A Hindu maiden unmarried at puberty is a source of social obloquy to her family and damnation to her ancestors." All this would seem to indicate that a young man who is marrying is thinking of his condition after death or that a father or mother or a grand-mother celebrating the marriage of a boy in the house of providing for the future of his soul. *Putra* in Sanskrit has been explained as meaning one who saves from the hell *Put*; but this is not the word for son in all the languages in the country and the words used for son in the various languages have not the same significance. Few people at the time of marrying have the notion that they are doing something for the good of the soul. Marriage may be a sacrament but this can be only in the communities which observe sacraments. The people who do this are, after all, a part and not a large part of the whole population. Even the groups which do not treat marriage as a sacrament and which are not affected by considerations of a hell, and by the need for being saved from it marry and marry early. In the communities which treat marriage as a sacrament, the sacraments that should come later are not as rigorously observed, for example, the entry into *Vanaprastha* or *Sanyasa*. Almost the whole community progresses into *Grihashthasrama* but stops there. If it observes *Brahmacharya* earlier it does so in a very negative sense: a young man is a *Brahmachari* because he is not yet married. The general desire to have a son in fact has its basis in economic rather than religious grounds. It is not so much to insure against hell as to have an assistant and somebody to continue the family that the majority of people desire to have a son. Agriculturists think of children always as an asset. The more the hands that can work in the field, the larger the agriculturist's income, and the less he has to spend by way of payment for labour. There also was the thought that for woman the proper sphere of activity

was the home and that her great need is a child even more than a husband. The reason for desiring a son, in either case, was undoubtedly the fact that death for reasons that could not be understood, was so common. Universal marriage would seem to be the rule in all older civilisation. In Korea, we are told, a man of 40 who has not been married is treated as a boy; and a boy of 15 who is married attains the status of manhood and can ill-treat the 'boy' of thrice his age. A similar attitude has been inherited in Indian society from an earlier age. A Hindu marries for the same reason for which men of other religions marry and if he marries younger, the reasons are to be found in social history and not religion. If further proof were needed that religion does not materially affect universality or age of marriage, the figures for the other communities would prove this.

188. Probable reason for early marriage.—As universal marriage was thought of for economic rather than for religious reasons, marriage at an early age seems to have been devised as a precaution against irregular sex relations in society. That is why even in castes in which post-puberty marriage is permitted, a girl is married soon after maturity, and a boy is married early in the years of adolescence. It seems to have been demonstrated with reference to facts and figures elsewhere that late marriages favour illegitimate births and that the more the married women under 25, the fewer the mothers of bastards. This only stands to reason and is as might be expected. Among the industrial classes in the West, we are told, conception before marriage is not uncommon. "It is said," says Mr. Carr Saunders "that many men are not desirous of legal marriage until it is probable that they will have children. This is not to be regarded," he proceeds, "as evidence of loose sexual morality, so much as evidence of foresight and of thought for old age when, if they have children, they will be more or less secure against extreme poverty." This view of morality may or may not be sound but what is of importance here is that to an Indian irregular relationship of the kind considered as venial in this case seems reprehensible. A young man in Hindu society not agreeing to marry when he is between 20 and 25 years is considered as not having the proper outlook in life. This is not to say that young men are kept from bad ways effectively in every instance by the device. The intention here is merely to point out the aim of society. Even more than the members of a community the parents of a young man are anxious that he should have a young woman to think of by the time he is old enough to desire sex life. Marriage in early years is in some cases due to the desire to secure an alliance which tradition and sentiment have combined to make specially suitable: such as a brother wishing to take his sister's daughter in marriage to his son or a sister in similar position wishing to make sure of the niece before she grows up and is sought after by families better off than his or her own. One consequence of this hurry to marry a young man and a young woman early is to reduce marriage from the high spiritual relationship that it ought to be to something much lower. In circumstances like those of the West, youth is in danger of losing its physical purity and in the circumstances here, of not realising the life it is leading. Neither condition can be considered desirable, and which of these, viewed from the point of view of humanity or society is less undesirable it would be hard to say with certainty.

The existing system of marriage in India has secured the maintenance of the wooden kind of morality that society whether here or elsewhere seems mainly to value. With the defects that must go with unintelligent breeding it is also effective enough in continuing the race. The two objects of society in marriage may in a way be therefore considered as fulfilled. From the individual's point of view also, marriage as practised in this country may be considered as in the main successful. It gives each man and woman a companion fairly early in life and by attaching to the relationship some kind of sacredness and the inviolability of a religious ceremony directs the mind to healthy channels. Its one defect is that it does not always satisfy the mind where such satisfaction is demanded. It is true that this does not happen in a large number of cases but even if dissatisfaction came only in a small number of cases the defect is serious enough to condemn the system as a whole from the individual's point of view. Particularly from the point of view of the girl who is married much before she knows what marriage means the system is open to grave objection. A bride looks unhappy

just as often as she looks happy and often she does not know what the ceremony through which she is going stands for. Post-puberty marriage cannot remove all the chances of failure in marriages for, under any condition, a transaction to which two persons are parties should have some percentage of failure; but the system in vogue here adds to the risk by denying choice to the parties. It has been observed that marriage by choice is practised only in a few countries in the world and that even there the choice is not made always under circumstances most favourable to personal happiness and social good. This, however, would only show that there are defects in the systems of marriage in other countries but would not mitigate the defects of the system in vogue here.

189. Hypergamy.—There is no hypergamy recognised as such in the State. A person of one caste not only does not try but would not agree to give a daughter in marriage into another caste though such caste be usually considered socially a higher caste. Marriage as a rule takes place within the caste; ordinarily within particular sub-castes and even groups. Within these groups themselves, there are sometimes a few which consider themselves or are considered by others superior and would on this ground be willing to take a girl in marriage from a lower group but not to give one to such group. This is not hypergamy but the inverse or a near cousin of hypergamy. This does not mean that the "lower" group is anxious for such alliances. On the contrary people hesitate to give a daughter to a group in which she may be looked down upon. Alliances of this kind are no doubt relics of old custom which permitted marriage between a man of higher caste and a woman of a lower. They are unpopular and take place rarely. Where modernism has widened the area of selection of a bride within a caste, it has broken down barriers both ways and persons affected by it are as willing to give as to take girls from groups other than their own whether the latter be considered as lower or not.

190. Popular attitude in marriage matters stationary.—It cannot be said that there has been any great change in the attitude of the people during the decade in regard to marriage. Marriage is still universal in all the communities and takes place early. Marriage in the very early years is rarer and the age of marriage both in the case of boys and girls has risen by a few years but this is due as much to economic reasons as to modern ideas regarding marriage. The bulk of opinion would still be found to favour marriage for every girl and for most boys and few even of those having modern ideas would agree to the postponement of marriage for a girl to beyond fifteen or sixteen years and of a boy beyond twenty-four years. A proposal of celibacy for all who choose would not meet with support outside the ranks of extreme social reform. There is a widespread belief that the state of marriage is good and necessary and that a virtuous life is difficult for an unmarried man or woman.

There has also been no change in forms of marriage. It is a well-known fact that Manu recognised eight forms of marriage. At no time could all the forms have been in force in all the communities coming within the fold of Hinduism. Some should have been in force in some communities and others in others and a form like the *Paisacha* should have been recognised not as a legitimate form of marriage but as a form occurring in the lower communities and admitted as making the woman the property of the offender. The forms in vogue now amongst most of the communities are those of giving a daughter without taking a consideration and giving her for a consideration. The *Swayamvara* and *Gandharva* forms are not in force. In reformed communities a young man and woman may select each other and in one case in the decade which came to the courts the claim was advanced that a marriage had taken place in the *Gandharva* form but these are stray cases and cannot be said to make a rule. Giving a girl for consideration is said to be common among some of the castes but in all the higher castes giving a daughter without taking consideration is the rule. There could be no question of taking consideration in these communities as it is hard to get a bridegroom and so far from asking for a price a girl's father has often to make presents to the young man who is going to be the son-in-law.

Similarly there has been no change in marriage ceremonial in material particulars. Much of the old ceremonial followed in the higher castes is irrelevant to the central ceremony and is a survival of superstitious custom or picturesque

addition intended to add to the festivity of the occasion. The purpose of it all could never have been generally understood and is now less understood than ever. Yet it is all strictly observed, the superstitious and picturesque part being followed by the marriage gatherings with even more interest than the religious portion. There is a tendency for communities to borrow the superstitious or picturesque part from one another. Thus for example, the *Kāsi Yātre* incident generally observed in the Brahmin communities is now observed in some other communities. *Kāsi Yātre* signifies pilgrimage to Benares and the idea is that the young man having finished his Vedic studies is going on pilgrimage when the bride's father meets him and begs him to come and marry his daughter and lead a married life. Something like this might have occurred in the past when people as a rule studied the Vedas and thought of Benares when they finished their studies. Now with our young men studying English and dreaming of London rather than of Benares when they finish their studies in a University here, the ceremony is no more than a play. It is staged with a combination of much amusement and seriousness in many Brahmin marriages. It was generally not a part of marriages in other communities but as it adds to the amusement of the occasion is now observed in many other cases, and may, in all probability, be more generally copied.

A small reform that is becoming common is that of performing the marriage in one day. The ceremonial of marriage is one for five days and ordinarily the full time is taken. Where, however, a person wishes to simplify the ceremony to avoid unnecessary expense or for other cause, the rites of all the five days are finished in one day. In such cases the marriage is generally celebrated in a specially sacred place like Seringapatam or Tirupathi. The change is all to the good as it should reduce expense on marriage but as journey to and from the sacred place involves expenditure it is not as beneficial as might be expected. It is possible that with more education of public opinion speed in ceremonial will be achieved without involving journeys. The change however will be slow as people of however small means wish to avoid appearance of parsimony and try to do all that their betters do: feeding relatives for days together and making presents far beyond their means. Incurring debt for celebrating a marriage is such a common occurrence that an atrocious pun is made on Manu's dictum that a man should make a *Salankṛta Kanyādāna* or give his daughter adorned. *Sāla* in Kannada is debt and *Kṛta* in Sanskrit means *done* and the dictum has been twisted to mean that a man should give his daughter in marriage incurring a debt therefor. How difficult reform in these cases is appears from a notice which a prominent man of a Tribal community published in the papers requesting his people not to insist on drinks being given at the time of betrothals. Conferences and caste associations are also trying to spread better ideas in these matters among people of their communities. They are not making much impression and there is no visible improvement in popular practice but public opinion is being educated and a slow alteration in outlook is being effected.

191. Postponement of age of marriage.—In most communities in the State post-puberty marriage is permitted. In the Brahmin community and the other communities which try to follow Brahmin custom pre-puberty marriage is prevalent. Even in these cases it is rarely infant marriage and in no case does marital relationship begin before a girl attains puberty. In this respect infant marriage or early marriage in the State seems to differ in a vital feature from what goes by that name in some other parts of India. In communities which use Brahmin ceremonial, the marriage texts include verses relating to nuptials but the words are rarely understood by bride or bride-groom and sometimes perhaps not by the priest himself. The Infant Marriage Prevention Regulation was passed in the State as early as 1894. Even at that time marriage at these ages was not very common. As education has progressed and modern ideas have spread among the people, the age of marriage for girls has steadily risen. Economic considerations have similarly tended to raise the age of marriage of boys receiving modern education. As a result of the injunction that a girl should be married before attaining puberty and the desire to secure suitable bridegrooms, a system of what is called *Varadakshine* or *Varapuja* meaning gift to the bridegroom or entertainment to the bridegroom arose in some of the higher castes and is prevalent today. The father of the bride is expected to make a payment

in cash or to make costly presents to the young man who marries the daughter. This has given rise to what is called the marriage-market, but it is not the whole population that buys or sells in it. A limit seems to have been reached in regard to *Varadakshine* and poor parents unable to make the gifts that are more or less generally expected have had recourse to the expedient of not declaring the correct age of the girl. Thus has an evil custom brought its remedy in its own bosom. Men of middle age wishing to marry generally look for grown-up girls of this kind because the disparity in years will be less and they can begin married life without any delay. In a few cases the girls are admittedly grown-up and the marriage is frankly post-puberty marriage. The orthodox section of society looks askance at these marriages but it does not evince as much active hostility against the persons concerned as it would have done some years ago. This is not very much but in a society so rooted in its conservatism as ours, one has to be thankful for small mercies. In the wake of the Sarada Act in British India there has been an attempt in Mysore to legislate for fixing the minimum age of marriage for a girl at 14. It is difficult to say whether the majority of the people who will be affected by the legislation desire that this age limit should be prescribed. But advanced opinion is strongly in favour of the limit; and while the champions of orthodoxy might consider the law as an interference with personal liberty and a violation of sacred texts, few are likely to object to it on the ground that marrying daughters before puberty is a privilege which they are unwilling to lose. One result of the postponement of the age of marriage is that the boy or girl who is to marry is now generally consulted before a final decision is taken, and that the real parties to a marriage have thus acquired the right to a kind of choice in the matter.

192. Widow Remarriage.—There has been no appreciable change in the attitude of society in the State to widow remarriage during the decade. Reform in this matter is made difficult not merely by the attitude of orthodox society, but by the outlook in life of the widows themselves who are brought up in that society. Without doubt, widows in the communities which prohibit remarriage would in most cases be unwilling to marry again. Particularly if they have any children they would consider a suggestion that they should remarry as an insult. If the reform has any chance at all it is in the case of virgin widows. But here also the outlook on life is so moulded that only a small number would think of marrying, and a much smaller number agree to risk the opprobrium attendant on such marriages. If a woman should wish to remarry it would be construed as a sign of weakness and love of the pleasures of married life. Even in the case of men remarrying rather late in life, public opinion, while unable to prevent marriage, is fairly harsh. It is incomparably more so in the case of the widowed girl. This is almost the only occasion when the idea of marriage being a sacrament has any play. Young men too are unwilling to marry a widow when they can easily find suitable unmarried brides. The call for reform has not yet been so heard as to fill youth with a sense of pity for the widow. The case in the meanwhile has been made harder than ever by the fact that it is difficult enough to find suitable bridegrooms for girls ordinarily. If the reformer urges that here is a grown up woman living without a husband, orthodoxy is able to say that if she should be given a young man there is a young man less for the unmarried and that in either case one grown-up girl has to be without a husband. In fact, the strongest argument in favour of widow remarriage is not that based on the hardship of a widow having to go single, but the hardness of a rule that denies to one sex a liberty that is allowed to another. It is true that public opinion looks with disfavour upon the exercise of this liberty to remarry when the man is of advanced years or when the second marriage comes too close on the death of the first wife and the funeral baked meats and wedding cake get somewhat mixed up but in all other cases—that is, when the man is not very old or there is a decent interval before remarrying—it looks with complacency and even approval on two, three or even more marriages. A better state of things both for the aged widower and the widow might be possible if slightly more reasonable ideas prevailed about marriage and if an aged widower could marry a widowed woman of middle years rather than a girl young enough to be his grand-daughter. A marriage of this kind, however, which might be common enough in the society of the West, is not even suggested in this country except as a bad joke.

SUBSIDIARY TABLES.

I.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX, RELIGION AND MAIN AGE PERIOD AT EACH OF THE LAST FIVE CENSUSES.

Religion, Sex and Age	Unmarried					Married					Widowed				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
ALL RELIGIONS.															
Males.															
0-5	1,000	1,000	1,000	1,000	1,000	...	...	...	...	...	...	...	...	...	...
5-10	999	999	999	999	998	1	1	...	1	2	...	...	...	...	...
10-15	995	996	995	981	976	5	4	5	19	24	...	...	...	...	...
15-20	853	940	914	866	848	144	58	85	132	150	3	2	1	2	2
20-40	262	291	282	271	284	701	661	690	692	685	37	48	28	37	31
40-60	24	28	38	40	40	829	817	842	818	829	147	155	120	142	131
60 and over	15	17	24	21	23	647	659	679	677	664	338	324	297	302	313
Females.															
0-5	1,000	1,000	1,000	999	999	...	...	...	1	1	...	...	...	...	...
5-10	951	932	992	953	948	48	7	8	17	51	1	1	...	...	1
10-15	804	802	777	750	664	192	192	218	243	328	4	6	5	7	8
15-20	180	198	223	221	159	785	759	746	742	810	35	43	31	34	31
20-40	25	24	30	37	33	799	792	811	800	756	176	184	159	163	181
40-60	10	10	15	14	18	412	444	450	475	373	578	546	535	511	609
60 and over	9	7	11	13	11	131	127	117	161	118	860	896	871	826	872
HINDU.															
Males.															
0-5	1,000	1,000	1,000	1,000	1,000	...	...	...	...	...	...	...	...	...	...
5-10	999	999	999	998	998	1	1	...	1	2	...	...	...	...	...
10-15	994	997	995	981	976	6	8	5	19	24	...	...	...	...	...
15-20	851	939	911	862	844	146	59	88	136	154	3	2	1	2	2
20-40	258	283	279	269	280	704	662	693	693	688	38	50	28	33	32
40-60	23	28	39	40	40	825	813	839	815	827	152	159	122	145	133
60 and over	14	17	25	21	22	642	654	674	673	659	344	329	301	306	319
Females.															
0-5	1,000	1,000	1,000	999	999	...	...	...	1	1	...	...	...	...	...
5-10	948	992	992	982	946	51	7	8	18	53	1	1	...	...	1
10-15	799	794	771	744	657	197	199	244	249	335	4	7	5	7	8
15-20	178	192	220	219	157	791	763	748	746	811	36	45	32	35	32
20-40	23	24	30	37	32	796	787	808	797	784	181	189	162	166	184
40-60	9	10	15	14	18	408	439	446	473	370	583	551	539	513	612
60 and over	8	7	11	13	11	129	124	115	161	117	863	869	874	826	872
MUSALMAN.															
Males.															
0-5	1,000	1,000	1,000	1,000	1,000	...	...	...	...	...	...	...	...	...	...
5-10	999	1,000	1,000	999	997	1	...	...	1	3	...	...	...	...	...
10-15	996	996	996	984	985	4	4	4	15	15	...	...	...	...	...
15-20	884	959	942	914	899	113	40	57	84	99	3	1	1	2	2
20-40	291	311	302	287	313	684	657	675	681	665	25	32	28	32	22
40-60	18	21	23	33	41	892	885	895	872	876	90	94	82	95	93
60 and over	9	11	17	22	36	733	733	746	738	748	258	251	237	240	216
Females.															
0-5	1,000	1,000	1,000	999	999	...	...	...	1	1	...	...	...	...	...
5-10	981	999	996	992	950	18	1	4	8	19	1	...	...	...	1
10-15	852	886	859	808	753	112	140	185	243	243	2	2	2	7	4
15-20	212	210	212	221	143	768	765	766	755	837	20	25	22	24	20
20-40	23	19	20	25	25	865	859	861	854	847	112	122	119	121	128
40-60	6	6	7	7	11	473	511	502	509	435	521	463	491	484	554
60 and over	6	4	7	8	6	157	156	144	161	182	837	840	849	831	862
CHRISTIAN.															
Males.															
0-5	1,000	1,000	1,000	1,000	999	...	...	...	...	...	...	...	...	...	1
5-10	999	1,000	999	999	998	1	...	...	1	1	...	...	...	...	1
10-15	996	994	995	996	990	4	5	5	4	10	...	...	...	...	...
15-20	907	978	969	957	937	91	21	30	41	58	2	1	1	2	5
20-40	371	403	439	359	467	609	576	543	611	512	20	21	18	30	21
40-60	42	50	46	58	65	865	864	842	841	93	94	90	100	90	94
60 and over	53	40	46	43	39	679	684	673	694	706	268	276	281	263	255
Females.															
0-5	1,000	1,000	1,000	999	997	...	...	...	1	2	...	...	...	...	1
5-10	994	998	999	993	995	6	1	1	6	5	...	...	...	...	...
10-15	929	957	933	923	909	70	39	66	75	90	1	4	1	2	1
15-20	479	513	489	545	459	502	464	493	432	519	19	23	18	23	22
20-40	160	133	138	123	137	732	758	747	747	735	108	109	115	130	128
40-60	78	66	64	52	45	475	473	496	496	445	447	461	477	452	510
60 and over	94	68	31	48	21	191	161	145	187	165	715	751	824	815	814

I.—DISTRIBUTION—*conold.*

Religion, sex and Age	Unmarried					Married					Widowed				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
JAIN.															
Males.															
0-5	1,000	1,000	1,000	1,000	1,000	...	...	...	...	...	...	...	...	...	...
5-10	997	1,000	1,000	990	995	...	...	...	...	...	...	...	...	...	...
10-15	992	984	986	981	976	...	...	...	...	...	...	...	...	...	...
15-20	820	931	919	887	888	...	...	...	...	...	...	...	...	...	...
20-40	313	350	358	369	396	...	...	...	...	...	...	...	...	...	...
40-60	61	67	87	93	85	...	...	...	...	...	...	...	...	...	...
60 and over	41	40	52	54	66	...	...	...	...	...	...	...	...	...	...
Females.															
0-5	1,000	1,000	1,000	1,000	999	...	...	...	...	...	...	...	...	...	...
5-10	992	996	991	957	954	...	...	...	...	...	...	...	...	...	...
10-15	767	765	682	635	638	...	...	...	...	...	...	...	...	...	...
15-20	129	187	132	131	137	...	...	...	...	...	...	...	...	...	...
20-40	12	14	15	16	12	...	...	...	...	...	...	...	...	...	...
40-60	2	3	3	3	9	...	...	...	...	...	...	...	...	...	...
60 and over	1	5	2	2	7	...	...	...	...	...	...	...	...	...	...
TRIBAL.															
Males.															
0-5	1,000	1,000	1,000	1,000	...	...	...	...	...	...	...	...	...	...	...
5-10	999	1,000	999	999	...	...	...	...	...	...	...	...	...	...	...
10-15	993	995	992	985	...	...	...	...	...	...	...	...	...	...	...
15-20	827	934	980	880	...	...	...	...	...	...	...	...	...	...	...
20-40	199	244	274	261	...	...	...	...	...	...	...	...	...	...	...
40-60	10	15	24	26	...	...	...	...	...	...	...	...	...	...	...
60 and over	4	10	14	13	...	...	...	...	...	...	...	...	...	...	...
Females.															
0-5	1,000	1,000	1,000	998	...	...	...	...	...	...	...	...	...	...	...
5-10	998	998	995	960	...	...	...	...	...	...	...	...	...	...	...
10-15	854	895	859	844	...	...	...	...	...	...	...	...	...	...	...
15-20	210	271	287	306	...	...	...	...	...	...	...	...	...	...	...
20-40	20	19	24	23	...	...	...	...	...	...	...	...	...	...	...
40-60	4	10	9	10	...	...	...	...	...	...	...	...	...	...	...
60 and over	8	7	10	5	...	...	...	...	...	...	...	...	...	...	...

II.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX AT CERTAIN AGES IN EACH RELIGION.

State and 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
Mysore State, including Civil and Military Station, Bangalore.																		
All Religions	556	393	51	1,000	...	...	999	1	...	995	5	...	394	576	30	21	787	192
Hindu	554	394	52	1,000	...	...	999	1	...	994	6	...	390	579	31	21	782	197
Musalman	584	385	32	1,000	...	...	999	1	...	996	4	...	429	551	20	16	856	138
Christian	599	369	32	1,000	...	...	999	1	...	996	4	...	494	490	16	44	823	133
Jain	555	383	62	1,000	...	...	997	3	...	992	6	...	434	531	35	57	716	227
Tribal	566	396	38	1,000	...	...	999	1	...	993	7	...	333	638	29	9	843	148
Mysore State, excluding Civil and Military Station, Bangalore.																		
All Religions	556	393	51	1,000	...	...	999	1	...	995	5	...	393	577	30	21	786	193
Hindu	554	394	52	1,000	...	...	999	1	...	994	6	...	391	579	30	22	781	197
Musalman	583	385	32	1,000	...	...	1,000	...	...	996	4	...	424	556	20	14	858	128
Christian	593	368	32	1,000	...	...	1,000	...	...	997	3	...	460	525	15	32	847	121
Jain	556	381	63	1,000	...	...	997	3	...	992	8	...	436	529	35	56	715	229
Tribal	566	396	38	1,000	...	...	999	1	...	993	7	...	333	638	29	9	843	148
State and 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
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
Mysore State, including Civil and Military Station, Bangalore.																		
All Religions	404	418	177	1,000	...	...	951	48	1	804	192	4	60	796	144	10	341	649
Hindu	400	419	181	1,000	...	...	948	51	1	799	197	4	57	795	148	9	337	654
Musalman	456	417	127	1,000	...	...	981	18	1	852	146	2	69	841	90	6	397	597
Christian	502	370	128	1,000	...	...	994	6	...	929	70	1	242	673	85	82	407	511
Jain	370	417	213	1,000	...	...	932	66	2	767	225	8	40	784	176	2	302	696
Tribal	453	430	117	1,000	...	...	968	32	...	854	145	1	63	848	89	5	424	571
Mysore State, excluding Civil and Military Station, Bangalore.																		
All Religions	403	419	178	1,000	...	...	950	49	1	803	193	4	59	795	146	9	340	651
Hindu	399	419	182	1,000	...	...	947	51	2	799	197	4	56	795	149	9	337	654
Musalman	456	418	126	1,000	...	...	981	19	...	850	147	3	65	845	90	5	399	596
Christian	492	387	121	1,000	...	...	994	6	...	920	79	1	181	731	88	46	406	548
Jain	371	414	215	1,000	...	...	931	67	2	770	223	7	40	780	180	2	301	697
Tribal	453	430	117	1,000	...	...	968	32	...	854	145	1	63	848	89	5	424	571

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.						
All ages ...	5,564	3,930	506	4,044	4,182	1,774
0-10 ...	2,673	1	...	2,791	66	1
10-15 ...	1,216	7	...	990	236	5
15-40 ...	1,602	2,342	121	245	3,260	589
40 and over ...	43	1,580	385	18	620	1,179
Hindu.						
All ages ...	5,539	3,939	522	3,997	4,189	1,814
0-10 ...	2,665	1	...	2,767	242	1
10-15 ...	1,217	7	...	981	69	5
15-40 ...	1,584	2,851	124	232	3,269	608
40 and over ...	43	1,580	398	17	619	1,200
Musalman.						
All ages ...	5,835	3,846	319	4,560	4,172	1,268
0-10 ...	2,797	1	...	3,175	27	1
10-15 ...	1,258	5	...	1,103	189	3
15-40 ...	1,761	2,252	81	273	3,353	359
40 and over ...	29	1,588	238	9	603	905
Christian.						
All ages ...	5,959	3,691	320	5,020	3,703	1,277
0-10 ...	2,625	1	...	2,705	7	...
10-15 ...	1,143	4	...	1,132	85	...
15-40 ...	2,137	2,118	63	1,037	2,686	366
40 and over ...	84	1,568	252	146	725	911
Jain.						
All ages ...	5,548	3,828	624	3,700	4,167	2,133
0-10 ...	2,337	3	...	2,603	88	2
10-15 ...	1,183	9	...	928	272	10
15-40 ...	1,911	2,342	156	164	3,198	720
40 and over ...	117	1,474	463	5	609	1,401
Tribal.						
All ages ...	5,660	3,961	379	4,531	4,296	1,173
0-10 ...	3,057	...	...	3,213	47	...
10-15 ...	1,314	9	...	1,053	179	1
15-40 ...	1,273	2,440	113	259	3,467	361
40 and over ...	16	1,512	266	6	603	811

IV.—PROPORTION OF THE SEXES BY CIVIL CONDITION AT CERTAIN AGES FOR RELIGIONS.

State and Religion	Number of females per 1,000 males											
	All ages			0-10			10-15			15-40		
	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
Mysore State, including Civil and Military Station, Bangalore.												
All Religions ...	694	1,016	3,341	997	57,468	19,000	759	33,348	22,106	184	1,329	4,671
Hindu ...	694	1,023	3,343	999	62,258	18,000	757	33,622	21,547	141	1,333	4,716
Musalman ...	678	942	3,452	985	18,214	...	761	33,333	50,000	135	1,292	3,836
Christian ...	786	941	3,743	967	7,500	...	930	19,053	...	455	127	1,278
Jain ...	574	936	2,942	958	24,200	...	675	24,800	13,000	74	1,175	3,976
Tribal ...	759	1,028	2,940	997	54,000	...	760	18,909	1,000	193	1,348	3,036
Mysore State, excluding Civil and Military Station, Bangalore.												
All Religions ...	694	1,017	3,343	998	58,600	18,706	757	33,529	22,200	142	1,330	4,671
Hindu ...	695	1,023	3,338	999	62,803	17,824	757	33,694	21,375	140	1,332	4,715
Musalman ...	679	943	3,473	984	31,132	12,000	756	34,156	67,000	130	1,288	3,814
Christian ...	746	883	3,676	989	10,000	...	981	24,000	4,000	847	1,205	4,885
Jain ...	578	941	2,954	961	24,200	3,000	681	25,857	12,000	75	1,193	4,067
Tribal ...	759	1,028	2,940	997	54,000	...	760	18,909	1,000	193	1,348	3,036

V.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX AT CERTAIN AGES FOR SELECTED CASTES.

Caste	Distribution of 1,000 males of each age by Civil Condition											
	All ages			0-6			7-13			14-16		
	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
Hindu.												
Adikarnataka ...	557	396	47	1,000	...	...	999	1	...	981	18	1
Agasa ...	550	379	71	1,000	...	...	999	1	...	980	20	...
Banajara ...	596	364	40	1,000	...	...	999	1	...	981	18	1
Banajiga ...	538	406	56	1,000	...	...	999	1	...	986	14	...
Beda ...	569	370	61	1,000	...	...	999	1	...	985	15	...
Brahmin ...	528	417	55	1,000	...	...	998	2	...	980	19	1
Darzi ...	563	400	37	1,000	...	...	996	4	...	975	25	...
Devanga ...	550	380	70	1,000	...	...	999	1	...	970	30	...
Gangakula ...	545	406	49	1,000	...	...	999	1	...	981	19	...
Ganiga ...	540	412	48	1,000	...	...	999	1	...	991	9	...
Idiga ...	568	376	56	1,000	...	...	998	2	...	983	16	1
Jogi ...	546	405	49	1,000	...	...	999	1	...	959	41	...
Koracha ...	527	416	57	1,000	...	...	998	2	...	968	32	...
Korama ...	537	410	53	1,000	...	...	995	5	...	969	31	...
Kshatriya ...	552	339	49	1,000	...	...	999	1	...	959	11	...
Kumbara ...	548	405	47	1,000	...	...	998	2	...	982	18	...
Kunchatiga ...	563	378	59	1,000	...	...	999	1	...	981	18	1
Kuruba ...	546	401	53	1,000	...	...	999	1	...	984	16	...
Lingayat ...	564	374	62	1,000	...	...	999	1	...	988	12	...
Mahratta ...	550	395	55	1,000	...	...	998	2	...	971	29	...
Meda ...	537	403	60	1,000	...	...	1,000	...	...	948	52	...
Mudali ...	546	413	41	1,000	...	...	999	1	...	987	13	...
Nagariba ...	523	402	75	1,000	...	...	997	3	...	986	14	...
Nayinda ...	539	411	50	1,000	...	...	997	3	...	979	20	1
Neygi ...	548	394	58	1,000	...	...	999	1	...	982	17	1
Satani ...	534	395	71	1,000	...	...	999	1	...	984	16	...
Tigala ...	570	387	43	1,000	...	...	999	1	...	982	18	...
Uppara ...	562	387	51	1,000	...	...	999	1	...	984	16	...
Vakkaliga ...	552	401	47	1,000	...	...	999	1	...	983	17	...
Vaisya ...	523	410	61	1,000	...	...	999	1	...	972	23	...
Viswakarma ...	548	397	55	1,000	...	...	999	1	...	982	18	...
Vodda ...	550	404	46	1,000	...	...	999	1	...	982	18	...
Yadava ...	562	383	55	1,000	...	...	999	1	...	982	17	1
Musalman.												
Labbai ...	544	431	25	1,000	...	...	1,000	...	...	995	5	...
Mughal ...	591	378	31	1,000	...	...	998	2	...	988	12	...
Pathan ...	595	375	30	1,000	...	...	999	1	...	989	11	...
Pinjari ...	568	392	40	1,000	...	...	997	3	...	971	29	...
Saiyad ...	554	385	31	1,000	...	...	999	1	...	990	10	...
Sheik ...	585	382	33	1,000	...	...	999	1	...	990	10	...
Christian.												
Anglo-Indian ...	665	293	42	1,000	...	...	1,000	...	...	994	6	...
European and allied Races ...	602	364	34	1,000	...	...	1,000	...	...	1,000	...	...
Indian Christian ...	592	377	31	1,000	...	...	999	1	...	987	13	...
Jain.												
Digambara ...	564	372	64	1,000	...	...	997	3	...	985	15	...
Swetambara ...	549	412	39	1,000	...	...	999	1	...	989	11	...
Sada ...	549	383	68	1,000	...	...	998	2	...	976	13	11
Tribal.												
Banajara ...	599	368	33	1,000	...	...	998	1	1	990	10	...
Koracha ...	537	426	37	1,000	...	...	995	5	...	906	94	...
Korama ...	542	401	57	1,000	...	...	1,000	...	...	985	15	...
Kuruba ...	499	563	38	1,000	...	...	1,000	...	...	985	15	...
Parsi ...	663	290	47	971	29	...	1,000	...	...	1,000	...	...
Sikh ...	349	603	48	1,000	...	...	1,000	...	...	750	250	...
Jew ...	462	538	...	1,000	...	...	1,000	...	...	1,000	...	...
Buddhist ...	567	416	17	1,000	...	...	990	10	...	967	33	...
Others ...	608	373	19	1,000	...	...	1,000	...	...	1,000	...	...

V.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX AT CERTAIN AGES FOR SELECTED CASTES—*contd.*

Caste	Distribution of 1,000 males of each age by Civil Condition— <i>concl.</i>						Distribution of 1,000 females of each age by Civil Condition								
	24—43			44 and over			All ages			0—6			7—13		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Hindu.															
Adikarnataka	134	816	50	17	780	203	420	423	157	1,000	...	...	933	66	1
Agasa	128	816	56	15	762	223	401	422	177	999	...	1	940	59	1
Banajara	86	866	48	8	800	192	489	400	111	1,000	...	...	981	19	...
Banajiga	139	807	54	23	743	234	380	433	187	1,000	...	...	927	72	1
Beda	173	768	59	29	706	265	420	404	176	1,000	...	...	944	55	1
Brahmin	87	872	41	26	725	249	362	439	199	1,000	...	...	851	147	2
Darzi	63	984	3	13	793	194	432	429	139	1,000	...	...	912	87	1
Devanga	105	831	64	14	727	259	407	419	184	1,000	...	...	936	63	1
Gangakula	114	833	53	15	785	200	397	426	177	1,000	...	...	905	91	1
Ganiga	119	842	39	16	771	213	381	432	187	1,000	...	...	909	90	1
Idiga	189	740	71	29	737	234	395	394	208	1,000	...	...	934	65	1
Jogi	135	810	55	26	785	189	410	446	144	1,000	...	...	932	66	2
Koracha	114	834	52	11	769	220	399	457	144	1,000	...	...	943	57	...
Korama	98	847	55	9	771	217	395	456	149	1,000	...	...	923	77	...
Kshatriya	153	798	49	26	777	197	393	421	186	1,000	...	...	932	67	1
Kumbara	119	834	47	19	777	204	306	427	177	1,000	...	...	907	92	1
Kunchatiga	169	780	51	22	727	251	402	409	189	999	...	...	941	58	1
Kuruba	119	831	50	15	759	226	387	424	189	1,000	...	1	917	82	1
Lingayat	157	783	60	25	712	263	391	395	214	1,000	...	...	934	65	1
Mahratta	136	804	60	21	755	224	394	426	180	1,000	...	...	929	70	1
Meda	130	807	63	35	717	243	419	429	152	1,000	...	...	921	79	...
Mudali	147	817	36	18	802	180	399	447	154	1,000	...	1	950	49	1
Nagartha	117	821	62	30	698	272	350	414	236	999	...	...	943	57	...
Nayinda	107	844	49	11	777	212	388	453	159	999	...	1	919	79	2
Neygi	117	826	57	23	733	244	393	435	172	1,000	...	...	921	78	1
Satani	128	812	60	21	697	282	370	431	199	999	...	1	900	99	1
Tigala	106	856	38	9	783	208	438	416	146	1,000	...	...	959	41	...
Uppara	136	807	57	18	761	221	409	412	179	1,000	...	...	936	64	...
Vakkaliga	126	831	43	18	785	202	393	420	167	1,000	...	...	917	82	1
Vaisya	121	833	46	37	706	257	350	456	194	999	...	...	790	207	3
Viswakarma	144	799	57	23	757	220	386	424	190	1,000	...	1	914	85	1
Vodda	114	837	49	12	798	189	418	443	139	1,000	...	...	946	53	1
Yadava	181	771	48	2	763	235	402	412	186	1,000	...	...	946	53	1
Musalman.															
Labbai	211	778	11	16	866	118	459	424	117	1,000	...	...	961	39	...
Mughal	131	842	27	15	833	152	475	408	117	1,000	...	...	975	25	...
Pathan	150	820	30	13	848	139	465	414	121	1,000	...	...	973	26	1
Pinjari	144	813	43	9	820	171	437	433	130	1,000	...	...	948	56	1
Saiyad	138	827	35	16	851	183	461	415	124	1,000	...	...	976	24	...
Sheik	137	829	34	15	831	154	452	418	130	1,000	...	...	975	25	...
Christian.															
Anglo-Indian	308	664	28	85	744	171	596	233	121	1,000	...	...	1,000	...	...
European and allied Races.	604	388	8	100	781	119	474	411	115	1,000	...	...	1,000	...	...
Indian Christian	170	801	29	32	812	156	379	520	101	1,000	...	...	991	9	...
Jain.															
Digambara	190	745	65	56	684	260	366	403	231	998	...	2	904	94	2
Svetambara	211	745	44	70	736	194	365	493	137	1,000	...	...	902	98	...
Sada	187	755	58	45	698	257	376	416	218	1,000	...	...	934	65	1
Tribal.															
Banajara	96	866	38	10	824	166	478	401	121	999	...	1	979	21	...
Koracha	102	851	47	13	843	144	406	479	115	1,000	...	...	824	176	3
Korama	112	825	63	3	760	217	433	441	126	1,000	...	...	953	44	...
Kuruba	67	892	41	3	854	143	410	490	120	1,000	...	...	942	58	...
Parsi	390	586	24	47	790	163	574	340	86	1,000	...	...	964	36	...
Sikh	56	944	...	...	727	273	405	487	108	1,000	...	...	1,000	...	...
Jew	...	1,000	...	...	1,000	...	691	309	...	1,000	...	...	1,000	...	...
Buddhist	123	858	19	...	901	93	451	425	124	1,000	...	...	952	48	...
Others	286	714	...	182	722	96	527	364	109	1,000	...	...	1,000	...	...

V.—DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX AT CERTAIN AGES FOR SELECTED CASTES—*concl.*

Caste		Distribution of 1,000 females of each age by Civil Condition											
		14—16			17—23			24—43			44 and over		
		Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed	Unmarried	Married	Widowed
Hindu.													
Adikarnataka	...	464	525	11	89	867	44	23	765	207	17	313	670
Agasa	...	392	595	13	53	892	50	9	756	235	4	288	708
Banajara	...	618	378	4	66	916	18	7	859	134	11	348	641
Banajiga	...	371	616	13	142	817	41	20	754	226	16	286	698
Beda	...	468	513	19	75	860	65	37	729	234	32	292	676
Brahmin	...	64	913	23	8	921	71	3	729	268	2	286	712
Darzi	...	203	795	2	34	930	36	8	768	204	4	325	671
Devanga	...	369	624	7	42	910	48	7	748	245	4	316	680
Gangakula	...	371	618	11	73	882	45	24	748	228	16	280	704
Ganiga	...	310	667	23	37	914	49	9	760	231	5	291	704
Idiga	...	446	537	17	66	865	69	10	682	308	6	199	795
Jogi	...	370	621	9	55	906	39	11	826	163	7	323	670
Koracha	...	393	592	15	38	927	40	9	841	150	8	334	658
Korama	...	391	599	10	54	907	39	8	822	170	9	344	647
Kshatriya	...	398	591	11	59	886	55	12	751	237	10	283	707
Kumbara	...	389	403	14	47	906	47	7	769	224	10	288	702
Kunchatiga	...	430	557	15	31	921	48	5	743	252	5	290	705
Kuruba	...	390	600	10	43	915	42	9	750	241	5	278	717
Lingayat	...	436	550	14	45	894	61	8	694	293	6	260	744
Mahratta	...	319	666	15	40	912	48	10	754	236	8	287	705
Meda	...	416	573	11	57	904	39	17	785	198	8	298	694
Mudali	...	485	508	7	69	898	33	10	805	185	10	319	671
Nagartha	...	441	559	...	34	896	70	7	713	280	4	294	762
Nayinda	...	334	653	13	37	931	32	6	796	198	4	323	673
Neygi	...	371	620	9	31	926	43	8	760	232	5	324	671
Satani	...	260	725	15	28	913	59	6	740	254	5	272	723
Tigala	...	412	580	8	48	918	34	7	801	192	4	327	669
Uppara	...	460	524	16	68	893	49	14	743	243	7	284	709
Vakkaliga	...	445	545	10	62	897	41	7	765	223	4	285	711
Vaisya	...	40	935	25	10	923	67	5	726	269	5	303	692
Viswakarma	...	347	638	15	44	895	61	8	735	257	4	271	725
Vodda	...	429	559	12	54	913	33	9	831	160	6	343	651
Yadava	...	504	480	16	67	872	61	9	754	337	6	312	682
Musalman.													
Labbai	...	450	544	6	66	902	32	14	844	142	18	312	670
Mughal	...	547	444	9	88	887	25	10	850	140	7	351	642
Pathan	...	494	498	8	66	907	27	10	845	145	7	345	648
Pinjari	...	429	564	7	65	896	39	10	819	171	5	380	615
Saiyad	...	495	501	4	44	940	16	9	834	157	15	349	636
Sheik	...	499	494	7	81	892	27	11	838	151	5	328	667
Christian.													
Anglo-Indian	...	981	19	...	784	203	18	267	625	108	167	427	406
European and allied Races.	...	988	12	...	727	268	5	271	665	64	246	472	282
Indian Christian	...	748	249	3	261	718	26	72	765	163	39	318	643
Jain.													
Digambara	...	324	657	19	33	896	71	8	650	342	2	268	730
Swetambara	...	146	812	42	14	925	61	12	848	140	...	169	891
Sada	...	402	587	11	29	909	62	7	742	251	7	274	719
Tribal.													
Banajara	...	596	401	3	52	928	20	6	830	164	8	353	639
Koracha	...	220	780	...	18	964	18	4	864	132	...	340	660
Korama	...	536	455	9	93	858	49	12	844	144	...	368	612
Kuruba	...	367	618	15	53	906	41	15	870	115	4	432	564
Parsi	...	1,000	...	...	741	259	...	175	775	50	67	533	400
Sikh	...	667	333	...	...	1,000	...	...	750	250	...	800	200
Jew	...	800	200	...	750	250	...	...	1,000	...	...	1,000	...
Buddhist	...	641	340	19	121	835	44	43	809	148	...	366	634
Others	...	1,000	...	...	700	300	...	211	631	158	...	625	375

CHAPTER VII.

INFIRMITIES.

193. Reference to statistics.—This chapter is based on Imperial Table IX in which the statistics of Infirmities collected at the Census are presented. The following subsidiary tables have been prepared and appended:—

Subsidiary Table	I.—Infirm per 100,000 of the total population at each of the last five Censuses.
Do	II.—(a) Infirm per 100,000 and (b) Female infirm per 1,000 males—at certain age periods.
Do	III.—Age distribution of 10,000 infirm (five Censuses).

A table was given at the previous Census showing the distribution of the infirm by selected castes and tribes. It has not been compiled at this Census.

194. The meaning of the figures and their accuracy.—The instruction for filling the Infirmities column of the schedule was as follows:—

“If any person be (i) blind of both eyes or (ii) insane or (iii) suffering from corrosive leprosy or (iv) deaf and dumb, enter the name of the infirmity in the column. Do not enter those who are blind of one eye only, or those suffering from white leprosy only.”

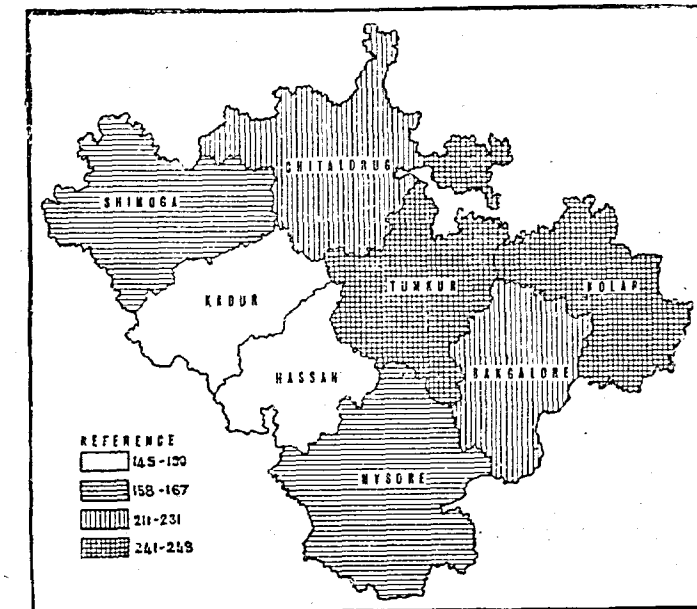
There was no restriction that deaf-mutism from birth only should be recorded.

Considerable trouble was taken to make the staff carrying out and supervising enumeration understand that only the four infirmities referred to should be entered in the column and no other defects. This did not however prevent entries of other defects in many cases. Thus some cases of lameness and blindness of one eye or loss of an arm or mere deafness and a few cases of even asthma were entered under this head. The entries relating to the four infirmities regarding which information was required should also be considered as liable to the usual margin of error due to difficulty of diagnosis and wilful concealment. Parents, as observed on reports of previous Censuses, are as a rule unwilling to admit insanity or deaf-mutism in their children. A candid enumerator may, on the contrary, be too ready to treat as a case of insanity what really is one of imbecility or idiocy. Wilful concealment is more likely to have reduced the figures of leprosy than difficulty of diagnosis. It must however be stated that no man or woman in the countryside can long conceal the fact that he or she is leprosy. The observation generally made that many cases of leprosy are concealed, should, I think, be taken with caution. The only infirmity in which the chances of wrong diagnosis and motives of wilful concealment are both weak is blindness. The information regarding all the infirmities collected in the schedule was copied on to special slips for facility of sorting. This has reduced the chances of cases in which an entry was made in the schedule being overlooked.

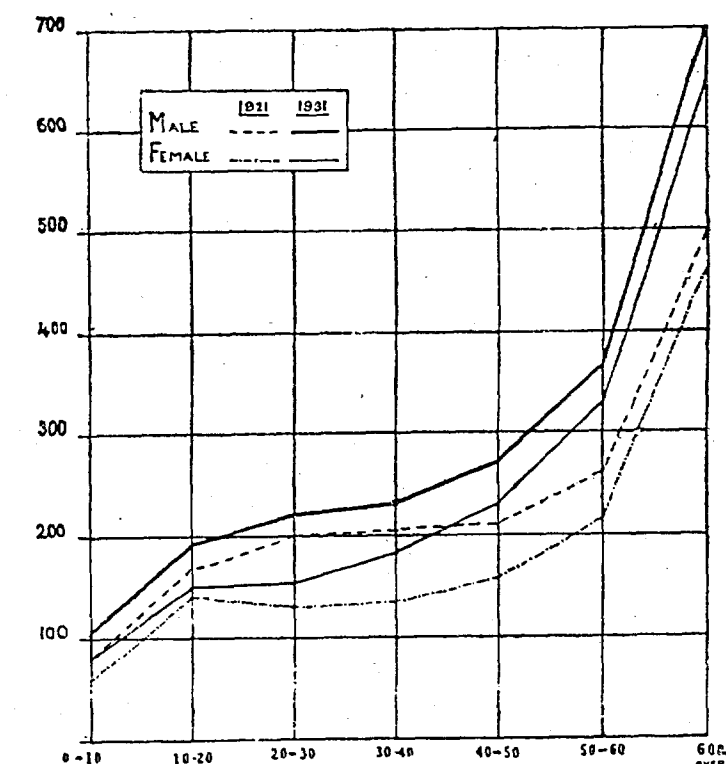
195. The main statistics.—The statement below shows the number of those afflicted with each infirmity in the five Censuses from 1891. The map and diagram on the opposite page show the distribution of the afflicted by locality and their proportions in the populations of decennial age-groups.

Infirmity	1891	1901	1911	1921	1931
Insane ...	1,089	1,021	1,334	869	1,782
Deaf-mute ...	3,466	3,040	4,472	3,609	3,950
Blind ...	5,250	4,008	5,749	5,188	6,553
Leper ...	814	657	767	314	733
Total ..	10,619	8,726	12,245	9,936	12,954

Proportion of the Total Infirm per 100,000 of the population in each District.
(Scale 80 Miles—1 Inch.)



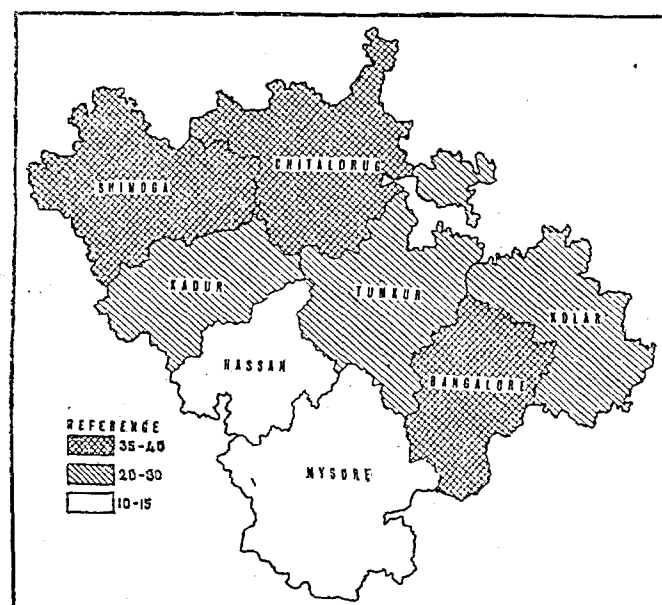
Total Infirm per 100,000 of the population at each age-period.



It appears from this statement that there were in 1931 in the State 12,954 persons afflicted with one or more of these diseases. Sixty-four of these persons were afflicted with more than one infirmity. The number afflicted was larger at this Census than at any other Census previously. The number fell from 1891 to 1901; this might have been due to plague which came into the country towards the close of the last century and carried away large numbers of people. As has been suggested often, the infirm must have become victims in rather larger numbers than the ordinary population. In the next decade which was fairly prosperous the number seems to have increased and we find that in 1911, the infirm were more than even in 1891. The 1921 figures again show a decrease due in all likelihood to the Influenza epidemic of 1918 and the famine conditions which prevailed in that year. A prosperous decade since the Census of 1921 again shows a return to the figures of 1911. This increase and decrease in the total is reflected with variations in the figures for the several infirmities separately.

196. Insanity: Distribution.—The total number of insane persons at the Census was 1,782 of whom 1,050 were males and 732 females. The map given below shows their proportions to the population in each district.

Proportion of the Insane per 100,000 of the population in each District.

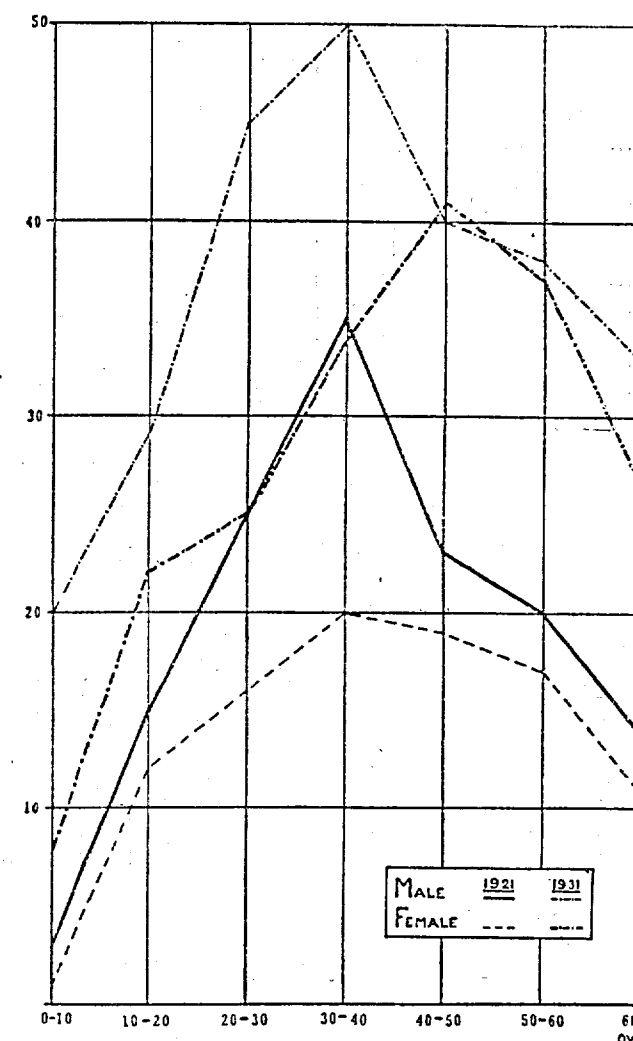


Bangalore City which has the only Mental Hospital for the State had 213 of these people. Bangalore, Kolar, Tumkur, Mysore and Chitaldrug districts had more than 200 each and Shimoga district 183. The number in Kadur and Hassan districts was 77 and 72 respectively. Mysore City had 35 and the Kolar Gold Fields Area 14. Insane should in these cases be taken to mean persons known to be out of mind about the time of the Census. It is not likely that cases of temporary insanity in which the men were in a lucid condition at the time of the Census were noted as insane.

It has been sometimes suggested that locality may have something to do with the prevalence of insanity. Scientifically this would perhaps be interpreted as meaning that conditions of life influence the occurrence of mental disease. Conditions in the State are not very different from district to district or between the larger cities and the rest of the country. The figures give no indication that locality has any influence upon the occurrence of insanity. There are instances in which particular villages are considered as producing mental aberration but this is a case of coincidence leading to a fallacious conclusion rather than inference based on scientific observation.

By age and sex.—The diagram given below shows the proportion of the insane to the total population in each decennial age-group.

Number of Insane per 100,000 of the population at each age-period.



Very small numbers are shown as insane in the first five years of life, the total number of males of these ages being only 17 and of females only 11. In the age-group 5-10 there is a very large increase. This is only natural as cases of aberration not observed in the early years of life and not understood as cases of insanity would be recognised in later years. The number rises in succeeding five year age-groups up to 30-35, and falls thereafter steadily in subsequent age-groups. In every group after the first five years, the number of males exceeds the number of females except in the age-group 55-60 where the males are 30 and the females 32. This might be expected as the life of the women in most of the communities is quieter than the life of the men and they are less likely to cultivate habits like sexual excess or drinking or the use of drugs which are believed to unbalance the mind. The fall in number from age-group to age-group is steady and nothing can be stated about large numbers of the insane dying off in later years of life.

By caste.—It has been stated already that the Table for distribution by castes has not been prepared at this Census. Such a Table was prepared at the last Census and yielded figures on which no conclusion that any castes were peculiarly liable to mental aberration could be based. It has been suggested that a wider prevalence of insanity might be expected among the higher castes as, on the whole, their lives are more strenuous. On the contrary, castes which do not object to drink and which do drink where circumstances permit their doing this, may be expected to have a larger number of insane persons than other castes. Figures previously collected have, however, been inconclusive. Another suggestion seems to have been made that consanguineous marriages tend to produce children liable to mental aberration. The figures do not show that such a conclusion would be correct. Race and religion, similarly, seem to make no difference in this respect.

Treatment of insanity.—People in the State, in general, have no notion of the manner in which the insane might be helped to recover their reason. Amongst the lower classes, and often enough among the higher, insanity is treated as a disease to be conquered mainly by violence. Old methods of medication based upon crude ideas of what causes insanity are resorted to, much to the suffering of persons already afflicted. In recent years it has become known that there is a Mental Hospital in Bangalore where an insane person has people to care for him or her. There is therefore some chance now of such a person being admitted into the hospital and receiving treatment at the hands of a surgeon who has special knowledge of mental diseases. Often, however, a patient is brought for admission

to the hospital as the simplest way of being rid of the trouble of looking after him.

The Mental Hospital at Bangalore treated during the decade the number of cases shown in the following statement:—

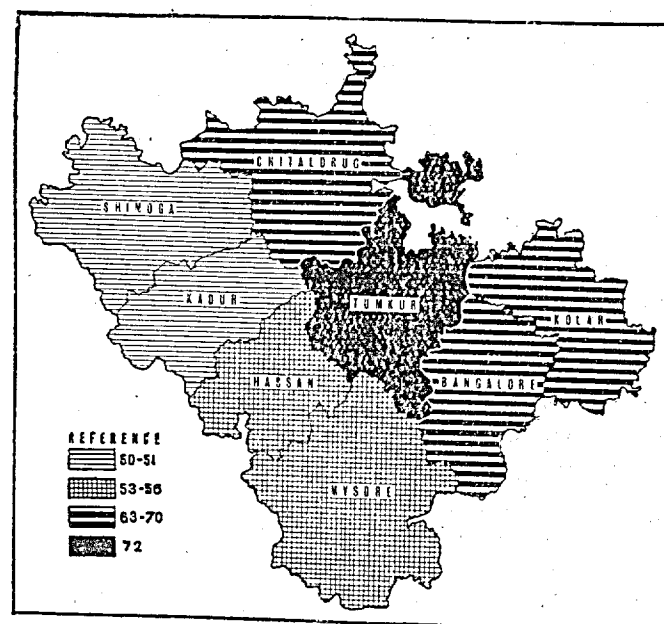
Year	Total	Males	Females
1921	312	227	85
1922	305	214	91
1923	274	188	86
1924	302	210	92
1925	267	184	83
1926	284	192	92
1927	320	229	91
1928	298	196	102
1929	292	183	109
1930	311	218	93

Admission to the hospital is optional in the case of the ordinary lunatic. A dangerous or criminal lunatic can be detained there by order of a Magistrate empowered in this behalf under the Mysore Lunacy Regulation. Admission in the optional cases also requires an order by such a Magistrate and requires the production of certificates by two competent medical officers.

The number of persons treated in 1931 was 289 or 23 less than in 1921.

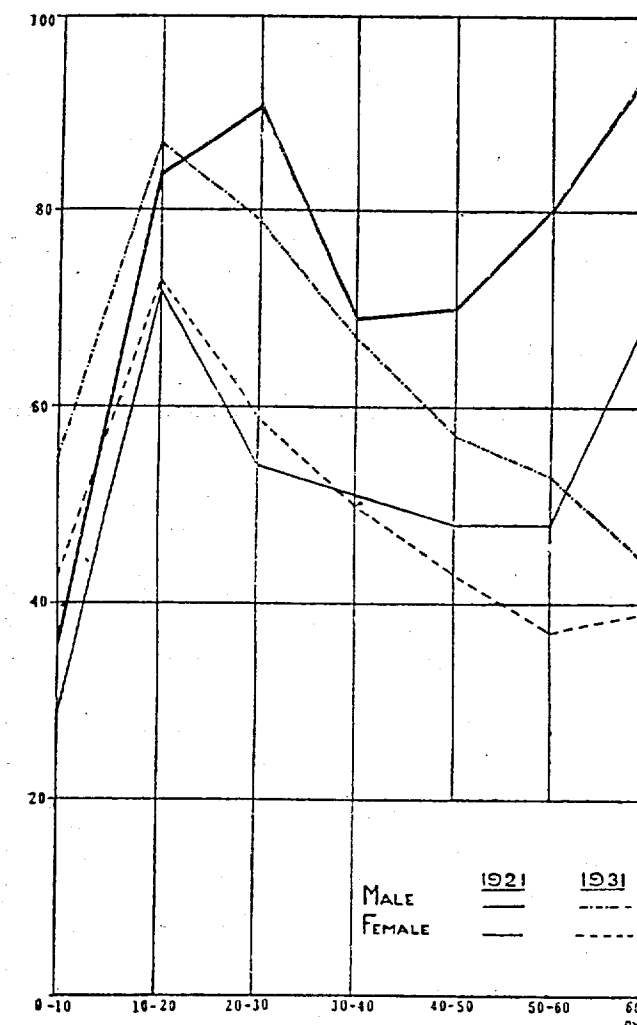
197. Deaf-mutism.—Distribution.—The total number of deaf-mutes in the State in 1931 was 3,950 of whom 2,254 were males and 1,696 were females. The number is largest being 733 in Mysore district which has the largest population and next largest (640) in Bangalore district. Then come in order Tumkur (616), Kolar (506), Chitaldrug (457), Hassan (337), Shimoga (265) and Kadur (173). Bangalore City has 76, Mysore City 64 and the Kolar Gold Fields Area 28 deaf-mute persons. As in the case of insanity, there seems to be no local predilection for deaf-mutism. The following map illustrates the proportion of the deaf-mutes to the total population in each district.

Proportion of Deaf-Mutes per 100,000 of the population in each District.
(Scale 80 Miles—1 inch)



By age and sex.—The number of deaf-mutes returned in earlier years is much larger than the insane. The number rises by a sudden leap between the groups 0-5, and 5-10, being 661 as against 227.

Deaf-Mutes per 100,000 persons at each age-period.



The number of deaf-mutes of ages 10-15 is 666 and is the highest of all the groups. Thereafter there is a decline in numbers by nearly 200 in each of the next two groups and 300 in the third group thereafter. The figures by decennial age-groups are illustrated in the marginal diagram.

It is believed that deaf-mutes are short-lived. This probably is the conclusion to be drawn from these figures. If the decline is not as rapid in the early years, as might be expected, it may be due, as has been suggested in similar contexts elsewhere to the fact that the infirmity is not recognised in early years. The small disparity between group and group in later years is however difficult to explain in this view.

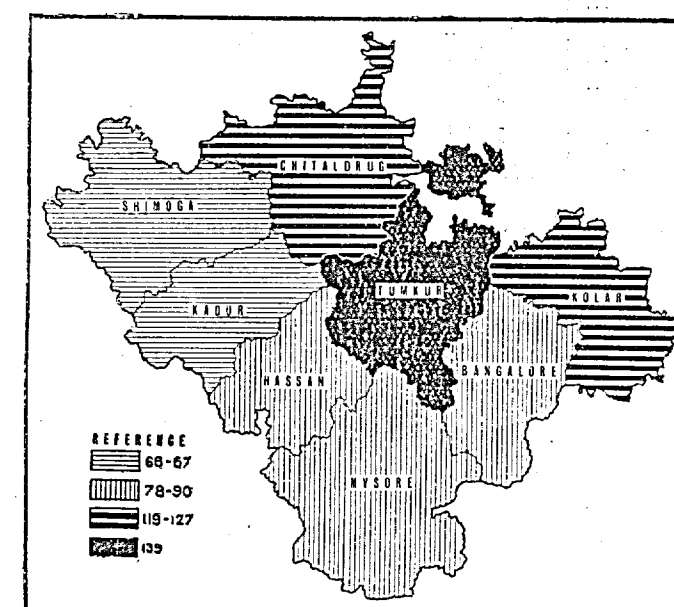
As in the case of insanity the number of deaf-mutes is larger among the males than among the females, in all the age groups after five years, the only exception being the group—70 years and over—where the males

are 18 and the females 19. This excess seems to occur all the world over.

198. Blindness.—Distribution.—The total number of blind persons in the State

Proportion of the Blind per 100,000 of the population in each District.

(Scale 80 Miles—1 Inch.)



was 6,553 of which 3,556 were males and 2,997 were females. Mysore district has the largest number of the blind (1,246) and next comes Tumkur (1,201). Thereafter in order come Kolar (1,005), Bangalore (855), Chitaldrug (784), Hassan (465), Shimoga (348) and Kadur (231) districts. Bangalore City has 125, Mysore City 110 and the Kolar Gold Fields Area 71 persons. The map given in the margin illustrates their proportion in the population in each district.

Mysore district has a population much larger than any other district and that must be the reason why it has more blind people than any other district. Tumkur and Kolar districts have however much smaller populations and the proportion of the blind in them is heavy. Bangalore district has a much larger population and Bangalore City must have a large number of blind beggars and has also the most important Ophthalmic Hospital in the State. Yet the district and the City together have less blind people than either Tumkur or Kolar district. There is no reason to think that this is due to error in enumeration, for, even in 1921 these districts had more blind people than Bangalore district. It is possible that the wider prevalence of blindness in these districts is due to their dryness and heat and that large areas in them are subject to glare and dust in the hot months. Chitaldrug similarly has a large proportion of blind persons.

By age and sex.—The number of the blind in the earlier ages is small, the total for the age-group 0-5 being 204. As in other infirmities there is a sudden leap in the figures for the next group. The figures for each five-year group thereafter is more than 400 or close to 400 in all the groups up to 70 years. The number is largest in the age-group 70 and over.

No shame attaches in public opinion to the fact of blindness. The figures under this head are therefore in all likelihood more accurate than in the case of the other infirmities. Blindness does not shorten life as insanity or deaf-mutism is believed to do. The large increase of the blind in the last group and the steadiness of the numbers in immediately preceding groups is probably due to the inclusion under the head of infirmity of cases of old persons whose eye-sight has grown dim.

There is an Ophthalmic Hospital in Bangalore and there is a specially equipped eye department for the treatment of eye diseases in the Sri Krishnarajendra Hospital in Mysore. Large numbers of in-patients pass through these hospitals every year. There is facility for people from all parts of the State coming to these cities and receiving treatment. The number of cases treated in the Bangalore Hospital in 1931 was 30,197. This was 9,854 more than the figure for 1921. The number of operations for cataract performed in the ten years since the last Census is given below.

Year	Number of	
	Cases operated	Successful operations
1921	863	731
1922	901	898
1923	1,170	1,137
1924	1,337	1,330
1925	1,294	1,231
1926	1,341	1,286
1927	1,321	1,246
1928	1,434	1,397
1929	1,441	1,403
1930	1,231	1,208

199. Leprosy.—The total number of lepers as returned at this Census was 733 of whom 536 were males and 197 females. The largest number (186) has been returned from Kolar district. Next comes Bangalore district with 138 and then Mysore district with 113. Bangalore City where a Leper Asylum is located has 91 lepers. Mysore City has returned no lepers. Other districts and cities have smaller numbers.

The total number of leper children of 0-5 years is 8. The number then rises until it is 80, 94, 92 and 84 respectively in the age groups 30-35, 35-40, 40-45 and 45-50 and shows a large decrease thereafter. The number of females in every group is far less than that of the males. It has been already stated that there is a Leper Asylum in Bangalore. There is provision in the Asylum for in-patients. There

is also an out-patient dispensary where patients are examined and given advice regarding treatment. There is a Leprosy Relief Fund in the State administered according to rules sanctioned by Government and some medical officers of the State have been trained in the Calcutta School of Tropical Medicine in Leprosy work. The Mysore Leprosy Regulation passed in 1925 provides for the segregation and registration of certain classes of lepers and for the control of lepers following certain callings.

200. Persons afflicted with more than one infirmity.—A statement of persons afflicted with two or more infirmities has been prepared and appended to the Imperial Table. As stated already there were at the time of this Census 64 such persons, 38 being males and 26 females. Forty-four of these were insane and had another infirmity, 51 were deaf-mute and had another infirmity, 26 were blind persons with another infirmity and 7 were lepers with some other infirmity. In all the groups males were a larger number than the females.

Comparison with 1921.—The total number of persons with more than one infirmity in 1921 was 44. The number at this Census is 20 more. Insane persons with another infirmity were 19 in 1921 or 25 less than in 1931. Deaf-mutes with another infirmity were 36 or 15 less than in 1931. The blind who had another infirmity numbered 28 or 2 more. The lepers who had another infirmity numbered 5 in 1921 as against 7 in 1931. It is possible that the small number in 1921 of this class of persons was due to the Influenza epidemic of 1918 having carried away a number of the destitute among whom the afflicted are largely found.

SUBSIDIARY TABLES.

I.—INFIRM PER 100,000 OF THE TOTAL POPULATION AT EACH OF THE LAST FIVE CENSUSES.

State, District or City	Insane										Deaf-Mute				
	Males					Females					Males				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Mysore State, Including C. and M. Station, Bangalore.	31	17	26	21	25	23	12	20	16	19	67	70	86	62	78
Mysore State, Excluding C. and M. Station, Bangalore.	31	17	26	22	25	23	12	20	16	19	68	70	87	63	78
Bangalore City ...	140*	239	285	534	65	105*	128	157	203	33	50	45	83	56	76
Bangalore District	27	11	21	14	...	23	9	18	14	...	81	57	78	49	...
Kolar Gold Fields (City)	18	6	11	4	...	15	7	...	...	...	38	29	25	27	...
Kolar District ...	35	15	28	20	24	32	14	25	19	17	74	75	80	65	87
Tumkur District ...	29	8	19	18	18	18	8	14	11	10	79	82	83	78	71
Mysore City ...	35	27	19	26	18	30	12	26	33	18	60	71	94	52	85
Mysore District ...	18	9	19	14	...	15	5	16	10	...	60	61	94	66	...
Chitaldrug District	46	21	36	21	23	26	14	25	18	18	81	79	91	70	87
Hassan District ...	15	9	15	7	13	9	7	12	9	15	58	82	96	66	96
Kadur District ...	23	14	13	9	17	21	12	13	4	17	54	81	93	59	58
Shimoga District ...	43	16	28	20	24	27	14	23	21	20	51	72	83	50	55
C. and M. Station, Bangalore.	29	23	10	11	20	15	19	14	13	8	52	57	27	20	58

State, District or City	Deaf Mute					Blind									
	Females					Males					Females				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
Mysore State, Including C. and M. Station, Bangalore.	53	50	68	48	62	106	93	104	79	108	94	80	94	67	105
Mysore State, Excluding C. and M. Station, Bangalore.	53	50	69	49	63	107	94	105	80	109	94	80	95	67	106
Bangalore City ...	37	59	40	60	64	79	55	70	61	124	66	62	40	33	119
Bangalore District	59	47	57	43	...	105	92	113	81	...	83	86	101	73	...
Kolar Gold Fields (City)	27	35	10	12	...	95	78	18	27	...	70	52	34	13	...
Kolar District ...	58	58	66	50	65	142	119	135	110	143	121	89	101	84	141
Tumkur District ...	63	52	70	59	57	147	108	107	84	110	132	77	97	17	123
Mysore City ...	60	27	26	24	63	139	103	125	79	117	62	45	77	68	...
Mysore District ...	44	39	73	42	...	95	86	119	89	...	82	78	107	78	103
Chitaldrug District	58	61	75	58	64	123	123	111	82	106	115	95	93	56	108
Hassan District ...	55	59	76	47	74	82	90	77	65	105	73	80	89	57	95
Kadur District ...	45	49	80	46	51	65	58	76	50	55	69	70	84	46	69
Shimoga District ...	51	54	75	48	47	64	70	76	58	74	71	68	74	42	65
C. and M. Station, Bangalore.	29	52	20	13	38	78	63	33	42	58	90	78	37	49	54

State, District or City	Lepers									
	Males					Females				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
	32	33	34	35	36	37	38	39	40	41
Mysore State, Including C. and M. Station, Bangalore.	16	8	18	17	22	6	3	8	8	11
Mysore State, Excluding C. and M. Station, Bangalore.	16	7	18	16	22	6	3	8	8	11
Bangalore City ...	69*	5	28	42	...	35*	...	19	33	21
Bangalore District	24	20	36	35	47	6	5	12	13	...
Kolar Gold Fields (City)	7	13	4	...	...	10	2	5	...	...
Kolar District	33	19	35	37	44	15	7	13	16	18
Tumkur District	10	100	8	9	7	4	1	8	4	8
Mysore City ...	...	...	11	9	...	...	...	3	6	...
Mysore District	13	2	15	12	17	3	1	5	6	8
Chitaldrug District	11	6	16	4	16	4	3	6	4	5
Hassan District	4	8	5	8	19	2	2	5	5	8
Kadur District	8	2	11	3	8	7	1	7	1	2
Shimoga District	8	4	13	11	10	4	3	8	6	11
C. and M. Station, Bangalore ...	6	10	14	29	16	9	3	8	4	8

*Note.—The Corrected proportions for Bangalore City after deducting the number of lunatics born outside Bangalore district and enumerated in the Mental Hospital of the Bangalore City are for 1931 (Vide Columns 2 and 7) 52 and 58 respectively. The uncorrected proportional figures are marked with asterisks.

II. (a)—INFIRM PER 100,000 AT CERTAIN AGE PERIODS.

Age	Insane		Deaf-mute		Blind		Leper	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
All Ages ...	31	23	67	53	106	94	16	6
0—5 ...	4	2	28	21	25	19	1	1
5—10 ...	16	14	83	67	55	39	2	1
10—15 ...	22	20	87	76	65	50	2	1
15—20 ...	38	26	88	69	79	64	7	3
20—25 ...	42	22	85	59	84	61	9	5
25—30 ...	48	25	72	59	85	72	15	9
30—35 ...	51	31	67	53	82	83	21	10
35—40 ...	49	41	67	44	99	95	32	11
40—45 ...	43	44	59	46	113	112	38	13
45—50 ...	37	37	54	40	154	163	47	16
50—55 ...	37	32	53	40	192	192	44	15
55—60 ...	38	43	54	33	277	299	51	23
60 and over ...	33	27	44	39	577	557	46	17

(b)—FEMALE INFIRM PER 1,000 MALES.

Age	Insane	Deaf-mute	Blind	Leper
1	2	3	4	5
All Ages ...	697	752	843	368
0—5 ...	647	802	774	600
5—10 ...	884	816	719	444
10—15 ...	819	825	724	200
15—20 ...	661	769	789	500
20—25 ...	561	748	786	577
25—30 ...	595	832	866	585
30—35 ...	556	716	926	455
35—40 ...	667	520	761	270
40—45 ...	805	605	774	260
45—50 ...	827	613	879	292
50—55 ...	769	691	910	304
55—60 ...	1,067	581	1,018	425
60 and over ...	769	829	895	317

III.—AGE DISTRIBUTION OF 10,000 INFIRM (FIVE CENSUSES.)

Age	Insane										Deaf-mute				
	Males					Females					Males				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All Ages.	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-5 ...	162	95	65	50	143	150	...	158	255	195	559	249	247	363	459
5-10 ...	657	304	537	499	637	833	350	491	557	369	1,615	1,064	1,488	1,752	1,415
10-15 ...	895	913	1,113	849	557	1,052	1,137	1,333	1,044	824	1,619	1,463	1,771	2,115	929
15-20 ...	1,095	913	929	698	780	1,038	816	1,298	882	759	1,189	1,003	1,369	1,268	1,013
20-25 ...	1,171	1,160	1,086	649	924	943	1,283	1,228	882	824	1,109	1,177	1,254	916	1,022
25-30 ...	1,248	1,293	916	1,281	1,178	1,066	1,251	579	789	954	1,003	1,017	1,017	830	800
30-35 ...	1,286	1,939	1,003	1,281	1,093	1,025	1,195	912	1,346	1,345	781	778	549	778	873
35-40 ...	1,057	1,065	995	1,215	1,210	1,011	1,021	737	998	933	674	661	577	519	593
40-45 ...	781	608	1,034	1,015	1,226	902	816	947	1,114	1,085	506	656	489	548	609
45-50 ...	495	684	746	882	844	587	612	544	826	673	333	314	362	311	372
50-55 ...	372	475	655	616	857	410	641	660	672	803	244	483	298	306	480
55-60 ...	286	285	314	466	319	437	292	246	255	282	191	281	143	99	274
60 & over.	495	266	602	499	542	546	553	667	580	954	311	863	306	196	1,141

Age	Deaf-mute					Blind									
	Females					Males					Females				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
All Ages.	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-5 ...	595	366	367	394	543	323	295	262	442	524	297	402	390	366	269
5-10 ...	1,751	1,213	1,460	1,871	1,341	680	828	707	1,161	670	581	684	642	911	667
10-15 ...	1,775	1,633	1,766	2,030	1,073	765	881	907	1,133	602	657	752	857	993	555
15-20 ...	1,215	1,192	1,353	1,061	883	681	653	953	663	595	637	650	790	666	516
20-25 ...	1,103	1,050	1,199	894	850	697	639	831	582	561	651	752	720	556	543
25-30 ...	961	894	863	887	844	650	790	730	623	658	657	658	546	573	524
30-35 ...	743	874	766	765	896	605	793	609	722	673	664	543	546	622	601
35-40 ...	466	434	531	523	556	636	618	494	496	602	574	500	468	485	536
40-45 ...	407	334	546	583	765	610	540	684	686	700	561	569	746	791	838
45-50 ...	271	420	296	280	366	605	488	514	510	629	631	402	494	502	574
50-55 ...	224	467	383	303	490	562	663	700	650	808	607	787	839	720	795
55-60 ...	147	156	138	174	229	616	362	344	325	581	744	391	360	415	648
60 & over.	342	867	327	235	1,164	2,570	2,450	2,255	2,017	2,447	2,729	2,920	2,602	2,400	2,934

Age	Lepers									
	Males					Females				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
	32	33	34	35	36	37	38	39	40	41
All Ages ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
0-5 ...	93	86	76	86	73	152	...	167	...	296
5-10 ...	169	129	76	43	129	203	244	167	191	222
10-15 ...	187	...	246	173	331	102	610	233	144	333
15-20 ...	373	86	417	194	515	508	488	502	478	630
20-25 ...	485	431	625	389	478	762	610	670	526	408
25-30 ...	765	733	682	518	625	1,218	732	711	478	852
30-35 ...	1,026	1,078	644	821	717	1,269	488	962	1,053	1,185
35-40 ...	1,381	948	833	972	1,268	1,015	1,097	502	1,053	815
40-45 ...	1,362	1,078	1,307	1,015	1,305	964	854	1,339	957	1,370
45-50 ...	1,213	1,121	1,250	1,404	1,011	964	1,097	921	1,053	1,111
50-55 ...	858	991	1,382	1,377	1,140	711	1,341	1,172	1,675	689
55-60 ...	746	560	739	1,015	809	863	244	502	670	778
60 & over ...	1,343	2,769	1,723	1,793	1,599	1,269	2,195	2,092	1,722	1,111

CHAPTER VIII.

OCCUPATION.

201. Reference to statistics.—This chapter deals with the statistics of occupation collected on the general Census schedule and the special statistics regarding rural and cottage industries and unemployment of educated persons collected on separate schedules along with the General Census. The information collected on the general Schedule is contained in Imperial Tables X and XIA and that regarding rural and cottage industries is printed as Provincial Table IV. The information collected on the Unemployment Schedule and some figures of occupation by caste are given as subsidiary tables to this chapter. Two tables compiled at the last Census have been omitted on this occasion. One of these related to statistics regarding industries which were collected as part of the All-India Census Programme in 1921. The other contained information regarding organized industries. Some information under this head was collected in one column of the schedule at this Census, but the table to be compiled from the information as also the table showing occupation by caste and combined occupations were made optional. These tables have not been compiled in the State. An attempt was made to collect information under certain heads regarding organized industries in the State as was done in regard to rural and cottage industries but the response to requisitions has not been prompt and satisfying.

The figures that will be discussed are thus contained in:—

Imperial Table	X.—Occupation.
Do do	XIA.—Occupation of European and Allied Races and Anglo-Indians.
Provincial Table	IV.—Rural and Cottage Industries.
Subsidiary Table	I.—(a) General distribution of Occupation of earners and working dependants.
Do do	(b) General distribution of Occupation for earners (Subsidiary Occupation).
Do do	II.—Distribution by sub-classes in districts.
	(a) Earners (Principal Occupation) and working dependants.
	(b) Earners (Subsidiary Occupation).
Do do	III.—Occupation of Females.
Do do	IV.—Selected occupations 1931 and 1921.
Do do	V.—Number of persons employed in—
	(a) Railways,
	(b) Posts and Telegraphs,
	(c) Irrigation Department.
Do do	VI.—Unemployment among Educated persons—
	(a) by Class,
	(b) by Degrees.
Do do	VII.—Selected Occupations by caste, etc.

202. The instruction given to enumerators.—The instruction for the collection of information relating to occupations on the general schedule ran as follows:—

“Column 9.—(Worker or Dependant). Enter ‘earner’ or ‘dependant’. Those who are in receipt of independent income from property which they possess in their own right (rent from houses, interest on investments, etc.) should be shown as earners. So, too, should members of a joint-family who are engaged in work on the joint-family property and in producing the income from the property. Women and children will be shown as earners only if they are helping to augment the family income by permanent and regular work for which a return is obtained in cash or in kind. A woman who looks after her house and cooks the food is not an earner but a dependant. But a woman who collects and sells firewood or cowdung is thereby adding to the family income, and should be shown as an

earner. So also, a woman who regularly assists her husband in his work (*e.g.*, the wife of a potter who fetches the clay from which he makes his pots) but not one who merely renders a little occasional help. A boy who sometimes looks after his father's cattle is a dependant, but one who is a regular cowherd and earns pay as such in cash or in kind should be recorded as such in column 10. It may be assumed, as a rough and ready rule, that boys and girls over the age of ten who actually do field labour or tend cattle are adding to the income of their family. They should therefore be entered in column 10 or 11 according to whether they earn pay or not. Boys at school or college should be entered as dependants.

"Column 10. (Principal occupation of actual workers).—Enter the principal means of livelihood of all persons who actually do work or carry on business whether personally or by employing servants, or who live on house-rent, pension, etc. Enter the exact occupation and avoid vague terms such as "service" or "writing" or "labour". For example in the case of service, distinguish Government service, railway service, municipal service, village service, service in a shop or office, and domestic service, etc., also show the exact occupation followed, *e.g.*, in the case of Government service, state whether Assistant Commissioner, or Officer in the army, or Civil Court clerk, or Police Inspector, etc. In the case of clerks, the occupation of their employer must be shown, *e.g.*, lawyer's clerk. Persons living on agriculture must be distinguished as non-cultivating owners, cultivating owners, cultivating tenants (whether the rent is paid in kind or in cash) or agricultural labourers. Where a person cultivates part of his land and sublets part, he should be shown in column 10 as a cultivator and in column 11 as a landlord, if he gets the greater part of his income from the land which he cultivates himself, and *vice versa* otherwise. Gardeners and growers of special products such as *pan*, etc., must be described as such. Persons whose income is derived from the rent of houses or land in towns should be distinguished from those who derive it from agricultural land.

"In the case of labour, say whether in the fields or in a gold mine or factory or cotton mill or earthwork, etc. Where large gangs of coolies are employed on earthwork of any kind, enter not only the word "earthwork" but also the nature of the undertaking in connection with which it is being done. If a person makes the articles he sells, he should be entered as "maker and seller" of them. Women and children who work at any occupation which helps to augment the family income must be entered in column 9 and in column 11. For dependants make a cross (×) only in column 10.

"Column 11. (Subsidiary occupation of actual workers).—Enter here any occupation which actual workers pursue at any time of the year in addition to their principal occupation. Where a man has two occupations, the principal one is that on which he relies mainly for his support and from which he gets the major part of his income. Thus if a person lives principally by his earning as a boatman but partly also by fishing, the word "boatman" will be entered in column 10, and "fisherman" in column 11. A subsidiary occupation need not be one followed throughout the year. One followed at any time of the year and bringing an income should be entered. If there are several subsidiary occupations, the most important one should be entered. The others may be omitted.

"In cases where a person with private means follows some occupation, that occupation should be entered in column 10 and the source of this private income in column 11. Replies such as are given to a Magistrate in court by a witness who is asked to state his profession are not enough.

"If an actual worker has no additional occupation, a cross (×) will be put. Dependants who help to support the family by subsidiary work, *e.g.*, a woman who is helping in the fields as well as doing house work, will be shown in this column."

Another paragraph of the instruction related to the entry to be made regarding an employee in an organized industry. As the information collected has not been compiled the instruction is omitted here.

203. *Its difficulty.*—It will be observed that these instructions were rather elaborate. Instructions about the occupation entry have always been elaborate

and somewhat more difficult than is desirable considering the class of enumerators that the Census is able to secure. The classification of a person as earner or dependant cannot be said to have been very easy. One example would be the case of persons in a joint-family where a father and his grown up sons are living together, to which the instruction specifically refers. All the property in such a case is held in the name of the father. The sons work on the property and produce the income of the household. They are earners. But there may be a grandson in the house as grown up as the sons and working and helping to produce the income. He may not be entitled to claim a partition of the property but is producing a part of the income of the household and is living as a member of the household. Is he an earner or a dependant? Again where several brothers are living together and the property stands in the name of the eldest of them, are the brothers who have a share in the property but do not work on it, earners or dependants? Where a young nephew is the nominal owner of the property and a maternal uncle is managing the estate for him, receiving no cash remuneration but forming part of the household, is the nominal owner an earner or a dependant, and what is the position of the maternal uncle? Is he an earner or a dependant? These are a few of the more difficult questions that naturally arise from an attempt to classify persons in a joint-family as earners and dependants and the difficulty in answering them arises from the fact that while livelihood is earned or got in return for work there is no payment for work done. In each of these cases arguments may be advanced to support the view that the person is an earner just as easily as that he is a dependant. The instructions could only indicate in general what it was that made a man an earner and what made him a dependant. It left a good deal to the imagination of the enumerator and with nearly forty thousand enumerators working in all parts of the State, the chances were that uniformity of classification would be utterly impossible. A great deal of trouble was therefore taken in instructing Charge Superintendents, Supervisors in charge of the Census Circles and Enumerators, in what was considered the essential feature of earning or dependance and it is believed that some amount of uniformity has thus been secured regarding male workers.

In the case of women-workers, in particular, it is to be feared that the instructions were not sufficiently well-understood. Instructions were at first issued that housekeeping might be treated as an occupation for women so that the mistress of every household would be shown as an earner. As this would have led to housekeeping as an occupation in almost every household, the instruction was withdrawn so that if housekeeping now appears as an occupation, it is only in the case of persons who are employed on domestic work and receive consideration for their service, and not in the case of the woman of a household who looks after the household as mistress or as a relative. The change of instruction may not have filtered down completely, and in some cases, possibly, housekeeping has been shown as an occupation even against persons who are members of the household. Again, where a woman worked on the household land along with her husband and sons, was she to be shown as a worker or a dependant? The sons have a right to a share of the property and though that share has not been separated from the total, it may be considered to be there and to be yielding them their share of the family income. The mother is not entitled to any share of the property, but she is working on it and, in a very real sense, earning her livelihood. In other cases a woman keeps the cattle of the household and sells the calves, the milk, curds, and butter and gets money. The property however is her husband's. She receives nothing by way of payment. Is she to whose labours entirely all the income from this source is due an earner or a dependant? The general instruction was given that where a woman in this manner earned a fair share of the family income, she should be treated as an earner. Where the income derived from her work was insignificant she should be shown as a dependant. What was insignificant and what was a fair share could not however be laid down clearly. Levels of income vary so greatly and what would be a fair share in one's case might be insignificant in the case of another. More than the difficulty of explaining what was intended was that of making an enumerator realize that the instructions given should be followed whether he

agreed with them or not. I believe that in most cases the instructions have been followed but the cases in which the higher officers could not get into touch with the enumerator and convey the instructions and others in which the enumerator did not realize the need for uniformity should have introduced a small amount of error into the statistics.

204. Difficulties of Terminology.—Another source of error has been the use by enumerators on the Census Schedule of words ordinarily employed in common speech. Thus for example "Manegelasa" (ಮನೆಗಲಸಾ) is used in Kannada households in several senses. It may mean housekeeping; it may mean work done in the house like other domestic service; it may mean the work which the family does. Thus the mother may be said to be engaged in "Manegelasa" (ಮನೆಗಲಸಾ) when she cooks in the house and gives food to the household. A paid servant doing the same work would be described by the same phrase; so, too, a man-servant cleaning the house and doing sundry work and getting paid for it. In an agricultural household the women of the family and the servants working on the field would also be described by the same term. Similarly "Jirayitu" (ಜಿರಾಯಿತು) meaning agriculture in general has a tendency to appear as the common expression for various types. A man who owns land but does not cultivate it; a man who does not own land but cultivates another man's land as a tenant; one who works on the fields for wages; all these persons would be described as engaged in "Jirayitu" (ಜಿರಾಯಿತು). This difficulty indeed has been felt in the State from the very first Census. By repeated instruction that a general word of this kind should not be used the enumerator-class seems to have realised, nowadays, that this word is no good and yet in the course of the tours for checking enumeration, Census Officers found many a schedule in which this word filled pages. Charge Superintendents were specially requested to have these entries properly corrected by enquiry before the final enumeration and this has been done in many cases. A small number of the entries, however, remained and slips with the entry "Jirayitu" (ಜಿರಾಯಿತು) appeared in the course of sorting. In such cases a reference was made to the schedule and the class in which the person should be placed determined by surmise.

The unfamiliarity of the enumerator with some types of occupation distinguished in the Census Scheme, also, has perhaps led to some error: for example, cattle breeding, or the growing of betel-vine as a special crop. Many raiyats in the Mysore country along with their agriculture have a regular programme of feeding up cattle and selling them in the cattle fairs held all over the country. It is doubtful, however, if cattle-breeding has been shown as a subsidiary occupation in the case of all the persons who derive an income in this manner. There is a separate head for the growth of special crops in the Census Scheme but the growing of betel-vine is part of agriculture and thus cases of this kind are likely to have been included under one or other of the general heads of agriculture instead of under the special head of a special crop. Errors of this latter kind cannot have been many, for the number of people growing special crops is not very large but while the inclusion of a few such cases would not seriously affect the figures under general agriculture, their omission from the small numbers of the growers of special crops affects the latter considerably.

205. Difficulty of abstraction.—There is then the possibility of errors committed in the Abstraction Office while classifying occupations. The establishment employed in this work was of some degree of education and its work was very well supervised. The occupations were entered by the sorters as found on the slips, and grouping them according to the scheme of occupations prescribed for the Census was entrusted to select sorters. The officers in charge of the work have personally checked the group numbering and reduced chances of error to a minimum.

206. General accuracy of figures.—On the whole, it may be stated, the figures are as accurate as may be expected in information collected in the course of a general Census. Every effort was made by personal instruction and conference to make the majority of enumerators understand what was wanted. It would be incorrect to say that there has been little or no error but the percentage of error is small considering the volume of the figures as a whole and the statistics give a fairly reliable idea of the occupations followed by the population.

207. Basis of statistics in 1921 and 1931.—There has been an important change at this Census in the basis on which the occupational statistics have been collected. At the last Census the idea was to ascertain what part of the population depended on each occupation; thus, for each class, sub-class, order and group, figures were given of workers getting their livelihood from the occupations and the non-workers who depended on these workers. Table XVII dealing with the occupation of the population thus accounted for the whole population of the State. At this Census no attempt has been made to distribute the dependants among the occupations. The statistics relate simply to people who earn an income and dependants who do some work and add to the income. Other dependants find no place in the tables.

Another important change is that sought to be indicated by using the word *earner* instead of *worker*. A working dependant would be a worker but would not necessarily be an earner. It is doubtful, however, if the distinction is reflected in the statistics. The instruction was communicated to the enumerators in Kannada and it happens that the word for earner in the language (the word ಸಂಪಾದಿಸುವವನು) used at this Census is the very word used on the last occasion for worker. This seems to have resulted in the fact that persons returned as earners on this occasion are exactly the class of persons returned as actual workers on the last occasion. In the subsidiary tables appended to this chapter (*Vide* in particular Subsidiary Table III) actual workers at this Census have been taken as earners and working dependants together. This, however, unduly inflates the number of workers on this occasion. This point has to be borne in mind in studying the figures.

208. Statistics indicate normal conditions.—The occupational distribution of the people appearing from Table X may be taken as representing normal conditions. Deviation from normal conditions might occur either because there were special circumstances at the time of the Census resulting in large numbers following occupations other than their usual ones; or because even ordinarily, persons who follow several occupations at different times of the year, may return at the Census the occupation which they are then following rather than that which they follow principally during the greater part of the year. It cannot be said that either of these circumstances existed to any noticeable extent at the time of this Census. Trade and agricultural conditions were fairly normal or were under fairly equal depression; and there is ordinarily no large class of the population other than labourers who follow in or about the month of February an occupation totally different from that which they follow at other times in the year.

209. The Census Scheme of Occupations.—Occupations in the State have been classified according to the scheme prescribed for the whole of India by the Census Commissioner for India. This scheme, with slight modifications, is the same as was used at the Census of 1921 which again was a revised form of that followed in 1911. It is based on a scheme devised by a French Statistician Dr. Bertillon. Occupations are classified in it under four large divisions called classes:—

- A.—Production of Raw Materials.
- B.—Preparation and Supply of Material Substances.
- C.—Public Administration and Liberal Arts.
- D.—Miscellaneous.

Within each class, occupations are grouped into 12 sub-classes as noted below:—

- A.—Exploitation of Animals and Vegetation.
Exploitation of Minerals.
- B.—Industry.
Transport.
Trade.
- C.—Public Force.
Public Administration.
Professions and Liberal Arts.
- D.—Persons living on their income.
Domestic service.
Insufficiently described occupations.
Unproductive.

The occupations included in each sub-class are further classified into orders each comprising several allied groups. The group is the smallest unit of classification. There are 55 orders and 195 groups in the scheme adopted at the present Census. An idea of what these orders and groups are can be gathered from such heads as "Forestry," which is an order embracing groups 17 "Forest Officers, rangers, guards;" 18 "Wood cutters and char-coal burners;" 19 "Collectors of forest produce;" and 20 "Collectors of lac;" and "Ceramics" which is order 9, embracing groups 63 "Potters and makers of earthen-ware"; 64 "Brick and tile makers"; and 65 "Other workers in Ceramics."

The scheme itself is given in full at the end of this chapter.

Any one acquainted with conditions in the State, would, on a first glance at it, object to its excess of elaboration. There are in the state non-cultivating proprietors taking rent in money or kind, a cultivating class, growers of coffee, silk-worm rearers and toddy-drawers; but we have no numbers of estate agents and managers of owners, particularly distinguished from estate agents and managers of Government. Nor can it be said that there are any who grow ganja only or exploit tin and wolfram. It would not also be necessary in the State to separate manufacturers of opium and manufacturers of ganja from manufacturers of tobacco. Large numbers of people make and sell articles such as toys, mats, baskets, carts and chairs. Under the scheme a person who both makes and sells is shown under "Industry" as a maker of the articles. Separation of selling therefore has the result of reducing the number under trade. In a scheme intended only for the State there would be no need for special groups like 52 "Furriers and persons occupied with feathers and bristles, Brush makers," 53 "Bone, Ivory, Horn, Shell, etc., workers (except button)" 58 "Makers of Arms, Guns, etc.," 62 "Workers in Mints, Die Sinkers," 69 "Manufacture and refining of mineral oils," 70 "Other Chemical Products." There would also be no object in separating 74 "Makers of sugar, molasses and gur" from 75 "Sweetmeat and condiment makers" and from "Keepers of hotels, cafes" and having separate heads for manufacturers of opium, of ganja and dealers in the same articles. "Brewers" 77 and "Embroiderers" 84 would be too few for special grouping and there would be no need for a group to include ship, boat and aeroplane builders or makers of clocks and surgical or scientific instruments. The whole of the orders "Transport by Air" 18 and "Transport by water" 19 might be omitted without harm. So also orders "Navy" 41, and "Air-Force" 42. All this amounts to saying that occupations in the State are still in the undeveloped state in which various functions are combined and several occupations ordinarily met with in a more highly organized society in which business is centralized and specialisation prevails are wanting. In this matter, however, uniformity of presentation of statistics between State and State and Province and Province is essential in order to make the figures for various parts of the country comparable and the scheme itself though somewhat unsuited to conditions in the State presents the aspects of the people's occupations correctly enough if the special circumstances of the country are kept in mind in studying the figures.

210. Changes in scheme at this Census.—Before proceeding to study the figures, it is necessary to state in what particulars the scheme now adopted differs from the one adopted in 1921. The classes and sub-classes remain the same and the orders are the same except for a slight change under sub-class 2 "Exploitation of Minerals." The 1921 scheme had under this sub-class three orders, *viz.*, 3 "Mines"; 4 "Quarries of hard rocks"; 5 "Salt, etc." The scheme of the present Census has only two orders under the sub-class, *viz.*, 3 "Metallic minerals"; and 4 "Non-metallic minerals." As the other orders remain the same the total number of orders is 55 at this Census instead of 56 as at the last Census. Among the groups there is rather larger change both by way of splitting up and combining and in some cases of rearranging. Thus, under order 1 (a) now termed "Cultivation," there are eight groups instead of five as on the last occasion. The change introduced will appear from the following statement showing the groups of 1921 and 1931 in juxtaposition.

GROUPS IN

1921	1931
1. (a) Non-cultivating Land-holders. (b) Non-cultivating Tenants.	1. Non-cultivating proprietors taking rent in money or kind.
2. (a) Cultivating Land-holders. (b) Cultivating Tenants.	2. Estate Agents and Managers of Owners.
3. Agents, Managers of land estates (not planters, clerks, rent collectors).	3. Estate Agents and Managers of Government.
4. Farm Tenants.	4. Rent collectors, clerks, etc.
5. Field Labourers.	5. Cultivating owners.
	6. Tenant Cultivators.
	7. Agricultural Labourers.
	8. Cultivators of Jhum, Taungya and shifting areas.

It appears from the above that what were sub-groups in the classification of 1921 have been made into groups on this occasion avoiding the use of letters like (a) and (b) for distinguishing what may very well be treated as different groups. A composite group of agents, clerks and rent collectors has now been divided into three groups, private agents, Government agents and rent collectors, clerks, etc. It would be unnecessary to illustrate the change by further juxtaposing groups included in various orders. The nature of the change appearing from the statement above need only be further illustrated by a few examples. Tea, Coffee, Cinchona, Rubber, and Indigo plantations all formed one group (Group 6) in 1921; now Cinchona, Coffee, Rubber, and Tea are each a separate group. The order "Raising of small animals and insects" had only two groups in 1921—"Birds, beasts, etc.," and "Silk worms." At this Census lac cultivation has been added as an additional group under this order. Under the "Building Industries" there were in 1921, 5 groups including lime burners, cement workers, and another including stone-cutters, and dressers and so on. All of them have been put under one group at this Census. All hawking came under "Trade of other sorts" at the last Census. At this Census hawkers of food have been brought under a different head. The total number of groups thus split up and combined and re-arranged is 195 at this Census as against 191 at the Census of 1921. The exact change in each order will be referred to in studying the figures in detail later in the Chapter, the remarks here made being illustrative.

GENERAL VIEW OF THE FIGURES.

211. Main Figures.—Among the 6,557 thousand people in the State there are over 1,937 thousand male earners and 413 thousand female earners or a total of 2,350 thousand. The earners both men and women are thus 35·8 per cent of the total population and there is one woman earner approximately to every five men earners. The percentage of the men earners to the total population of men is 57·7 and of the female earners to the total female population 12·9. The dependent population is a little over 4,207 thousand. Some numbers out of this population are working and making an addition to the family income. The number of such dependants is over 126 thousand among males and nearly 510 thousand among females. Here there are four women workers to every man worker. The working male dependants are 8·9 per cent of the male dependent population and the working female dependants 18·3 per cent of the female dependent population. The non-working dependent population comprises nearly 1,291 thousand males and about 2,280 thousand females. Of the people described as earners some have a subsidiary occupation in addition to their principal occupation. Their numbers are 222,912 among the males and 20,199 among the females. These figures are for the whole State including the Civil and Military Station, Bangalore.

212. Review by classes.—The following statement gives in the nearest thousand the population earning its principal livelihood and subsidiary income in each class.

Class		Earners		Subsidiary	
		Men	Women	Men	Women
A	...	1461	255	76	8
B	...	27	51	100	7
C	...	80	5	33	1
D	...	125	72	15	4

Class A which has the largest figures includes agriculturists of all kinds, cattle-breeders, silk-worm rearers and the bulk of the earners in the rural population. Class B which counts the next largest numbers includes all persons earning an income from industry, rural and unorganized or urban and organized, tradesmen of all sorts both in the country and in the cities and the earners engaged in transport. Class C consists mainly of people engaged in the service of Government in the general administration, the army, the police, as also village servants like headmen, accountants and watchmen. Of the four classes it counts the smallest number of earners. Class D is a miscellaneous class consisting largely of people whose occupations have not been described sufficiently clearly to make it possible to include them in one of the definite classes which have gone earlier. This class counts a larger number of earners than Class C. Of the population of earners excluding working dependants, 73 per cent is engaged in the production of raw materials (Class A), 15·0 per cent in preparation and supply of material substances (Class B), 3·6 per cent in public administration and liberal arts (Class C) and 8·4 per cent in miscellaneous occupations (Class D).

213. Review by sub-classes.—A more detailed view of the same distribution is obtained by looking at the numbers earning their main or subsidiary income from the various sub-classes. The following statement gives in the nearest thousand for the several sub-classes figures under the same heads as in the statement given in the above paragraph.

Sub-class		Earners		Subsidiary	
		Men	Women	Men	Women
I		1,450	255·0	75	8
II		11	0·4	0·5	...
III		160	41·0	56	3
IV		22	2·0	14	0·2
V		88	38·0	30	3
VI		17	0·3	4	0·1
VII		32	0·9	19	0·5
VIII		31	4·0	10	0·2
IX		6	1·0	0·8	0·04
X		32	7·0	1	1
XI		77	57·0	11	3
XII		10	7·0	2	0·5

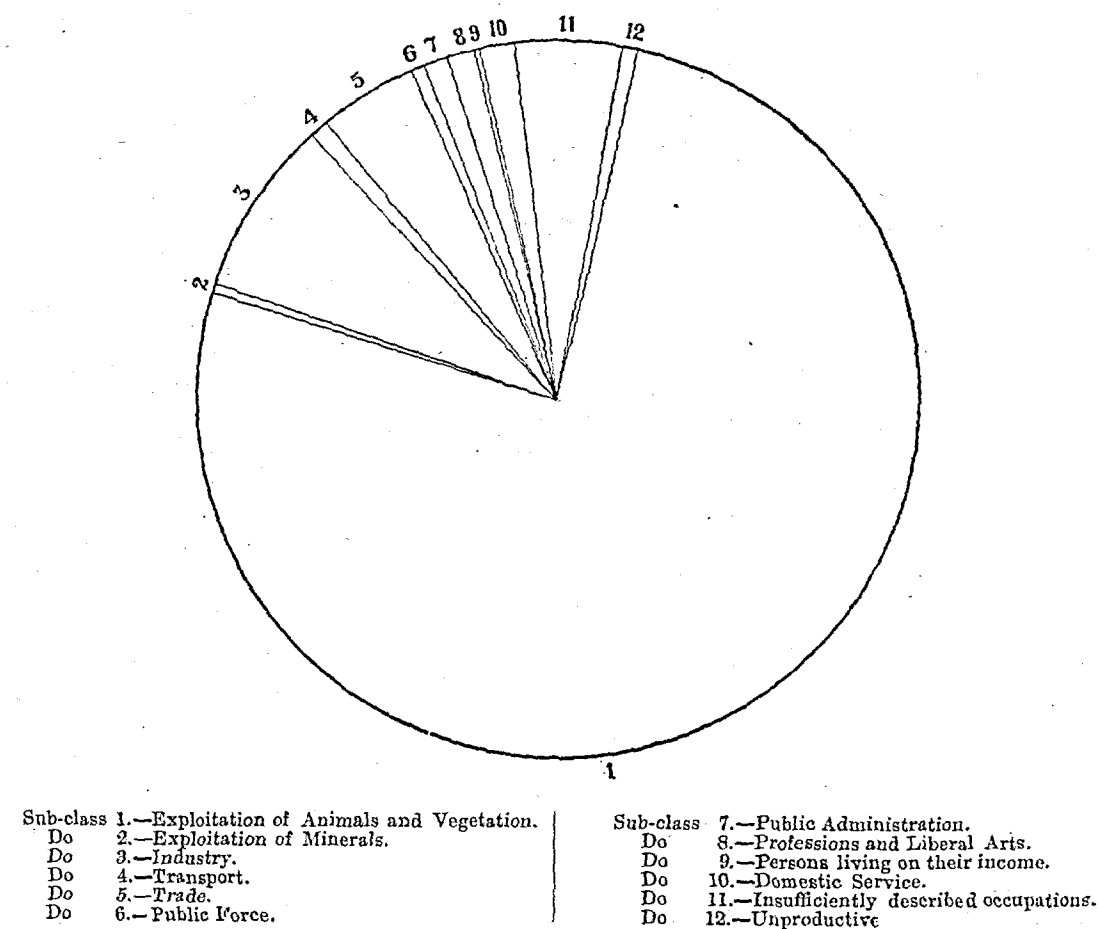
The large bulk of the people in Class A appears from this statement to be found in sub-class I which is headed "Exploitation of Animals and Vegetation." A very small part of the population is engaged in "Exploitation of Minerals." Of the earners in Class B the majority are found in sub-class III "Industry." The earners in this sub-class are about one-ninth of the earners under "Exploitation of Animals and Vegetation." "Transport" has about one-eighth of the earners under "Industry;" and "Trade" a little more than five times the number in "Transport." The figures under "Trade" are about 60 per cent of those under

"Industry." They should, properly speaking, be set down a little higher and the figures under "Industry" a little lower because in a considerable number of cases the same person both makes and sells articles and in all such cases he is shown as a maker of articles and appears under "Industry" and the fact that he is a seller does not appear in the statistics. Of the earners in Class C more than one-fifth appear in sub-class VI "Public Force" consisting mainly of the police of the State including village watchmen and the army both Imperial and State. More than three-eighths appear under "Public Administration" which includes servants of the British Indian Government in the Civil and Military Station, Bangalore, servants of the State, municipal and village officials. About the same number are found in the "Professions and Liberal arts," the bulk of them being professors and teachers and fairly large numbers being engaged in medicine, law, religion and letters. A small number compared with the above figures is found to be living principally on income received without having to work for it. Nearly six times this number is found in "Domestic Service." A larger number than in any sub-class except "Exploitation of Animals and Vegetation" and "Industry" appear under "Insufficiently described occupations," considerable numbers of these being women. A population which is twice as many as that of persons living on their income is found in "Unproductive" occupations in jail, or asylum, in prostitution, or begging.

While these figures relate to principal income, those relating to subsidiary incomes show that agriculture and industry yield a subsidiary living to by far the largest population, trade coming next after them. Public Service gives subsidiary occupation to a large number of people. But this figure relates to village servants and not to regular servants of Government who are employed whole-time. Transport and the professions of law and medicine come next, earners of a subsidiary income being small in the other sub-classes.

The following diagram shows the distribution of the working population by sub-classes.

Diagram showing the Proportion of the Sub-Classes.



214. Comparison with 1921.—The following statement gives the number of workers in 1921 and earners in 1931 in each class and sub-class, and their proportion to the total number of workers and earners in the State. As observed already the word used for workers and earners at the two Censuses in the vernacular has been the same and it is more correct to compare these figures than the population of workers of the last Census with the total of earners and working dependants of this Census:—

Class or sub-class	1921		1931	
	Number of workers	Proportion	Number of earners	Proportion
TOTAL: ALL CLASSES	1,598	100	2,350	100
Class A ...	1,195	74.8	1,716	73.2
Class B ...	247	15.5	352	14.6
Class C ...	81	5.1	85	3.6
Class D ...	75	4.7	197	8.4
Sub-class I ...	1,176	73.6	1,704	72.5
" II ...	19	1.2	12	0.5
" III ...	143	8.9	201	8.6
" IV ...	15	1.0	24	1.0
" V ...	89	5.6	126	5.4
" VI ...	20	1.3	17	0.7
" VII ...	29	1.8	33	1.4
" VIII ...	32	2.0	35	1.5
" IX ...	6	0.4	7	0.3
" X ...	28	1.8	39	1.7
" XI ...	22	1.4	134	5.7
" XII ...	20	1.3	17	0.7

The total number of earners has increased by 752 thousand and is nearly $1\frac{1}{2}$ times as many in 1931 as in 1921. The bulk of this increase was in Class A "Production of Raw Materials." There was a considerable increase in Class B "Industry, Transport and Trade." Class C "Public Administration and Liberal Arts" showed comparatively a small increase. There was a very large increase in Class D but this, as has been explained elsewhere, was due to details recorded in enumeration being insufficient for classification in the course of abstraction. The large numbers appearing in this class should properly speaking go to one or other of the three other classes, probably to Class A. Considering the percentages it appears that there is a reduction in all the classes, excepting Class D. If a correction could be applied as between Class D and the other classes for the error referred to above, it would perhaps be found that there was no reduction in Classes A and B, but a small increase and that there would be a reduction of percentage only in Class C. This reduction would be due to the increase in Class C during the decade not being in the same proportion as the increase in the other classes.

The figures for the sub-classes illustrate these observations in more detail. There is a large increase of numbers in Sub-Class I and a considerable increase in Sub-Classes III, IV, V and X—Industry, Transport, Trade and Domestic Service. The increase is small in sub-classes VII, VIII and IX, and there is a reduction in numbers in Sub-Classes II, VI and XII. The percentage has risen largely in Sub-Class XI and is stationary in Sub-Classes IV and X. In all the other cases there is a fall in percentage. As observed in the previous paragraph, if the number in Sub-Class XI which should go to Sub-Classes I to V were added there, the decreases would in all likelihood disappear under sub-classes I, II and V. The reduction in absolute figures in Sub-Class II is due to less mining work in 1931 as compared with 1921, and in Sub-Class VI, to reduction in the strength of the Army between 1921 and 1931. The reduction in Sub-Class XII does not call for any remark.

REVIEW BY ORDERS AND GROUPS.

215. Order 1.—This order headed "Pasture and Agriculture" is the largest of the fifty-five orders in the scheme of occupations. As already observed 1703 thousand of the 2350 thousand earners in the State appear under it. All the other 54 orders contain less than one-half of the total under this order. The order counts also over 573 thousand working dependants and there are over 82 thousand persons earning a subsidiary income from it. All the other orders count 62,878 working dependants and 160,757 persons getting a subsidiary income. It has five sub-orders. Sub-orders 1 (a) and 1 (b) "Ordinary cultivation" and "Cultivation of special crops" constitute agriculture proper. Sub-Order 1 (c) is "Forestry." Sub-orders 1 (d) and 1 (e) being "Stock-raising" and "Raising of small animals and insects, etc.," constitute in a general way pasture. The five sub-orders include altogether 25 groups. The groups that count large numbers are "Non-cultivating Proprietors of Land" (43,274), "Cultivating Owners of land" (1,158,939), "Tenant Cultivators" (143,674), "Agricultural Labourers" (270,821), "Cultivators of Coffee" (29,336), "Market Gardeners, etc." (13,549), "Herdsman, Shepherds and Breeders of other Animals" (33,114), and "Silk-worm rearers" (2,160).

216. Ordinary cultivation.—Ordinary Cultivation, sub-order I (a), engages 94.9 per cent of the total earners under "Pasture and Agriculture." It engages also half the male working dependants and all but 20 thousand of the women working dependants. A large majority of those following agriculture and pasture as subsidiary occupation are also found under this head. The women are well represented in this sub-order there being one woman earner to every six men earners and four women working dependants to every one male working dependent. The population is fairly distributed over the districts, the numbers being small only against the cities as might be expected.

Land in the State is mainly held under what is known as the *Raiyatwari* system. The settlement is liable to revision every thirty years. There is no permanent settlement in the State except in a small number of cases of coffee land held under special terms. The holder of land generally is directly responsible to Government for payment of revenue. In a small number of cases where Government in the past made grants of villages free of rent or on concession terms the owner is in the position of what may be called a Zamindar. Raiyats in these cases generally hold the land as the Zamindar's tenants. Sometimes their title to the land is as old as the Zamindar's or they have purchased the land from him; in such cases the Zamindar cannot treat them as tenants at will. Village servants have from time immemorial had grants of lands for communal service. In some of these cases the full assessment is levied; in others a lower rate by way of concession. Land in these cases attaches to the respective offices and is inalienable but is otherwise like land held by the usual landholder under Government. There are only two Jahagirs in the State, the Sringeri and the Yelandur Jahagirs, the former being a grant to the religious institution known as the Sringeri Mutt, and the latter to the descendants of the famous Purnaiya, once Dewan of Mysore. In many alienated villages, a settlement exactly like that in force in Government villages has been introduced. In other cases the rate is sometimes lower and sometimes higher according to usage. The majority of the people who hold land dwell in the country and cultivate it; some owners of land dwell in the towns and cities and sometimes in the villages themselves and get the lands cultivated. Large numbers, again, cultivate for owners who do not themselves cultivate and large numbers work as labourers. There are not many persons who own large estates and employ managers or other agents for looking after property, the only instances of this kind being religious institutions or companies owning coffee and tea estates. These facts appear from the statistics under the agricultural groups.

Within the sub-order 1(a) "Ordinary cultivation" the largest number are cultivating owners (group 5). There are 1,084 thousand men and 75 thousand women earners in the group. Twenty-six thousand men dependants and 232 thousand women dependants of these cultivating owners work on the land.

Over 15 thousand persons derive a subsidiary income in this group. Compared with the Census of 1921, the earners show an increase of 401,575 men and a decrease of 5,921 women at this Census.

Agricultural labourers (group 7) form the next largest group. The number of earners is a little over 143 thousand men and nearly 128 thousand women. Nearly 20 thousand men and a little over 161 thousand women are shown as working dependants in this group. Fourteen and a half thousand men and 4½ thousand women are shown as deriving a subsidiary income in this group. It should also be here noted that a large number of persons has been returned as engaged in labour of which the nature is not specified. Some numbers out of that group should properly be treated as coming under the present group (Agricultural labour). The number of women earners in this group is very nearly the same as the number of men earners. As compared with the last Census the earners show a decrease of 8,495 men and an increase of 11,107 women.

Agricultural labour in the State with the exception of the *malnad* area is all local. In the *malnad* also immigrant labour is employed only on the coffee and tea plantations and in the area of the special crops, the labour employed on the cultivation of ordinary crops being mostly of the locality. The labourers are generally of what are called the lower castes of Hindus. Some of them may hold land themselves but it is not sufficient to give them a meal throughout the year. Large numbers of them depend entirely on labour. As agriculture can employ them only during particular seasons, they are at other times available for work elsewhere. This is how a large number of labourers return themselves as labourers without specifying that they are agricultural. There is such plentiful supply of unwanted labour in the districts that no farmer has ever been in trouble in finding people to attend to agricultural operations on his field. The well-to-do farmers keep some labourers throughout the year. The payment is often very little; one blanket and Rs. 15 a year being ordinarily quite fair remuneration for one man's labour all through the year. Often this kind of labourer is of the depressed classes and continues with the same family year after year. If the labourer should feel the need for some extra money for a marriage or funeral, he takes an advance from his master and tries to serve it out or brings in other members of his family to work with him and clear the advance. In the wet cultivation tracts, where there is some small difficulty in securing labourers' continuous service on account of competition among the employers the arrangement is often reduced to writing. Cases are known in which the labourer has received money in addition, time after time, for household expense and has continued the contract and has never been able to get out of the hands of one master. Circumstances are not very different in the case of the coffee plantation labourer who takes an advance and is unable to pay it completely keeping out of debt at the same time. The conditions of service in these cases can hardly be said to be fair but labour is available on these terms and an employer cannot be blamed for getting it as cheap as possible, particularly in agriculture where the margin of profit is low at the best of times, and subject to violent fluctuations from year to year. The law also helps in such contracts being enforced through the provisions of the Breach of Contract Regulation. The cases that come to court are, however, a very small proportion of the number in which the labourer, in spite of the rigour of the conditions, faithfully observes the contract. This is no doubt partly due to his helplessness but there is just as little doubt that it is due to a general sense of honesty. Where a father has borrowed from a farmer and dies without fully paying the advance a son comes and accepts the responsibility for the advance and proceeds to serve it out. It would in such cases be quite easy for the son to repudiate the obligations created by his father and give his services only on payment of a further advance; but this is not done. The only way to improve the condition of the agricultural labourer is to provide alternative employment which, if possible, is slightly more profitable. Where this has been done the labourer prefers to take the alternative employment in view of the freedom which he can enjoy. This has been seen in a number of cases in the Badanval area where hand-spinning has been developed within the last few years. Labourers who had previously contracted with farmers on some such basis as is described above, finding that hand-spinning and weaving brought a slightly

larger income, bought themselves or their dependants out and settled down at spinning and weaving.

The group next largest after "Agricultural labour" is that of "Tenant cultivators." There are in this group a little over 130 thousand men earners and 13 thousand women earners. 7,036 men and 514 women earn a subsidiary living in this group. The proportion of women is rather larger than among cultivating owners but smaller than among agricultural labourers. As compared with the last Census the earners show an increase of 68,420 men and 6,651 women.

After the tenant cultivators in numbers come proprietors of land who do not cultivate it but get it cultivated by tenants, receiving rent in money or in kind. The number of earners in this group is in round figures 27 thousand men and 16 thousand women. There are besides nearly 6 thousand men and 275 women deriving a subsidiary income in this group. The proportion of women earners in this group is considerable. As compared with the Census of 1921 the earners show a decrease of 625 among the men and an increase of 837 among the women.

217. Cultivation of special crops.—Sub-order 1 (b) relating to the cultivation of special crops has separate groups for cinchona, cocoanut, coffee, ganja, pan-vine, rubber, tea, and market-gardening. The figures under "Coffee" and "Market-gardening" are fairly large and those under "Tea" require notice, but the figures under the other crops are inconsiderable. The total number of earners in the group "Coffee" is nearly 19 thousand men and over 10 thousand women. The number of women earners bears a fair proportion to the number of men earners as among all labourers engaged in agriculture. Coffee in the State is grown only in Hassan and Kadur districts and naturally almost the whole of this population is found in those two districts; the few persons who are found in Bangalore City, the district and in the Civil and Military Station, Bangalore and elsewhere being probably owners of coffee estates who may be living in these places or may have been visiting them at the time of the Census. The figures in the group cannot be compared with the figures of 1921 separately as at that Census coffee and several other special crops went together. Taking all the figures together and comparing with the group of 1921 we find that there is an increase of 12,744 men earners and 8,157 women earners. The greater part of the increase is of course under "Coffee" as this is the main special crop grown in the State.

The number of earners under "Market-gardeners, flower and fruit growers" is about 11 thousand men and 2½ thousand women. Large numbers of the earners are found against the cities. This is natural as there is greater demand in these places for vegetables, flowers and fruits than in the country. The growers of pan-vine were included in this group at the last Census but are now shown separately. Their number, however, is small (845 men and 64 women). Taking the two groups together and comparing the figures for 1921 and 1931, the earners at this Census show an increase of 5,671 men and 1,618 women.

Tea was included in the coffee-group in the Census of 1921. It is now separately shown. There are 1,257 men and 2,146 women earners shown under this head nearly all of them, as in the case of coffee, being found in Hassan and Kadur districts. The women are a larger number than the men indicating that in the labour employed the women preponderate.

218. Forestry.—Sub-order 1 (c) "Forestry" has four groups and counts about 2,800 men and 1,100 women earners besides about 1,000 men and 500 women earning a subsidiary income. Nearly 1,500 of the earners are forest officers, rangers, and guards; 723 wood-cutters and charcoal burners; 1,600 collectors of forest produce. The group "Collectors of lac" has 9 earners which is an insignificant number. The officers in the first group are employees of Government, in the second group mainly labourers employed by the Forest Department and in the third group contractors of the Department and labourers working under them. The forest workers are mostly found in the three districts Mysore, Kadur and Shimoga which have large forests. Wood-cutters and charcoal burners are found in large numbers in the districts of Kadur (225), Chitaldrug (213) and Shimoga (71). What is called forest produce is not necessarily produce found in the large forests but nuts, bark—tanning-bark in particular—or gum found on tree or bush all over the country and in areas

belonging to Government. The earners in this group are therefore found in large numbers in Kolar, Tumkur and Chitaldrug districts.

219. Stock-raising.—Sub-order 1 (d) "Stock-raising" has a group for breeders and keepers of cattle and buffaloes and another for breeders of transport animals which contain very small numbers. The third group "Herdsman, shepherd, and breeders of other animals," contains nearly all the population earning in this order (over 28 thousand men and 5 thousand women). Over 12 thousand men and one thousand women are shown as earning a subsidiary income in this order. A large part of this population may be considered as consisting of persons going out with the village cattle, cows, buffaloes and sheep, to the grazing ground. Some small number would be breeders of goats and pigs. Tumkur district has the largest number of the earners; then come Mysore, Chitaldrug and Kolar districts. Compared with the Census of 1921, the earners in this group show an increase of 21,015 men and 4,125 women.

The State is famous for some of its breeds of cattle. Government have always had a cattle department known as the Amrut Mahal Department. Large areas of land have been reserved for the cattle of this department in the wooded parts of the country. Apart from this, however, there is not what might be called a cattle-breeding industry in the State. The shepherds traditionally keep sheep. The wandering communities keep pigs which travel all over the country along with their owners. They pick up what rubbish they can get on the way and receive no care beyond what is necessary for not being lost. Goats are kept by many classes of people and some trouble is taken by their owners to find them fodder; but as a rule this fodder is found at the expense of trees grown by others with trouble or growing on public land. Goat-raising has been recognized as a menace to vegetation both by officers of Government and by the public. Even cows and buffaloes are not in any real sense bred in the State. Undeveloped and inferior bulls are allowed to grow up in the herds and there is much careless breeding. The only direction in which there is a conscious and definite purpose is in making up pairs of bullocks likely to be required for cart and plough and getting them ready for the market. In several parts of the State the festivities connected with important temples have by tradition been made the occasion for the gathering and sale of cattle, mainly bullocks. Agriculturists in the State generally grow their own fodder in such quantity as might be required to supplement the hay and straw which they get out of their fields. The agriculturist that has leisure and is so minded sows a little more of the *jola* than is required for the year's supply, makes up out of his calves a promising and neat looking pair, buying an odd calf from some one else if necessary, and feeds them for a year or two for the market. The feeding is very brisk and intense just before the gathering of the market and generally speaking, good prices are received for the cattle taken for sale. In some of these markets as many as 20 to 40 thousand heads of cattle are known to gather, and the number that are sold are more than the number that are taken back for want of a price. All this breeding has, however, been so far carried on on traditional lines, unscientifically or by methods known to ancient science. The Agricultural and the Veterinary Departments of Government have for some years tried to spread ideas about cattle-breeding and to provide good bulls all over the country. Raiyats everywhere may now perhaps see the wisdom of using a good bull for their cattle rather than ill-conditioned and immature bulls grown in the herds, but there is still need for propaganda in this respect. There is excellent provision in the existing organization for growing fodder, for feeding cattle and for selling them. The organization has only to be modified to suit scientific ideas and modern conditions.

220. Raising of small animals and insects.—Sub-Order 1 (e) has three groups two of which—"Raising of birds and beasts" and "Lac Cultivation"—have hardly any numbers. Large numbers appear only in the group relating to the silk worm. The total number of earners in this group is 1,288 men and 872 women. This represents, however, only the population which is mainly dependent on rearing silk worms. This number is much smaller than the number of people who rear silk worms by way of a subsidiary occupation: 10,360 men and 473 women.

The population depending upon the rearing of silk worms is found mainly in Mysore, Bangalore and Kolar districts. A small number is found in Tumkur district and none in the other districts. Silk is discussed further under the head "Rural and Cottage Industries" in this chapter.

221. Order 2.—This order headed "Fishing and Hunting" has 988 men and 113 women earners the majority of them in the group "Fishing and Pearling" and a very small number under "Hunting." People who merely fish or hunt would not get enough for their living anywhere in the State except perhaps in the Civil and Military Station, Bangalore, and the other cities and very large towns. An equally large number follows this occupation for a subsidiary income.

222. Order 3.—This order headed "Metallic minerals" has groups for gold, iron, lead, silver and zinc, manganese, tin and wolfram and other metallic minerals. It has nearly 11,000 men earners and less than 400 women earners. A very large majority of this population appears under "Gold" against the Kolar Gold Fields Area where alone in the whole State gold is mined. A small number appears under "Iron" and is found entirely in Kadur and Shimoga districts; in the former where ore is mined for the Bhadravati Iron Works and in the latter where the Bhadravati Works are actually situated. There is no population appearing under lead, silver and zinc. Small numbers appear under the other groups. Compared with the Census of 1921, the population in the order shows a decrease of 7,082 men and 632 women.

223. Order 4.—The number of earners in this order "Non-metallic Minerals" is 342 men and 78 women. 293 of the men and all the women appear under group 40 "Salt, salt-petre, and other saline substances," and 49 men and no women under group 37 "Building materials" meaning mainly stonequarrying. The number under the latter head should perhaps have been larger if the actual work of each earner had been properly entered in the schedule. As it is the probabilities are that some number of persons engaged mainly in quarrying stone appear under the building industry group 90 which also provides room for persons quarrying and helping in building. Some numbers may also have gone into the head "Trade in building materials."

224. Order 5.—This order "Textiles" begins the Sub-class "Industry" and has nine groups and counts nearly 34½ thousand men earners and over 12½ thousand women earners. Over 23½ thousand of the men and nearly 7 thousand of the women appear under the group "Cotton-spinning, sizing and weaving;" nearly 6 thousand of the men and 3 thousand of the women appear under "Wool-carding, spinning and weaving;" nearly 3½ thousand men and 2 thousand women appear under "Silk-spinning and weaving;" the other groups contain very small numbers. The women bear a fair proportion to the men in all the three large groups.

Large numbers of the earners in the group "Cotton-spinning, sizing and weaving" appear in Bangalore City and district, and in Mysore and Chitaldrug districts. Tumkur and Kolar districts also have considerable numbers. Under "Wool" large numbers appear in Tumkur and Chitaldrug districts and Bangalore City. Under "Silk" more than 60 per cent of the earners appear against Bangalore City and some numbers against Chitaldrug, Mysore and Bangalore districts.

The arrangement of groups at this Census differs from that of 1921, and figures in several groups at the two Censuses have to be added to be even roughly comparable. Taking the population in the cotton groups and the wool groups and the silk groups at the two Censuses together we find that the earners in the cotton groups show an increase of 10,036 men and 4,954 women; the earners in the wool groups an increase of 655 men and 1,617 women; and the earners in the silk group an increase of 2,022 men and 726 women. The large increase under the head "Cotton" is contributed mainly by Bangalore City and district, and Mysore district. The increase in Bangalore City and district is due to the new mills and expansion of work in those which previously existed. The increase in Mysore district is due mainly to the Khadi centre which the Department of Industries and Commerce is working at Badanval and Terakanambi in Mysore district. A note on the work done by this Centre prepared from material furnished by the Director of Industries and Commerce is given as Appendix IV at the end

of the Volume. The increase under wool is contributed mainly by the two districts, Chitaldrug and Tumkur where wool-carding, spinning and weaving are largely carried on in the State. Kolar district shows a decrease under this head since the last Census. The increase under "Silk" is noticeable against Bangalore City and Chitaldrug district. Many small weaving concerns have developed in Bangalore City in the last decade and this accounts for the increase of earners in this group in the City.

225. Order 6.—This order relates to industries of hides, skin and hard materials from the animal kingdom. There are 3,111 men earners and 347 women earners in the order. The majority of them are workers in leather and are found against Bangalore and Chitaldrug districts.

226. Order 7.—The total number of earners working in "Wood" as principal occupation is 17,123 men and 4,705 women. More than 11 thousand of the men are carpenters, turners and joiners and nearly $4\frac{1}{2}$ thousand basket-makers and workers in other wood material and about 1,500 are sawyers; 4,645 of the women are basket-makers and workers in other woody material, the other two groups containing only 60 women earners. The large majority of the men earners in this order are thus carpenters and joiners and almost all the women earners are makers of baskets and other such articles. Basket-making is the main work of the caste known as Meda. Both men and women in this caste engage themselves in this industry. The number of women under this group is slightly larger even than the number of men earners.

A great part of the sawing is done in the Forest Department or by contractors of the Forest Department and naturally in the forest tracts. The sawyers are thus found in large numbers in Hassan, Shimoga and Kadur districts. Much smaller numbers are found in other districts, the largest among them being 114 in Chitaldrug district and the smallest 7 in the Kolar Gold Fields Area. The carpenters are somewhat more evenly distributed. The City and the Civil and Military Station, Bangalore, and Mysore City have about 1,000 about 800 and about 600 of these earners respectively. Among the districts, Mysore district has the largest number, 2,730. The cities have a number of furniture concerns and other industries in which carpenters are required; hence the large number of earners under this group. Under the old village economy, there used to be a carpenter in every large village. This may be taken as the case in rural parts even at present. The basket-makers also are fairly evenly distributed as between the various cities and the districts.

The number of persons with carpentry as principal occupation in 1921 was 9,758. The number at the present Census shows an increase of 1,524. In the group "Basket-makers" the number for 1921 was 5,438. The increase at this Census was 3,624.

227. Order 8.—The total number of earners working in "Metals" as principal occupation is 8,556 males and 125 females. Of them, as many as 6,244 men and 81 women, that is nearly 75 per cent of the total, are blacksmiths; other workers in iron and makers of implements, workers in brass, copper and bell-metal (group 60) and workers in other metals (group 61) are about a thousand in each case. There are 255 men and 4 women engaged in smelting and forging and rolling iron and other metals. The other two groups under this order "Makers of arms, guns, etc.," and "Workers in mints, die-sinkers, etc." count very small numbers. The men greatly preponderate in this order. The number of workers is fairly distributed between districts and cities. The blacksmiths and other workers in iron and makers of implements are found all over the country. In the old order of village economy the blacksmith was given a place just as was the carpenter. The workers in brass, copper and bell-metal are found in large numbers in Mysore district, Bangalore City, Shimoga district and the Civil and Military Station, Bangalore. Elsewhere they are found in rather small numbers. Mysore district has particular places, for example, Nagamangala where vessels for household use have been made for a long time. In the City and the Civil and Military Station, Bangalore, are found a large number of people making similar utensils out of imported metal-plate. The number in Shimoga

district is not so easy to understand. The workers in other metals are found in large numbers in Tumkur, Mysore and Chitaldrug districts and in the Civil and Military Station, Bangalore. Over 50 per cent of the smelters, forgers and rollers of iron are found in Shimoga district which has the Bhadravati Iron Works. Elsewhere the numbers are much smaller.

As compared with 1921, the total number of earners in the group "Blacksmiths, etc.," shows an increase of 367; the number of workers in copper and bell-metal has increased by 228; and of workers in other metals, etc., by 261.

228. Order 9.—The total number of earners in this order "Ceramics" is 7,395 men and 4,355 women. Of this number, 7,120 men and 4,254 women are found in group 63 "Potters and makers of earthenware." Of the remaining small number 275 men and 101 women, 269 men and all the women are found as brick and tile-makers and only 6 men are engaged in other works in "Ceramics." In the case of the potter as in the case of the basketmaker it has to be noticed that there is a large number of women earners. This is also mainly a caste occupation most of the workers being of the Kumbara caste, and the women help in bringing clay and turning wheel and otherwise in making pots and other ware. The number of earners is fairly well distributed over the districts. It is rather small in the cities as might be expected. The Kumbara in the rural parts makes mainly pots and other household earthenware but he also makes country tiles. The country tile has gone out of fashion and is rarely used in the cities and apparently, what supply is required of pots in the city comes from the surrounding country. Hence the small number under this group in the city areas.

Of the brick and tile makers, 96 men and 95 women are found against Bangalore district and 97 men in the Civil and Military Station, Bangalore. It is to be feared that numbers of brick workers who might have been shown under this group in Bangalore City and Mysore City where building is going on on a large scale are mostly shown under group 90 relating to building Industries.

The total number of persons who made pots and other earthenware as principal occupation was 6,786 in 1921; the figure for the present Census shows therefore an increase of 4,588.

229. Order 10.—The number of total earners dependent on the making of chemical products, both those properly so called and those which are analogous, is 2,031 men and 680 women. The phrase "analogous products" is used because the makers of vegetable oils are included here. The number for this group, 68 "Manufacture and refining of vegetable oil," is over 80 per cent of the total number in the order. There are oil-mills all over the country run generally by the members of the caste known as Ganiga. There is a fairly large proportion of women workers in this group, the men earners being 1,748 and the women earners 660. The numbers in the other groups are very small being 145 men and 2 women under "Manufacture of aerated and mineral waters and ice" and 91 men and 6 women under "Manufacture of matches, fire works and other explosives."

Oil-milling has always been part of village industry in the State. Thus the manufacturers and refiners are found all over the State, the smallest numbers being found in the Cities. The *malnad* districts which do not grow much oil-seed have the smallest number of earners. The number in Chitaldrug district also is small. The reason for this is not apparent. It may be due mainly to the fact that Davangere is a centre of trade and that oil-seed grown in the district is mostly exported instead of being milled in the localities. The other districts not having similar facilities for export, mill a larger proportion of the oil-seed they grow. The manufacturers of aerated waters are found largely in the Cities of Bangalore, Mysore and the Civil and Military Station, Bangalore, as might be expected, and in Kadur and Shimoga districts. The large number in the Shimoga and Kadur districts is not easy to understand. It is possible that the principal places being far away, business men in these districts find it cheaper to make their mineral water and sell it than to get it from those places as towns in the *maidan* may. The figures under "Manufacture of matches, etc.," are large for Tumkur and

Shimoga districts, and small for all other districts and all the cities. It is to be feared that these figures are not quite correct as there are many persons in the cities who make fireworks articles and sell them. The number, however, is in no case very large and the total under the group cannot be far short of the correct figure. There is no remark to make about the other groups except that there are 19 in Mysore City as against a total of 47 for the whole State under "Others."

The number of earners under "Manufacture and refining of vegetable oil" in 1921 was 1,515. The figure for the present Census shows an increase of 833.

230. Order 11.—The total number of earners engaged in food industries as principal occupation is 7,276 men and 2,369 women. Of this number 2,613 men and 19 women were toddy-drawers; 1,386 men and 25 women, butchers; 1,800 men and 971 women, manufacturers of tobacco. The other groups "Rice-pounders, huskers and flour-grinders," and "Grain-parchers" counted the larger part of the small number remaining. "Makers of sugar, molasses and gur," "Sweetmeat and condiment makers," "Brewers and distillers" appear in small numbers. Manufacturers of opium and ganja do not appear in the Tables at all.

Of these groups, "Rice-pounders and huskers" count more women than men, and the "Manufacturers of tobacco" have more than half as many women as men. In all the other groups the men preponderate.

Earners in the larger groups are fairly well-distributed all over the districts. Toddy-drawers naturally are not found in the cities. Rice-pounders and huskers show large numbers in Mysore (490), Shimoga (266), Hassan (155), Kadur (139), Bangalore (113) districts and in the Cities of Mysore (119) and Bangalore (104). In the other districts and cities their numbers are rather small. The rice-mill is becoming familiar even in the countryside where there are large areas of rice-growing land and manual labour is going out in the country also. The manufacturers of tobacco are found largely in Mysore and Bangalore districts and the Civil and Military Station, Bangalore. Mysore district has large tobacco-growing areas and the Civil and Military Station has a cigar manufacturing concern.

Compared with the last Census the numbers under the main groups in this order show the following increases or decreases.

Group	Increase(+) or decrease(—)
1. Rice-pounders, etc. ...	—198
2. Butchers ...	+145
3. Toddy-drawers ...	+305
4. Manufactures of tobacco, etc. ...	+2,005

231. Order 12.—The total number of earners engaged in industries of the dress and the toilet as principal occupation is 30,199 men and 6,308 women. The largest number appears under group 85 "Washing and cleaning" with 10,648 men and 4,396 women. Washing is the traditional occupation of the caste known as "Agasa." These people are found all over the country. They have always been a part of the regular village economy. The women are well-represented in this group. The next largest number is found under "Tailors, dress-makers, etc.," the men being 8,792 and the women 1,432. "Barbers, hair-dressers and wig-makers" (group 86) has 6,729 men and 16 women. Next comes "Boot, shoe, sandal and clog makers" with 3,727 men and 121 women. The other groups in this order "Embroiderers, hat-makers" (group 84) and "Other industries connected with the toilet" (group 87) count very small numbers.

The workers are fairly well distributed all over the State as might be expected of industries connected with an essential part of human life such as dress and the toilet.

The number of earners in the more important groups show increase or decrease as compared with 1921 as shown in the following statement.

Group	Increase(+) or decrease(—)
1. Washing and cleaning ...	+3,163
2. Tailors ...	+3,245
3. Barbers ...	+1,133
4. Shoe-makers ...	—1,335

232. Order 13.—There is no large scope for the manufacture of furniture in the country. The figures under this order do not require discussion.

233. Order 14.—All persons earning an income in the building industries are put together under one group in this order. 27,102 men and 6,806 women were engaged in these industries principally, and 8,504 men and 453 women derived a subsidiary income from them. Large numbers of the earners are found in the cities but the numbers in the districts are also considerable. Compared with the Census of 1921 the number in this group of industries shows an increase of 10,185 men earners and 3,492 women earners.

234. Order 15.—This order headed "Construction of means of transport" has only 937 men earners and 8 women earners. More than half of the men are engaged in making, assembling or repairing motor vehicles or cycles; and the remaining men and all the women in making carriages, carts and wheels. Two hundred and eighteen out of 484 men earners in the first group are found in the Civil and Military Station, Bangalore; the others are distributed all over the State. The men in the Civil and Military Station are cycle dealers who get parts and assemble them here, or are repairers of bicycles and motor-cars. Makers of carts and carriages are found largely in Mysore and Kadur districts.

235. Order 16.—There is only one group in this order, "Heat, light, electricity, motive power, etc.," "Gas works and electric light and power." There are 869 men earners and 2 women earners in the group. It may be said that almost the whole of this population is employed by the Electrical Department of Government, there being no private company which is engaged in the production of gas, heat or light on a large scale.

Compared with the Census of 1921 there is an increase of 70 men and a decrease of 9 women.

A large number of the earners appear in Mysore and Bangalore districts and in the four city areas: in Mysore district because the power is generated there and transmitted through taluks included in that district; in Bangalore district on account of the transmission; and in the city areas because the power is largely used there. The largest number are found in the Kolar Gold Fields Area as the Department supplies power to the Mines and a large establishment is engaged in this connection. There were no figures against Chitaldrug, Hassan, Kadur and Shimoga districts in this group at the last Census. Figures have appeared against Chitaldrug and Shimoga this time as investigations for producing electricity in the Gersoppa Falls and for leading electricity from Bangalore to places further north are on hand. Small increases against the other districts are due to a few town municipalities and occasionally villages having installed electric lights in the closing years of the decade.

236. Order 17.—This order contains six groups. Only three of them, namely, 95 "Printers, engravers, book-binders, etc.," 98 "Makers of jewellery and ornaments" and 100 "Scavenging" have considerable numbers. The other three groups 96 "Makers of musical instruments," 97 "Makers of clocks, etc.," 99 "Other miscellaneous industries" count very small numbers. 1,336 men and 17 women earn their living principally as printers, engravers, book-binders, etc. They are found in large numbers in Bangalore City, the Civil and Military Station, Bangalore and in Mysore City. Compared with the Census of 1921 they show an increase of 277 men and a decrease of 246 women. The makers

of jewellery count over 16 thousand men earners and 277 women earners. They are distributed all over the State. Compared with the corresponding group of 1921 the earners show an increase of 3,217 men and a decrease of 282 women. There are 3,090 men and 2,127 women earning their income principally by scavenging. The women scavengers bear a fair proportion to the men scavengers. The earners are, as might be expected, found largely in the city areas, being employed by the municipalities and the Kolar Gold Fields Sanitary Board. Elsewhere the numbers are more or less according to the number of municipalities. Compared with the Census of 1921 there is an increase of 155 men and 302 women in this group.

237. Industrial Labour.—Some words may now be said about industrial labour in the State. Mills are found in the State only in Bangalore City and its neighbourhood and in Mysore City. Mining labour is found mainly on the Kolar Gold Fields Area and plantation labour only in Kadur and Hassan districts. The Royal Commission appointed in 1929 for enquiring into and reporting on conditions of labour in industrial undertakings and plantations in India did not take evidence about Indian States and conditions in Mysore did not therefore come under its purview but the observations made by the Commission in their report apply in a large measure to industrial labour in the State.

Labour in the mills in Bangalore is largely immigrant and comes from the Telugu and Tamil districts of the neighbouring province of Madras. Some part of it comes from the agricultural classes in the State, particularly the poorer tracts like Nagamangala and Kunigal taluks. Much of the labour in Mysore City seems to be local. The local labourers, as well as the immigrant labourers, keep in touch with their villages, but, as might be expected, the number of these is less among the immigrants than among the local labourers. Immigrant labour is found living close to the mills with a fair number of women and children. Statistics have not been taken to determine the proportion of women and men but it is not so low as in some of the larger cities of India. Whether the labourer comes from some area within the State or from outside, there is not for the labouring population any large contrast of environment as compared with the native village. The labourer from the Madras districts is quite at home in Bangalore. There are others from his part of the country long since settled here, speaking the same language and living the same kind of life, and it is therefore easy for him to get into a group like the one he might have left in his village. It cannot be said that there is not enough labour available in these industries. There is reason to believe that the *maistry* is powerful here as elsewhere in employing labour and interpreting it to the employers. The employment of women in factories has also given rise to the usual difficulties. No special steps seem to have been taken by the mills for housing their workers or for educating them outside working hours, or for providing for instruction to their children. Philanthropic associations are doing some welfare work in the area where the labourers live, and the idea of providing cheap houses for labourers by encouraging investment of private capital in a housing scheme assisted by the owners of mills has recently been taken up for consideration by the Bangalore City Municipality. There is a Factory Act in the State, and the Director of Industries and Commerce is in charge of all welfare questions relating to labour and is styled Labour Commissioner. A Workmen's Compensation Act was placed on the Statute Book in the year 1923. Much of the labour here, as elsewhere, is uneducated and has begun to assert itself only recently. As elsewhere, too, the leaders of labour have been persons from outside the ranks of labour and this has been no small source of difficulty in the settlement of disputes between the employers and the employees; the other great cause being want of direct contact between the management and the labourers caused by difference of race in many cases and language in nearly all cases. There have been strikes in several of the mills within the decade and a few of them developed into violent mob activity. Government recently appointed a conciliation board with representatives of employers and labourers to deal with difficulties that may arise between capital and labour and bring about an understanding wherever possible. The Kolar Gold Fields Mining Companies are among the most important employers of labour in the State. Labour here is largely recruited from the province of Madras. A

fairly large town has grown around the Mines and the Mining Companies have provided some kind of accommodation for the labourers. There was for a long time no legal provision for the payment of compensation to persons dying or injured in the course of mining. The Workmen's Compensation Regulation has placed the labourer's claim to consideration on such accounts on a legal basis. There was a labour strike on the Mines in 1930. In pursuance of an understanding then arrived at, Government deputed a special officer to study the conditions of the labourers engaged in the industry and report in what respects improvements might be effected. The report made by this officer was published sometime ago. Extracts from this report regarding housing conditions on the Mining Area have been given in Chapter I. On some of the suggestions made by the Special Officer the Mining Companies seem to have taken action. Regarding others, Government passed orders recently.

The labour on the coffee and tea plantations in Kadur and Hassan districts comes mostly from the coast country just below the Ghats. In this case also there is no difficulty on the ground of change of environment. Much of the labour, besides, comes in for the season and returns at the end of the season to the coast. This is however only part of the labour. Another part is local and is mostly of the depressed classes. This population dwells on the plantations in conditions that are generally bleak. The wages are not high because the labourer is tied to the locality and takes what he is given. He has generally taken an advance from his employer to be paid out of wages earned, week by week, but these wages are hardly enough for livelihood and each family, while paying back part of the advance, incurs a new debt for provision taken on account generally from the management. A state of dependence of labour on capital hardly differing from serfdom thus comes into existence and persists to the detriment both of labour and of capital; for, labour of this kind cannot be efficient and must be a constant source of anxiety to the employer. Health conditions in the *malnad*—bad even for the ordinary population which can live in the better type of houses—are intolerable for the people working on the plantations. Sheds temporarily put up and quite inadequate to protect the residents from the inclemencies of the weather are often the only accommodation these people have. Medical aid is also fairly far away except where as in the better class plantation the employer keeps a full time medical man on the estate or engages the medical practitioner in a neighbouring station to pay periodical visits to the estate. Of education, whether for the adult or for the children, there is in these cases no thought whatever and welfare activities which do not flourish even under the favourable conditions of city life have no chance of raising their head here.

238. Order 18. With this order "Transport by Air" we enter into the sub-class "Transport." There is no transport by air in the State.

239. Order 19.—Of transport by water there is only a little. Seven hundred and forty-eight men and 403 women are shown as earning their income principally in this order. About one in eight of them are boatmen and boat owners, and the rest are labourers employed on rivers and channels. These latter, though employed on canals, are not really concerned with transport as their main work is in connection with agriculture.

240. Order 20.—13,382 men and 1,195 women earn their income principally in this order. Nearly 13½ thousand men and 133 women derive a subsidiary income from the same source. The majority of the earners are owners, managers and employees connected with vehicles not mechanically driven. Large numbers of them are found in the cities and considerable numbers in the districts. These people own bullock carts and light carts known as *jutkas* and *shahapasands*, drawn by ponies. Mechanically driven vehicles give occupation to a much smaller number: 1,056 men and four women. Of the population included in the order, 1,815 men and 1,075 women earn their living principally as labourers on roads and bridges, and 294 men and 78 women as contractors and private overseers in the same connection. Sixteen men appear under the head "Porters, etc." Compared with the Census of 1921 the cart and jutka owners show an increase of 4,169 men and a decrease of 15 women; owners of mechanically-driven conveyances, an

increase of 939 men and 3 women; labourers on roads and bridges show an increase of 1,467 men and 860 women and others employed on their construction and maintenance a decrease of 118 men and 34 women; and porters, etc., a decrease of 462 men and 79 women. The other groups in the order relating to *palki* and pack animals count very small numbers. A conveyance like a *palki* is now not in general use and is kept only in religious institutions and used for ceremonial purposes, and with the introduction of the motor bus and lorry all over the State the pack animal has disappeared almost completely.

241. Order 21.—The earners employed in the Railways by way of principal occupation numbered 4,907 men and 44 women. These figures do not include labourers of various kinds employed by the railways. The number of these labourers including porters employed on railway premises was 1,744 men and 177 women. The total number employed by the railways, not including those who did work for the railways to earn a subsidiary income, was thus 6,872 persons.

Of the higher class of employees in this order, over 20 per cent were in Bangalore City. This might be expected as the City is the junction of many lines of railway. The next largest numbers are found in Mysore City, and in Kolar and Mysore districts. These districts are well served by railways and Mysore City is a fairly large railway junction.

The distribution of coolies and porters does not call for remarks except that nearly a third of the total number are returned from the Shimoga district, this being due to the fact that the extension of the railway line from Shimoga to Arasalu was in progress at the time of the Census.

The total number of persons employed by the railways is according to departmental returns 7,881. The number of persons employed on railways at the last Census was 5,754. At this Census the number was 1,118 more.

242. Order 22.—There were 1,602 men and 15 women engaged in the Post, Telegraph and Telephone services by way of principal occupation. Their distribution over the State does not call for remarks. As compared with the last Census the number is 70 more. The returns received from the Department show that the total employed is 1,992.

243. Order 23.—This order includes only one group, *viz.*, "Bank managers, money-lenders, exchange and insurance Agents, money changers and brokers and their employees." With it we enter the sub-class "Trade." The total number of persons following this trade as principal occupation is 3,439 men and 724 women. Money-lending in the State is carried on as a subsidiary occupation by large numbers of people. It thus happens that the number of persons earning a subsidiary income in this group of occupations is much larger, *viz.*, 5,993 men and 252 women, than the number engaged in them by way of principal occupation. Of the people engaged in this group as principal occupation, 1,210 men and 93 women are found in the four cities. The rest are distributed more or less evenly over the districts. The number earning a subsidiary income is smaller in the cities and larger in the districts. The largest number (1,358) is found in Mysore district, the next largest (956) in Tumkur district; then come Bangalore district (909), Kolar district (844), Chitaldrug district (693), Hassan district (658), Shimoga district (472) and Kadur district (240).

The number of those following the occupation as principal occupation at the last Census was 2,857. At this Census the number is 4,163. The figures for this Census show an increase of 1,155 men and 151 women.

244. Order 24.—This order has only one group: "Brokers, commission agents, commercial travellers, warehouse owners and employees." The number of these people for the State is shown as 1,141 men and 6 women. This is a miscellaneous class, and the figures are rather unevenly distributed between the districts and the cities indicating that the description of the business has not been always uniform.

The number in the corresponding class at the last Census was 569 men and 57 women. The present Census shows 572 men more and 51 women less.

245. Order 25.—There is only one group in this order "Trade in textiles" also. 7,302 men and 593 women were engaged in this group as principal occupation. Nearly 25 per cent of the total number of men are found in the four cities and the others are more or less evenly distributed in the districts.

The number in the corresponding group at the last Census was 7,546 men and 364 women. The present Census figures show a decrease of 244 men and an increase of 229 women.

246. Order 26.—This order, "Trade in leather, etc.," has also only one group and the total number of persons engaged in it by way of principal occupation is 1,213 men and 9 women. The Civil and Military Station, Bangalore, has 188 of the men and the other cities have small numbers. There are leather-tanning concerns close to the Civil and Military Station and this partly accounts for the large number of people engaged in the trade in the Station.

The number of workers in the corresponding group at the last Census was 1,311 men and 116 women, the present Census showing a decrease of 98 among men and 107 among women.

247. Order 27.—This order including people engaged in trade in wood of various kinds has a total of 878 men and 304 women engaged in it as principal occupation. Compared with the last Census, there is an increase of 270 men and a decrease of 176 women.

248. Order 28.—This order has only one group "Trade in metals, machinery, knives, tools, etc.," counting 545 men and 20 women engaged in it as principal occupation. Compared with the last Census there is an increase of 184 men and a decrease of 5 women.

249. Order 29.—This order also has one group "Trade in pottery, bricks and tiles" counting just 100 men and 36 women engaged in it as principal occupation. The number is very small as pottery and bricks and tiles are generally sold by persons who make them and there are very few people engaged in only the sale of these articles. Those who make and sell appear under "Industry" and not "Trade," and the figures relating to them have been reviewed earlier.

250. Order 30.—This order also has only one group "Trade in drugs, dyes etc." The total number of persons engaged is 227 men and 30 women. Remarks made about order 29 apply in this case also.

251. Order 31.—This order headed "Hotels, cafes, restaurants" includes three groups: 126 "Vendors of wine, liquors, etc.," 127 "Owners and managers of hotels and similar institutions," and 128 "Hawkers of drink and food-stuffs." The total number employed in the order is 6,730 men and 1,378 women. About a third of the number of men and a sixth of the number of women is found in group 126, and two-thirds of the men and more than a third of the women under group 127. The rest are hawkers of drink and foodstuffs and in this group the women are twice as many as the men.

More than a third of the men and the women earners in the order are found in the cities. The others are fairly evenly distributed over the districts.

The number of vendors of wine, liquor, etc., at the last Census was 2,542 men and 239 women. The figures at this Census show a decrease of 303 men and 36 women. The number of managers, owners of hotels, etc., at the last Census was 1,530 men and 491 women. The numbers at this Census show an increase of 2,649 men and 57 women.

252. Order 32.—This order headed "Other trade in foodstuffs" includes the large groups 129 "Grain and pulse dealers," and 134 "Dealers in other food-stuffs." The numbers engaged in these groups are 15,843 men and 8,369 women. Three other groups 130, "Dealers in sweetmeats, sugar and spices" 131 "Dealers in dairy products, eggs and poultry" and 135 "Dealers in tobacco" count nearly all the rest of the people engaged in the order. The other groups 132 "Dealers in animals for food" 133 "Dealers in fodder for animals," 136 "Dealers in opium" and 137 "Dealers in ganja" count insignificant numbers. The total number engaged in the occupations in this order by way of

principal occupation is 23,210 men and 19,387 women. It will be observed that the number of women is not far short of the number of men. This position is contributed to by the large number of women in groups 131, 133 and 134. The first group has about 6½ thousand more women earners than men earners, the second group a thousand more women earners than men earners, and the last group has only about 2,400 less women earners than men earners. Group 133 consists of dealers in fodder for animals and the large number of women is due to the fact that it is generally the women that go out to bring grass for sale.

The grain and pulse dealers are distributed all over the State, a large number being found in Bangalore City (952 men and 143 women), Tumkur district (812 men and 220 women), Kadur district (785 men and 83 women), and Chitaldrug district (714 men and 376 women). Large numbers of the dealers in sugar and spices are found in Shimoga, Chitaldrug, Tumkur and Kadur districts and in Bangalore City and the Civil and Military Station, Bangalore. Of the dealers in dairy products, eggs and poultry, large numbers are found in Bangalore City, Bangalore district, Mysore City and Mysore district, the traders in the districts being apparently engaged in facilitating supplies to the cities. In particular, of 8,607 women engaged in this group as a principal occupation 4,652 women are found in Bangalore and Mysore districts. The distribution of the earners in the other groups over the districts and cities does not call for remarks.

The total number in the corresponding order at the last Census was 32,204 men and 15,770 women. The number at this Census shows a decrease of 8,994 men and an increase of 3,617 women. This is contributed to by the increases in the various groups as follows.—

Groups in 1931			Increase (+) or decrease (—)	
			Men	Women
129 ...	...	...	—255	+256
130 ...	...	...	+1,510	+377
131 ...	...	...	+758	+5,130
132 ...	...	...	—75	+114
133 ...	...	...	+74	—164
134 ...	...	...	—11,579	—2,098
135)	...	...	+573	+2
136) *	...	...		
137)	...	...		
Total ...			—8,994	+3,617

* The groups 135, 136 and 137 correspond to a single group at the last Census.

253. Order 33.—There is only one group in this order: group 138 “Traders in ready-made clothing and other articles of dress and the toilet, (hats, umbrellas, perfumes and similar things).” The number engaged in the group is small and found in large numbers in the Cities of Bangalore (286), Mysore (98) and the Civil and Military Station, Bangalore (95), and in the districts of Kolar (180), Shimoga (166), Kadur (96) and Hassan (74). As compared with the Census of 1921 the group shows an increase of 433 men and 243 women.

254. Order 34.—This order “Trade in furniture” has two groups 139 “Trade in furniture, carpets, mats, curtains and bedding,” and 140 “Hardware, cooking utensils, porcelain, etc.” There were only 161 men earners in the former group and 555 men and 18 women in the latter group.

Cooking utensils in Indian households are largely made of metals. It is thus possible that some numbers who should have appeared in this group have appeared in group 123 in order 28 “Trade in metals.” The numbers in both orders are, however, small indicating that the population depending on the trade is inconsiderable.

A large proportion of the earners in this order is found in the Cities; the Civil and Military Station, Bangalore having nearly 25 per cent of the total for the State, Mysore City about 14 per cent and Bangalore City 12 per cent.

Compared with the figures of the Census of 1921 (481 men and 46 women), the population engaged in this trade shows an increase of 235 among men and a decrease of 28 among women.

255. Order 35.—This order “Trade in building materials” contains only one group and counts 485 men and 427 women as earners. Trade in bricks and tiles and woody materials have appeared elsewhere (*Vide* orders 27 and 29). There is not likely to be trade merely in building materials other than these articles. Hardware merchants keep cooking utensils, crockery and building materials which would come under this group. The figures in group 141 have therefore to be read with the figures under group 140.

256. Order 36.—The total number of earners in this order “Trade in means of transport,” is 1,493 men and 48 women. It contains three groups: “Dealers and hirers in mechanical transport, motor vehicles,” 142; “Other carriages, carts, boats etc.,” 143; “Elephants, camels, horses, etc.,” 144. The first group contains 200 earners, the second group 325 earners and the third 1,016. The largest numbers in the first group are found in Bangalore City and the Civil and Military Station, Bangalore, and in the second group in Bangalore City and in Chitaldrug district. The largest numbers in the third group are found in the districts of Kolar (422), Bangalore (158), Mysore (121), Shimoga (107), and Chitaldrug (97), the cities having, as might be expected, very small numbers.

Cart-driving for hire is the subsidiary occupation of a considerable proportion of the agricultural population in the country. Most small agriculturists use their bullocks in the off-season for running carts for hire. It might therefore be expected that there would be considerable numbers under the head “Dealers and hirers in other carriages, carts, boats, etc.,” as subsidiary occupation. The number in the table is however small. On the face of it, the figure would seem incorrect but it is possible to understand the non-return of cart-hiring as a subsidiary occupation, as the income derived is generally small and the practice so common that neither enumerator nor earner particularly remembers to mention this source at the time of enumeration.

Compared with the Census of 1921 (692 men and 30 women) the total number in this order shows an increase of 801 men and 18 women. The proportion of increase is most noticeable under group 143; the actual increase, however, is larger in group 144 being 455, as against 276 in the former group.

257. Order 37.—This order “Trade in fuel” contains only one group. The earners number 2,210 men and 3,802 women. This is one of the few occupations in which the women earners number more than the men. Bringing in fuel like bringing in grass is easy work (though yielding correspondingly little income) and has thus become the special province of the woman earner. The men workers are found in fairly large numbers in the cities and evenly distributed over the districts. The women are fewer in Bangalore City and Kolar Gold Fields; are found in rather large numbers in Mysore City and the Civil and Military Station, Bangalore; and are found in the largest numbers in Bangalore, Mysore and Shimoga districts.

As compared with the Census of 1921 (1,105 men and 2,115 women) the number of earners shows an increase of 1,105 men and 1,687 women.

258. Order 38.—This order comprises trade in articles of luxury and articles pertaining to letters and arts and the sciences. There are 3,591 men earners and 1,220 women earners in the order. A large majority of them are found in group 147 “Dealers in common bangles, bead necklaces, fans, etc.” Less than 800 are found in group 146 “Dealers in precious stones, cloth, etc.,” and 211 in group 148 “Publishers, book sellers, stationers, etc.” Jewellers in the State are generally both makers and sellers. Those who merely trade in jewels are not many. That explains the smallness of the numbers under group 146. Publishing is yet no trade in the State and book-selling is precarious. This accounts for the small numbers under group 148. It may also be observed that the number of women in group 147 “Dealers in bangles, necklaces, etc.,” is fair: 1,147 women against 2,670 men. Women of certain communities, for example, the Korama and Koracha, go out with small articles of women’s toilet, particularly in the countryside. That is how women are well represented in this group.

The distribution of the earners over the cities and districts calls for no remarks. As compared with 1921, the number of earners in this order shows an increase of 382 men and 184 women.

259. Order 39.—This order "Trade of other sorts" counts a large population of earners: 34,166 men and 9,747 women. 19,980 of the men and 5,820 of the women appear under group 150 "General store-keepers, and shop-keepers otherwise unspecified." 13,918 men and 3,586 women appear under "Other trades," meaning miscellaneous trading activity like farming of pounds, tolls and markets. There are two other groups in the order, 149 "Dealers in rags, stable refuse, etc.," and 151 "Itinerant traders, pedlars and hawkers, etc.," counting insignificant numbers.

The large figures appearing under two groups "General store-keepers" and "Other traders" show that a large number of tradesmen in the State do miscellaneous trading and do not specialise in particular branches of it. Women also are fairly represented in these two groups and in the order as a whole. It is quite ordinary for a woman to sit in the shop and sell to customers both in the cities and in the districts.

As might be expected the earners are fairly distributed all over the State.

As compared with the Census of 1921 this order shows an increase of 24,806 men and 7,686 women.

260. Order 40.—With this order headed "Army" we enter sub-class VI "Public Force." The order includes two groups, 153 "Army Imperial," and 154 "Army, Mysore State and other Indian States." The Imperial Army had 4,324 men earners and 18 women earners principally engaged in it. Nearly all of them are found in the Civil and Military Station, Bangalore. As compared with the Census of 1921, the men are 1,770 less and the women 31 less. The State's Army had 2,601 men earners and 2 women earners. The large majority of them are found against Bangalore district and Mysore City, the headquarters of the troops being located just outside the limits of Bangalore City, and Mysore having a considerable part of the force. Small contingents are stationed in other districts and taluk headquarter stations in charge of the treasuries. Hence small numbers are found against the districts also. The number of earners on this occasion is found to be 833 less than in 1921.

261. Orders 41 and 42.—No figures appear under the order "Navy." There is one person in the Civil and Military Station, Bangalore, coming under Order 42 "Air force" at this Census as compared with 31 at the last Census.

262. Order 43.—This order includes two groups: 157 "The Regular Police" employed in the Police Department of the State and 158 "Village watchmen" the traditional village servants who work under the supervision of the Police Department at present.

The total number of earners in the order is 9,768 men and 289 women. The regular police number 6,825 men; 2943 men and 289 women appear under village police. It should be noted in this connection that there are 3,918 men and 149 women returned as following this occupation as subsidiary to a main occupation. Village servants generally have land of their own. In many cases they have *Inam* land which is land attaching to the service on a concession rate of rent. Many village watchmen depend for their livelihood mainly upon land and subsidiarily on their office. It should also be observed that there are as many as 289 women earners in this group. Women are allowed to succeed to the office of village watchman where a male holder of the office dies or is unfit for the work.

Neither under the regular police nor under the village police does the distribution of the numbers over the State call for remarks. The only observation that need perhaps be made is that for obvious reasons the village police appear against the districts and not in the cities.

Compared with the Census of 1921 the regular police show an increase of 599 men and a decrease of 10 women. The village watchmen appeared under two heads in 1921: those engaged in the occupation as principal occupation

appearing in Table XVII and as subsidiary occupation in Table XVIII. The figures for the two Censuses do not lend themselves for comparison.

263. Order 44.—This order has four groups: 159 "Service of the British Indian Government;" 160 "Service of the Mysore and other States;" 161 "Municipal and other local service;" and 162 "Village service excluding village watchmen." 262 men and 13 women are returned under British Indian Service; 170 and 4 of them respectively being found in the Civil and Military Station, Bangalore, and 21 of the men in Bangalore City. As compared with the Census of 1921, the number shows an increase of 141 men and 4 women.

The number returned under "State Service" is 19,958 men and 325 women. A small number out of this may consist of servants of other States than Mysore but the number has at no Census been large and may be taken as negligible at this Census also. The distribution of this population calls for no remarks as offices of the Mysore Government are located all over the State and its servants are found distributed among all the districts and the cities. The figures cannot be compared with those of 1921 as Government Service was permitted to be returned as subsidiary occupation in 1921 whereas on this occasion it has been in every case returned as principal occupation. The wholetime Government servants returning service as subsidiary occupation seem in 1921 to have been grouped with village officials who returned village office as a subsidiary occupation. The figures are inseparable and not available for purposes of comparison.

Municipal and other local service count 2,065 men and 31 women as against 1,658 men and 95 women in 1921. The small increase is no doubt due to expansion of municipal work during the decade. The earners are found distributed all over the State.

In the last group "Village officials and servants other than village watchmen," the number of earners is 9,487 men and 514 women. There are, besides, 18,029 men and 447 women engaged in this group by way of a subsidiary occupation. The total thus comes to over 28 thousand persons. As there are 16,483 inhabited villages in the State, and every village as a rule has a headman and there is a village accountant for every one or two villages, the number is not too large. The figure cannot be compared with the figure of 1921 as some numbers of permanent servants of Government were then as already suggested grouped with village servants, but the number cannot vary except a very little from Census to Census.

264. Order 45.—There are four groups in this order "Religion" which contains 8,246 men and 417 women as earners (principal occupation). The majority of these earners are found in two of the groups: 163 "Priests, Ministers etc.," and 166 "Servants in religious edifices, burial and burning grounds, etc." The two other groups "Monks, nuns, religious mendicants" and "Other religious workers," count very small numbers. Priests and ministers number 3,026 men and 75 women; and servants in religious edifices and similar institutions, 4,666 men and 233 women. It should also be noted that the former of these two groups yields a subsidiary living to 1,913 men and 10 women and the latter to 3,887 men and 68 women.

As compared with the Census of 1921 the priests, ministers, etc., show an increase of 796 men and a decrease of 46 women, and the servants in religious edifices, etc., a decrease of 666 men and 266 women.

265. Order 46.—This order headed "Law" has 1,140 men and 6 women as earners. 797 men out of these numbers are lawyers, meaning registered legal practitioners, *qazis*, law agents and *mukhtars* and 343 men and 6 women are lawyers' clerks, petition-writers, etc.

As compared with the Census of 1921, the lawyers group, shows an increase of 255 men and a decrease of 2 women and the lawyers' clerks and petition-writers, group an increase of 179 men and 6 women.

266. Order 47.—This order headed "Medicine," has five groups: "Registered Medical Practitioners" 169, "Others practising medicine," 170, "Dentists" 171, "Midwives, vaccinators, etc.," 172 and "Veterinary Surgeons" 173. The number of earners in the order is 3,525 men and 1,338 women. There are,

besides, 840 men and 51 women earning a subsidiary income from these professions. Of the total number engaged in these occupations principally, the registered medical practitioners are 520 men and 54 women. Those not registered but practising the art are 1,689 men and 66 women. It will be noticed that the registered practitioners are a much smaller number than the others. There was till recently no law for the registration of medical practitioners in the State. The distinction here made is therefore that between persons holding recognised Degrees and Diplomas of the modern type from Universities and recognised Medical Schools, and those not holding such Degrees or Diplomas but practising the "healing art." There are large numbers of traditional medical men all over the State still practising what they have inherited of the Ayurvedic and Unani systems of medicine from teachers of an old type. Government and the local bodies in various places have also established dispensaries where treatment is given according to these systems and there is an institution in Mysore City for teaching Ayurveda.

The number of dentists, 34 men and one woman, is negligible. The midwives vaccinators, compounders, nurses, etc., number 1,027 men and 1,204 women. It will be noticed that under this head the number of women is more than that of the men.

The veterinary surgeons number 255 men and 13 women. These numbers are very small, nearly the whole of the profession being really composed of men posted by Government to various Veterinary Hospitals in the State established at the public expense.

The figures, except in the midwives' and vaccinators' group, cannot be compared with those of the Census of 1921 as medical practitioners of all kinds including dentists and veterinary surgeons appeared in one group at that Census. Taking therefore the totals of the groups 169, 170, 171 and 173 together, we find that the total is 806 more among men and 21 more among women than in 1921. In the group "Midwives, vaccinators, etc.," the number at this Census is 185 men and 506 women more than in 1921. The increase indicates the improvement in medical facilities effected during the decade.

267. Order 48.—This order headed "Instruction" includes two groups: 174 "Professors and teachers of all kinds" and 175 "Other persons connected with education." The total number of earners under the former group is 12,415 men and 1,548 women. There are, besides, 1,101 men and 7 women following the occupation as a subsidiary one. The earners are generally employed in Government and Aided Institutions, a small number being found in schools of the indigenous type.

Compared with the Census of 1921 this group shows an increase of 2,009 men and 467 women. This increase indicates mainly the increase in educational facilities afforded by Government and the local bodies during the decade.

The group of clerks and servants connected with education counts at this Census 1,250 men and 263 women, showing an increase with reference to the last Census of 387 men and 35 women.

268. Order 49.—This order headed "Letters, Arts and Sciences, (other than the science of public administration)" has nine groups. As the words used in the heading might indicate, it is a somewhat heterogeneous group in which public scribes and stenographers, architects, authors, photographers, sculptors, horoscope casters, wizards and witches, musicians, employees of places of public entertainment and exhibitors of wild animals jostle one another. The numbers in each group it is not worth while to discuss. It need only be stated that the largest numbers are found under the last few groups. The authors, editors, journalists, and photographers count 299 men and 4 women. It is safe to say that the large majority of this number consist of photographers. The horoscope casters, astrologers, fortune-tellers, wizards and witches and mediums count 388 men and 43 women. 249 men and 6 women are found in this group as earning a subsidiary living. Wizards, witches and mediums are a foreign variant of fortune-tellers, and are not commonly found in the State. Almost the whole of the number here shown is therefore of astrologers and others acting as astrologers. 2,157 men and 126 women come as earners under the group: "Musicians, actors,

dancers, etc.," and 1,568 men and 8 women earn a subsidiary living in the profession. These numbers are the largest of all the groups in this order. "Managers and employees of places of public entertainments, etc.," count 831 men and 75 women earning a principal income and 126 men and 4 women a subsidiary income. The number of conjurors, acrobats, exhibitors of wild animals, etc., is 634 men and 89 women under main income, 107 men and 2 women under subsidiary.

As might be expected, large numbers of the people in all the groups appear in the cities, the musicians, actors and dancers being particularly well represented in Bangalore and Mysore Cities; and managers and employees of places of public entertainment in Bangalore City and the Civil and Military Station. Conjurors and acrobats show a large number against Tumkur district and Shimoga district indicating probably that some circus company was touring in those districts at the time of the Census.

Compared with the Census of 1921, the public scribes and the stenographers show an increase of over 50 per cent and the architects, engineers and their employees, a very large decrease. The number of authors, artists, etc., at the two Censuses cannot be compared as authors, artists and astrologers went in one group in 1921, and appear in different groups composed differently at this Census.

269. Order 50.—This order has only one group and constitutes a sub-class by itself. It includes all persons living principally on their income, meaning that they do not have to work for their living. There are other groups of persons who get an income without much work; for example a man who has inherited a money-lending business from his father, cannot be considered in any sense to earn his income. A money-lender, however, appears as a tradesman under another group. The characteristic of persons coming in this group is that they own property the income of which does not need even to be collected or that they have an income which comes to them at somebody else's instance: wards who are looked after by trustees, for example, and persons depending upon scholarships and pensions. The number of total earners in this group was 5,909 men and 1,187 women. There were besides 820 men and 39 women deriving a subsidiary income from sources described in this group. The larger number of persons included are no doubt pensioners. More than 1,400 of the total of about 7,100 or more than 20 per cent were found in Bangalore City. Another 2,121 or about 30 per cent of the total were found in the Civil and Military Station, Bangalore. Mysore City had more than a thousand, or about 14 out of the remaining 50 per cent. All the districts, including the Kolar Gold Fields Area, contained only 36 per cent of the total. It will be noticed that the number of women earners in the group bears to the number of men earners what may be called a fair proportion compared with most other groups. These must be cases in which women are receiving maintenance from their families or girl students receiving scholarships while undergoing education. Compared with the Census of 1921 the number in the group shows an increase of 1,361 men and a decrease of 282 women.

270. Order 51.—This order constitutes a sub-class by itself. It contains two groups: 186 "Private motor drivers and cleaners," and 187 "Other domestic service." The first group is small counting just 3,399 men and 77 women; the second group counts 28,689 men and 6,821 women. Of the total of 3,476 in the former group, as many as 860 are found in the Civil and Military Station, Bangalore, and 447 in Bangalore City. 482 are in Mysore City and nearly 400 in the Kolar Gold Fields Area. In the last case 74 are women, there being only 3 more women in this group in all the rest of the State. The city areas thus account for nearly 60 per cent of the total number. This is to be expected as there are many motor dealers in the Civil and Military Station, Bangalore, and the city of Bangalore, and the city dwellers in the Mysore City and the European population in the Kolar Gold Fields Area own a proportionately large number of cars. The number under this group, it should be observed, does not include motor drivers engaged in the bus services which are a feature of transport service in the State at present. Employees on bus services have appeared under "Transport" earlier. Compared with the Census of 1921 (636 men and 6 women), the number of private motor drivers and cleaners shows

enormous increase, being nearly 7 times in 1931 of what it was in 1921. "Other domestic service," the next group, has 28,689 men and 6,821 women principally engaged in it. An additional 1,261 men and 1,194 women derived a subsidiary income from such service. The number is rather large but it is a comprehensive group and includes all kinds of household service. Something has been said of the attempt made at first to collect information about the unpaid service rendered in the household by women. Every effort has been made to eliminate cases of this kind in sorting; otherwise the figure under this group would have been much larger. Again as stated already the common word for domestic service in Kannada is loosely used to describe many types of service one of which is agricultural labour engaged throughout the year. There is no doubt that some numbers out of the total appearing under this head relates to agricultural labour of this kind. The number of women earners in the group bears a fair proportion to the number of men earners. In this group also the cities have a large proportion of the earners. The Civil and Military Station, Bangalore, has 4,047 men earners and 1,924 women earners and the Kolar Gold Fields Area 1,705 men and 464 women. These large numbers are to be expected in view of the large European and Anglo-Indian population in these localities who freely engage the rather cheap services of the lowest castes and communities in their households. Bangalore City shows 1,203 men and 523 women and Mysore City 1,270 men and 381 women. The number of earners in the districts does not call for remarks.

As compared with the Census of 1921 (19,777 men and 7,157 women) the figures at this Census show an increase of 8,912 men and a decrease of 337 women.

271. Order 52.—This order includes all cases in which the occupations were described in general terms and it was not possible to allocate the persons to some definite head under any former order. Manufacture, business or contract might have been mentioned without indicating what was manufactured, what the business was or to what the contract related. Similarly, a man might have been described as a cashier or book-keeper without specifying where his services were engaged, and, by no means a rare case, persons might have been returned simply as labourers without details of where or at what they laboured. Special instructions were given in training enumerators and supervisors that such vague terms should be strictly avoided and supervising officers have in a large number of cases corrected vague entries and taken the trouble to prevent their use. In many cases coming under the order therefore the vagueness may be considered as inevitable. This for example would be the case with group 191 "Labourers and workmen otherwise unspecified." In some cases, however, vagueness could have been avoided but was not. This is the case in groups 188 "Manufacturers, business men, etc., otherwise unspecified" and 189—"Cashiers, accountants, etc., in unspecified offices." Not specifying is the cause of the larger numbers in these cases; in the case of the labourers the cause might have been and probably was in many cases the difficulty of specifying.

The total number of earners by manufacture, business and contract whose nature was not specified was 2,986 men and 74 women. Of cashiers and accountants and similar employees in unspecified offices, the number was 6,549 men and 337 women. The total number of labourers the nature of whose work was not specified was 65,370 men and 56,741 women.

272. Order 53.—This order consists of inmates of jails, asylums, and almshouses. Prisoners under rigorous imprisonment have been treated as working dependents. All other inmates of such institutions have, at this Census, been treated as dependents and as not working, though in some cases, they may be engaged in some occupations prescribed for them within their institutions. The distinction between rigorous and other forms of imprisonment was made in the case of the large jails at Bangalore and Mysore Cities and not elsewhere. The error involved is however small. The total number of workers on this occasion in the group was 1,077 men and 33 women. At the last Census the total number was 606 (both men and women). Bangalore City with its large jail, mental and other hospitals and leper asylum has a large part of the total.

273. Order 54.—This order has two groups: 193 "Beggars and vagrants" and 194 "Procurers and prostitutes." There are 9,804 men and 5,560 women in the

former group and 24 men and 1,588 women in the latter group. The figures shown against the cities, particularly Bangalore City, are rather small considering the large number of beggars who can be observed going about. It is likely that there was some omission in enumeration due partly to unwillingness of persons who are beggars to admit that they are such and partly to difficulty of enumeration on the Census night. Similarly the small number of prostitutes appearing against Bangalore City and the return of no prostitute or procurer from the Civil and Military Station, Bangalore, and the Kolar Gold Fields Area raises a suspicion against the correctness of enumeration. Procurers and prostitutes show a small increase. Comparison in this case is however unprofitable as the figures of the last Census also produce the impression of doubtful accuracy.

274. Order 55.—This order contains one group—the last in the scheme of classification: 195 "Other unclassified non-productive industries." The small numbers appearing in the group call for no remarks.

275. Summary.—The results of this review of the figures by orders and groups may now be summarised. There is only one group which has more than one million earners and that is the group "Cultivating owners." Next after it, but very low down as compared to it comes the group "Agricultural labourers" and much below it is the group "Cultivating tenants." Then, not very far down, comes the miscellaneous group "Labourers and workmen otherwise unspecified." Then comes the group "Non-cultivating owners." Of these groups counting the largest numbers four are agriculture groups. The only other groups in which the figures approach even the lowest group among the agriculturists are the following:—

- Group 23.—Herdsman, shepherds and breeders of other animals.
- Group 43.—Cotton spinners, sizers and weavers.
- Group 90.—Persons engaged in building-industries.
- Group 187.—Domestic service other than motor-driving and cleaning.

Other groups count much smaller numbers. Two groups, group 150 "General store-keepers, and shop-keepers otherwise unspecified" and group 160 "Service of Indian States mainly Mysore State," count between 20 and 30 thousand earners. The corresponding number in the following groups is between 10 and 20 thousand.

- 16. Market-gardeners, flower and fruit growers.
- 29. Gold Mining.
- 55. Carpenters, turners and joiners, etc.
- 63. Potters and makers of earthenware.
- 83. Tailors, milliners, dress-makers and darners.
- 85. Washing and cleaning.
- 98. Makers of jewellery and ornaments.
- 108. Owners, managers and employees connected with vehicles not mechanically driven.
- 131. Dealers in dairy products, eggs and poultry.
- 134. Dealers in foodstuffs not being grain, pulse, sweetmeats, dairy produce, animals or fodder for animals or food drugs.
- 152. Trade of a miscellaneous sort, including farmers of pounds, tolls and markets, stamp-vendors, etc.
- 162. Village officials and village servants other than watchmen.
- 174. Professors and teachers of all kinds.
- 193. Beggars and vagrants.

The earners in the following groups number between 5 and 10 thousand:—

- 46. Wool-carding, spinning and weaving.
- 47. Silk-spinning and weaving.
- 56. Basket-makers and other industries of woody material, etc.
- 59. Blacksmiths and other workers in iron, etc.
- 86. Barbers, hair dressers and wig makers.
- 100. Scavenging.
- 117. Trade in piece-goods, cotton, silk, hair and other textiles.
- 129. Grain and pulse dealers.
- 145. Dealers in firewood, charcoal, cow-dung, etc.
- 157. Police.
- 185. Proprietors (other than agricultural land), etc.
- 189. Cashiers, accountants, book-keepers in unspecified offices, ware-houses and shops.

There are thus only five groups with more than 40 thousand earners and four of them are agriculture groups; there are four groups with between 30 and 40 thousands and they relate to domestic service or business not clearly specified or are partly related to agriculture; the only one not so related being group 43 "Cotton spinning, sizing and weaving." Only two groups have between 20 and 30 thousand earners. Fourteen groups have between 10 and 20 thousand earners and they are of persons engaged in miscellaneous trade, making jewellery and ornaments, dealing in foodstuffs, washing and cleaning, begging, teaching, making pots in villages and doing carpentry work, selling milk, eggs and fowl and making clothing. Twelve groups have between 5 and 10 thousand earners and excepting "Gold mining" and "Scavenging" which are special groups, the others are the common groups, "Village officials," "Cart-owners," "Basket-makers," "Blanket-weavers," "Traders in piece-goods," "Dealers in grain," "Village and other police," "Barbers and blacksmiths," found in almost every village, "Dealers in fire-wood" and "Silk-spinners and weavers."

The nature of these groups indicates how the old village organisation still dominates the life of the State. Under this organisation every village tried to be self-contained for the essential services and had its own carpenter, blacksmith, village priest, potter, barber, jeweller and washerman. It did not always arrange to have a shop within its own limits, but there used to be a collection of shops in every important village serving several other villages all around, and these shops dealt in all the requirements (which however were not many) of the rural population. It was not unusual to find the same shop selling both grain and clothing. The villager grew his own food, bought only a few articles from outside, and one of the main items in the things so bought was cloth which, however, was woven somewhere in the neighbourhood. There was an Adikarnataka population in many villages which took the carcasses of the dead cattle and in return supplied leather articles including shoes. There would also be a man of the Ganiga community milling the oil-seed grown in the village or in two or three villages which lay close together and supplying the oil required by the population and making his living in this manner. Many of these men engaged in rural industry of one kind or another held some land in the village on some concession tenure in consideration of their services or otherwise. Everyone however tried to have some land. The agriculturist kept cattle and sold what he did not need of the milk and butter and ghee. If he had many cattle, he would sell the superfluous number from time to time. The Adikarnataka wove the rougher cloth and the weaving classes the superior cloth, there being large groups of the weaving classes in particularly important centres. In the country with pasturage the shepherd classes kept sheep and used the wool for weaving blankets. It is these occupations of the countryside, inherited from an older age, that have appeared in the Occupation Table as employing large numbers of earners hardly disguised by the modern nomenclature of a scientific scheme of occupations.

276. Subsidiary occupations.—Information collected about subsidiary occupations appears in Table X in the fifth and sixth columns under each group, order, sub-class and class. As already explained in paragraph 202 a principal occupation was described as that on which a man relied mainly for his support and from which he got the major portion of his income and a subsidiary occupation as the other occupation by which he supplemented the income derived from the principal occupation. A boatman who was also a fisherman getting the larger part of his income from plying boats and a small part by fishing would be shown as a boatman mainly and as a fisherman under the column "subsidiary occupation." Exception to this rule was made only in two cases. Where a person was a whole-time servant of Government he was to be shown principally as a Government servant and as anything else only subsidiarily notwithstanding that his income from Government service was less than the income from the latter source. Where a man depended partly on pension or fund and partly on income earned by work the latter was to be shown as the principal occupation and the former as the subsidiary occupation. In all the other cases, size of income was to decide which was the principal and which was the subsidiary occupation. It not unfrequently happens that the same man has more than two occupations. One man owns some land, keeps a shop and takes up small

contracts; another owns land, is a village servant and sells cattle from time to time; a third is employed in Government service, has some land and receives interest on investments made by a forefather. In such cases only one of the several subsidiary occupations was to be entered, that one being the occupation from which the largest subsidiary income was derived. In view of the fact that a man might derive a subsidiary income from some activity taken up periodically or occasionally as by farming tols or markets, or by occasional brokerage, the instruction was given that an occupation to be entered in the schedule need not be one pursued throughout the year. One followed at any time of the year and bringing an income had to be entered.

Agriculture, as it is the most important principal occupation of the population, is also the main subsidiary occupation. The largest number of persons earning a subsidiary income appear under group 7 "Agricultural labour." Groups 1 "Non-cultivating proprietors," 5 "Cultivating owners" and 6 "Tenant cultivators" also count fairly large numbers. Next after the group "Agricultural labour" in size of population earning subsidiary income comes group 162 "Village officials and village servants other than watchmen." As observed in an earlier paragraph, a large number of headmen and accountants of villages depend for their livelihood on agriculture principally and derive a subsidiary income from village service. Herdsmen and shepherds, labourers the nature of whose labour is not specified, owners of carts and country conveyances and silk worm rearers, come next in order. After these appear persons engaged in the building industry, washermen, market gardeners, flower and fruit growers and money lenders. Many other occupations give a subsidiary income to less than five thousand persons each. The more important of them are groups 43 "Cotton spinning, sizing and weaving," 46 "Wool carding, spinning and weaving," 63 "Potters and makers of earthenware," 86 "Barbers, hair-dressers and wig-makers," 98 "Makers of jewellery and ornaments," 134 "Dealers in other food stuffs," 150 "General store-keepers and shop-keepers otherwise unspecified," 152 "Other traders (including farmers of pounds, tols and markets)," 158 "Village watchmen," and 166 "Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc." Some of them like silk worm rearing are chiefly pursued as subsidiary occupations.

277. Occupations of women.—As already observed, women (principal) earners in the State are 17.6 per cent of the total earners. Of the female population the women earners form 12.9 per cent. Of the remaining women (2,789,951), 509,925 are working dependants. Of the principal earners 20,199 are engaged in some subsidiary occupations also. The number of women that earn neither a principal nor a subsidiary income but are dependant upon others is 2,280,026. It has been stated already that instructions were at first issued that the women of a household who keep house should be shown in the schedule as earning by house keeping and that these instructions were later modified and that house keeping in our returns was taken as meaning that the person so returned earned something by the work. Women who kept house for their households have thus not appeared, either under principal or subsidiary occupation or working dependants. If this fact is borne in mind, the number of women who are entirely dependent will appear to be much smaller than the figure given above. In the rural agricultural classes the women of the house, even when they do not work on the field, do a great deal of other work without which cultivation would not be possible. They look after the cattle, collect the manure and carry food to the workers on the field. Young women in these classes are trained to do this kind of work from childhood and it is an ordinary sight in a village to see girls hardly older than five or six years going about picking up cow-dung. The manure heaps so commonly seen close to a village belonging each to some cultivator grow throughout the year by cow-dung and other rubbish thrown on the heap, day after day, by the women of the households.

There is a large number of women earners in all the five agricultural groups in which there is a considerable earning population. Other groups in which large numbers of women earners are found are 23 "Herdsmen, shepherds and breeders of other animals," 43 "Cotton spinning, sizing and weaving," 4

"Wool carding, spinning and weaving;" 56 "Basket-making and other industries of woody material;" 63 "Making of pots and other earthenware;" 85 "Washing and cleaning;" 90 "Building industries;" 131 "Dealers in dairy products, eggs and poultry;" 134 "Dealers in other food stuffs;" 145 "Dealers in fire-wood, charcoal, cow-dung, etc.;" 150 "General store-keepers;" 152 "Other trades;" 187 "Domestic service;" 191 "Unspecified labour" and 193 "Beggars and vagrants."

As has been observed in reviewing the various orders, the presence of large numbers of women in these cases is due partly to tradition and partly to the work being considered as more suited to women. The women of the Meda community are engaged in making baskets, of the Kumbara community in making pots and of the Agasa community in washing. Women of the agricultural classes sell milk, butter and other dairy produce and the women of the less well-to-do classes in the village go out with the village cattle to graze them, bring fire-wood or grass to sell. In the areas where cotton is grown and in the cities, women are largely employed in spinning, sizing and weaving cotton and where sheep are kept, the women card and spin wool.

The distribution of the women earners over the districts and cities appears from the following statement—

District or City	Number of women earners (Principal occupation) in the nearest thousand	Percentage to the total number of women
Bangalore City	9	11.1
Bangalore District	41	9.2
Kolar Gold Fields (City)	3	7.5
Kolar District	38	10.1
Tumkur "	48	11.4
Mysore City	6	12.0
Mysore District	92	13.6
Chitaldrug "	49	15.3
Hassan "	40	13.5
Kadur "	41	25.2
Shimoga "	40	16.3
Civil and Military Station, Bangalore	8	12.3

Compared with the number of women workers in the Census of 1921 the number of women earners at this Census shows an increase of 108,581.

278. Occupation by Caste.—It has been stated that a table showing occupation by caste compiled at the last Census has been omitted on this occasion. Figures under ten groups of occupations which count the largest numbers of earners, have, however, been given by caste in Subsidiary Table X at the end of this chapter. One feature of the statistics, as presented in 1921, should be considered as not corresponding to fact. Each caste is supposed to have a traditional occupation and to the extent to which it takes to some other occupation it is believed to be abandoning the traditional occupation. Occupational divisions among the people could never have been so water-tight as is implied in this supposition. The Agasa caste is a washerman caste and the Panchala caste now called Viswakarma consisted of goldsmiths, iron-smiths and carpenters; but both Agasa and Panchala could and often did own land. The Brahmin was in many cases priest or temple servant and the Mudali, particularly as known to a foreigner, would be a trader. But Brahmin and Mudali have never been entirely priests and temple servants or entirely traders. They have held land and they have been employed in the administration from village service right up to high posts under Government. The theory of traditional caste occupations is full of other erroneous suppositions of the same kind. In the supposed distribution of occupations among the castes, for example, the Banajara and the Lingayat have no traditional occupations against their names. In the subsidiary table given this time no traditional occupation is shown against any of the castes.

The figures shown under the ten groups in the subsidiary table include earners and working dependants under each group. Of these groups four are agricultural. Non-cultivating proprietors taking rent in money or kind are found in the largest number among the Brahmin and Vakkaliga castes. The Adikarnataka, Kuruba, Lingayat and the Musalman count also fair numbers in this group. The Christian whether Indian or foreign does not appear in any numbers under the group and among Jains the local community of Digambara appears in some number. This group includes people who merely hold land and it is natural that there should be only small numbers in it in most of the communities. In the group "Cultivating owners" large numbers are found in the castes Adikarnataka, Beda, Kuruba, Lingayat and Vakkaliga. The last two, Vakkaliga and Lingayat, count the largest numbers. The Agasa, Banajiga, Brahmin, Gangakula, Tigala, Uppara, Vodda and Musalman communities also count fair numbers in this group. Of "Tenant cultivators" the largest numbers are counted by the Adikarnataka, Vakkaliga and Lingayat. The other communities count much smaller numbers. Of "Agricultural labourers" largest numbers belong to the castes Adikarnataka and Vakkaliga; Beda, Gangakula, Idiga, Kuruba and Lingayat count fair numbers also. The remaining six groups shown in the Table are non-agricultural. The first of them, rearing of silk worms, counts comparatively small numbers. The largest proportions out of these numbers belong to the Adikarnataka, Lingayat, Vakkaliga and Musalman communities. Under cotton spinning, sizing and weaving, the largest numbers belong as might be expected to the Adikarnataka, Devanga and Neygi castes. Under blacksmithy and other metal work the largest numbers belong to the Viswakarma caste; then much lower down come the Adikarnataka, Musalman and a few other communities. Grain and pulse dealers belong largely to the Lingayat, Vaisya and Musalman communities. Under service of Indian and Foreign States, the largest numbers are of the Brahmin community. Vakkaliga, Musalman, Lingayat, Kuruba, Adikarnataka, Banajiga and Indian Christian come thereafter in smaller numbers. Again of "Professors and teachers of all kinds," the largest numbers are of the Brahmin community, smaller numbers belonging to the Lingayat, Musalman, Vakkaliga and Indian Christian communities.

279. Urban and Rural Occupations.—A few observations may now be made on the relation between occupation and locality. Something has been said on this aspect of occupation in reviewing the figures under each order. Some occupations by their very nature can be found only in particular localities. Gold mining, for example, occurs only in one place in the State: in the Kolar Gold Fields Area. Exploitation of wood and timber can occur only in the wooded country of the *malnad* districts. Agriculture similarly is found in the country and not in the cities and towns to any extent. Similarly, the population earning an income from village service is nearly all found in villages. Apart from this, some trades and industries develop as a result of urbanisation. In these cases the earners would be found in the cities more than in the villages catering to the needs created by city conditions. Thus of 1,411 butchers in the State 732 are found in the Civil and Military Station, Bangalore. All the rest of the State has less butchers than this one city area.

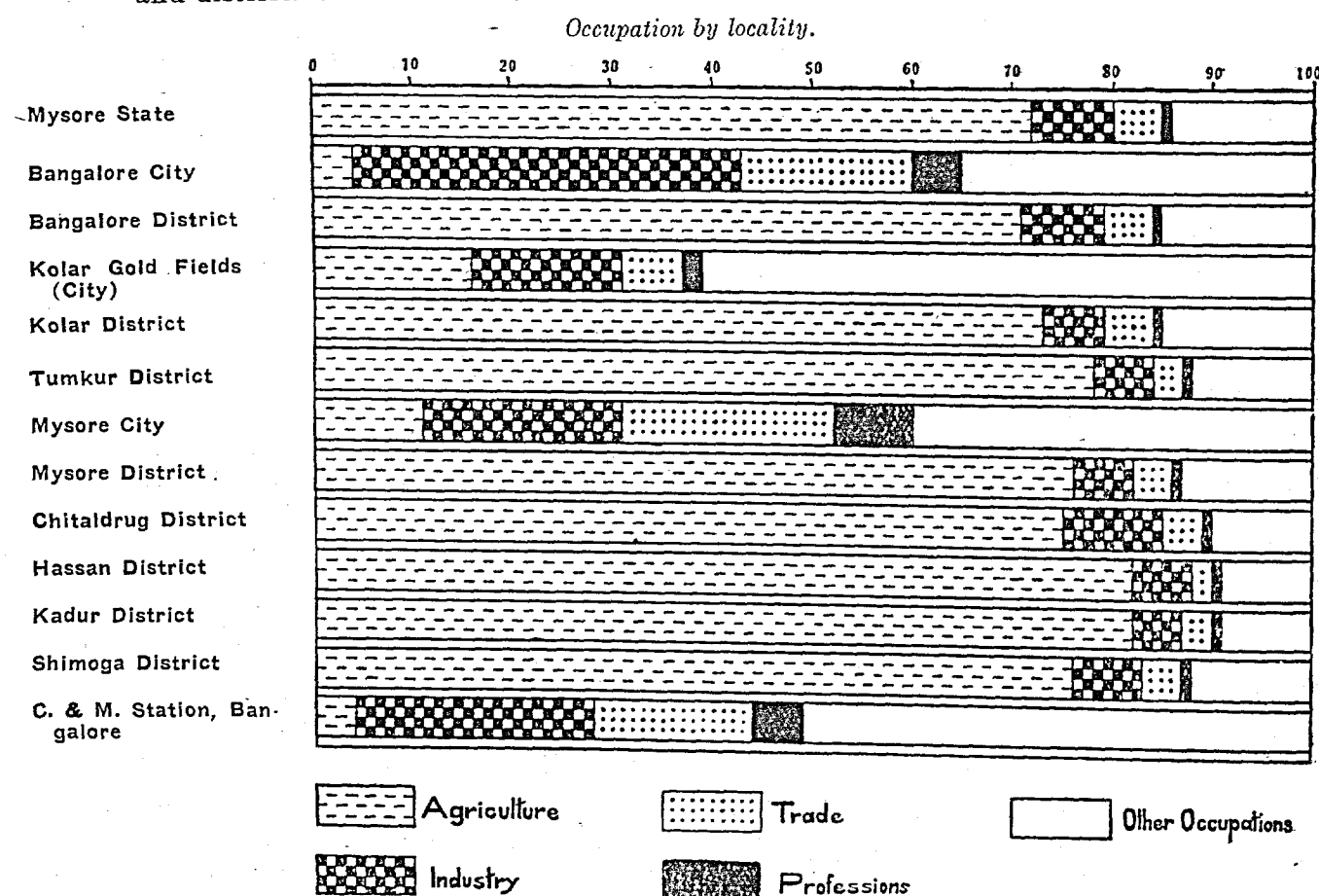
Looked at in this way, occupations may be roughly grouped into two classes—urban and rural. The occupations mentioned in a previous paragraph as depending on the old village organisation are all rural. If, in the classification, they are not so easily recognised, it is merely due to the sophisticated nomenclature used in a scientific scheme of occupations. If we use simpler language such as village carpenter, village blacksmith, village potter and village washerman, and exclude from these groups people who were not village potters, village blacksmiths, village washermen, etc., we would find how small is the number in these groups contributed by other classes of persons. Thus exploitation of animals and vegetation is the main rural occupation supplemented by the essential services which every village has provided for from of old. The cities being centres of trade, trade and transport are found distributed between town and the country in more even proportion. Industry, where it is rural and cottage, is found in the country and where it is organised industry, generally in the

town. The Army is necessarily urban. The Public Force and the Administration are partly urban and partly rural. The professions and the liberal arts are in great part urban and a small proportion rural. Persons living on their income and those living by domestic service are found largely in the cities. Proportions for the various sub-classes can be seen from Subsidiary Table II (a).

Nearly 25 per cent of the earners in Class B, that is, "Industry," "Transport" and "Trade," are found in the cities. Taking sub-class III "Industry," by itself, the same observation is found to apply. Earners under "Cotton spinning, sizing and weaving," are found mainly in Bangalore and Mysore cities and Bangalore district. This is the case also in group "Wool carding, spinning and weaving," as the mills engaged in these industries are located in and near Bangalore City and in Mysore City. Similarly group 47 "Silk spinning and weaving" is a city industry. So are carpentry, the furniture industry, boot and shoe making, tailoring, dyeing and printing, lace, crepe and embroidery work and upholstering and bed making, and tent making.

Of the trades, some are found specially in the cities, for example, "Publishing" group 148, "Dealing in precious stones" group 146, "Dealing in furniture" group 139, "Dealing in dairy produce" group 131, "Hotels" group 127. Of those which are represented in the districts, some assume a different form in the city as compared with the village. Thus, for example, while the money-lenders in the village are as a class individuals dealing with their own money, ordinarily not very large, the money-lender in the city tends to make use of the co-operative movement or the Joint Stock Companies Regulation to organise his business; and where he does not do this he is, like the Marwari, a lender to tradesmen on short term credit. There is a family resemblance between the three classes of money-lenders, but the differences are just as important as the resemblances. Similarly, the general store-keeper in the country does not deal in so many types of stores as his city brother.

The following diagram shows the distribution of occupations in the cities and districts of the State:—



UNEMPLOYMENT OF EDUCATED PERSONS.

280. The Census.—Information regarding the unemployment of educated persons collected along with the General Census is presented in Subsidiary Table V. The Census covered only cases of persons who had passed the S.S.L.C. or corresponding standard in education in English. Census Officers in the Charges were instructed to distribute to all persons in their charges who had such qualification and who might consider themselves unemployed or unsuitably employed a schedule requiring information under the following heads.—(1) Name, (2) Caste, (3) Age, (4) Residence, (5) Qualification with details of Degree if any, (6) Father's profession, (7) Period during which the person had been without employment, and, if employed in any manner at the time of the Census, particulars of such employment. The following instruction was printed on the back of each schedule.—

"The Schedule on the other side is to be filled up only by male persons who are literate in English and who desire employment but have tried in vain to obtain the employment for which they believe their education has fitted them.

"This return is required for the benefit of the general public and of the educated unemployed as well as of the State. It is to the interest of persons receiving the form to fill it in correctly and return it to the enumerator.

"To enter false statements is an offence under the Census Regulation and is punishable with fine.

"The Schedule should be filled up and handed back to the enumerator at once. If that is impossible, it may be returned at any time before February 26th or given up to the enumerator when he comes round on that date."

The return was thus for men only and had particular reference to persons literate in English. Women who had received English education but had not found employment and men with the highest accomplishments in oriental languages but without employment did not come within this Census.

The figures presented in the Table do not indicate fully the extent of unemployment among persons educated in English in the State. The suggestion in the first clause of the instruction that the desire of a person filling in the schedule to find employment would receive any consideration was, it is to be feared, not taken seriously. The policy of Government in the State for some time has been to encourage the recruitment of educated persons of the backward classes to the public services. A large number of the educated unemployed who are of the Brahmin community should have thought that it was of no use to make the return. The Census Department is not known to distribute appointments; it is known only as collecting information and there was nothing in the Census instruction which could encourage the belief that there was going to be any large distribution of appointments. As the number of first returns was manifestly too low, Charge Superintendents were requested to see if more returns from persons who had not previously given in their schedules could be obtained. This re-Census did not make any noticeable addition to the returns. Such information as was received was, however, compiled just to indicate the nature of the returns made.

281. Inaccuracy of statistics.—The conclusion that the returns were too low is a

Degree or Standard	Number
M.A. ...	10
B.L. or LL.B. ...	1
B.Sc. ...	5
B.A. ...	75
S.S.L.C. and above	787

priori, but is confirmed by the marginally noted statement of the applications for appointment received in this office when it was known that persons would be employed temporarily in the Abstraction Establishment. Of these applicants all the M.A.'s, the one Law Graduate and the five B.Sc.'s were all Brahmins. Fifty-six out of the 75 B.A.'s and 379 out of the 787 S.S.L.C.'s or Intermediate men were Brahmins. Nineteen of the B.A.'s and 408 of the S.S.L.C.'s and Intermediate men were Hindus other than Brahmins, Musalmans, Christians and others. An establishment of over 250

was employed in the Abstraction Office for about eight months between May and December 1931. Some number out of this temporary

establishment consisted of men who wished to continue their studies but the majority were people who had finished receiving education and needed employment. A comparison of these figures with the figures in the subsidiary table will show that many persons who properly should have made a return were either not reached by the Census staff or did not think it worth while to make the return.

Degree	Number taking Degree in the Decade 21-31
B.A. ...	1,880
B.Sc. ...	464
M.A. ...	229
M.Sc. ...	9
B.E. ...	391
B.T. ...	159
M. B. B. S.	22
L. M. P. (Diploma).	123

282. Cause of unemployment.—It is a well-known fact that one of the chief ideas which prompted the introduction of English education in India was that the administration would thus obtain the services of the people of the country. The point at which no more employees were wanted by Government was reached somewhere about the beginning of the century and in the provinces in which education made most headway the failed B.A., about that time came into prominence as an undesirable person. B.A.'s, failed and passed, had found some kind of employment earlier and thus there was a rush into the University classes. When appointment no longer followed a pass or failure in the B.A., there was great disappointment on the part of the seeker of education and when that disappointment expressed itself in some bitterness, those who gave the education were surprised. They could not understand how after receiving the benefits of a good education a person could complain of not having got anything more. The difficulty has grown with the years as the multiplication of Universities simply multiplied facilities for education on the same lines and increased the number of the educated while avenues of employment remained in the same state as before.

A part of the difficulty felt by the educated young man in employing himself profitably is due to want of adjustment between his education and his environment. Considerable numbers of literate persons in the past found employment by teaching in private schools in villages. There is a large number of villages in the State where a teacher might make a living of some sort if he would only work as the teacher of a previous generation did and receive what the people of the village would give. The man who has received education in the modern style is however unable to accept the position willingly. He cannot imagine himself as depending on what amounts to the charity of villagers. He has seen people of not much better qualification employed in places better than these villages from every point of view and feels it a pity to waste himself in a hole while his compeers can enjoy a better life in a better place. The *Vydyas* and *Hakims* of the past stayed in villages, dispensed such medicine as they knew and received consideration in kind for services rendered. No young man who has passed through a school of allopathic medicine would think of settling down in a village; much less, of receiving payment in kind. This unwillingness to settle down under what to him are unusual conditions is the first great difficulty of the modern educated young man.

283. Other unemployment.—It may also be perhaps added that unemployment in the State is not found only among those educated in English or only among the educated. There is a great deal of unemployment or under-employment among the rural classes also. There is more of agricultural labour and industrial labour and all kinds of labour than can be fully engaged by the work going on in the State. The system of family life prevents this unemployment becoming apparent but a glance down the schedule for any family, whether in the country or the town, shows a number of dependants on each earner far in excess of the latter's capacity

to support. The joint family, at any rate in the better classes, has been an institution calculated to foster idleness. A younger son going for a walk on the fields for want of anything better to do may consider himself well enough employed but is hardly earning an income or suitably employed. There seems to have been unemployment of this kind in the country at all times. It is only partly manifesting itself now as every person is expected to go out and earn something beyond the family domain. Unemployment is thus a matter of psychology as much as of external fact. When times were good and food was grown in plenty, each family with some acres could live like that of a squire with no thought of unemployment. The logical outcome of unprofitable existence of this kind has been that the comfortable family estates of past generations of which we hear are now mostly gone out of existence.

RURAL AND COTTAGE INDUSTRIES.

284. The Census and the quality of the statistics.—It has been stated earlier that an effort was made to collect at the time of the General Census statistics regarding rural and cottage industries practised in the State. Each enumerator was given a schedule on which to enter details for those families in his block which at the time of the preliminary Census showed as either principal or subsidiary occupation any industry of this kind. The following industries were specified as those regarding which information should be collected:—

A.—Handloom weaving.—

1. Cotton.
2. Silk.
3. Wool (Kambliies.)
4. Nukki weaving.
5. Cotton—tape and navar making.
- B --1. Silk worm rearing.
2. Silk-reeling.

C.—Other Industries.—

1. Oil gānās.
2. Pottery.
3. Basket-making.
4. Cart-manufacture.
5. Smithy.
6. Carpentry and furniture making.
7. Ivory inlaid work.
8. Bell-metal work, etc.

Instructions were issued that if any other industry was found being practised such industry should also be entered and details furnished. The schedule provided for noting (1) the nature of the industry, (2) the name of the head of the household practising the industry, (3) the number of people in each such household, (4) the number out of them who were engaged in the industry, (5) details of machinery used, (6) value of raw material used in a year and (7) value of articles produced in a year. Lest people should be afraid to give correct information under the last two heads, enumerators were told to assure them that the information was not being collected in order to levy any tax but to ascertain conditions in the industries with a view if at all of providing a basis for considering ways for helping workers.

Schedules were received from 14,444 blocks in the State. The enumeration has been carefully done and supervised. The return of industries thus obtained may therefore be taken as accurate. Thus the number of families, the number of people in those families and the number engaged in the industries might be taken as fairly correctly indicated by the figures. The instructions about the details of machinery used do not seem to have been correctly understood. The information besides is in a number of cases very uninformative and does not take us beyond what may be considered common knowledge, as that a man milling oil uses an oil-mill or that a potter has a large oven and one or two wheels. Information about the value of raw materials used and of articles produced was defective for other reasons. Few persons in rural parts engaged in these industries are able to state what they spend on raw material or what they get by selling articles. No accounts are kept and an estimate would be hard to make. It is to be feared that in a number of cases the information was noted by the enumerator more or less on his own responsibility. Charge Superintendents had been specially requested to look into these columns to prevent the entry of absurd figures. They have done this but the result is not noticeable. In some cases no information is entered under these heads. In publishing the tables therefore the last three heads of information have been omitted.

285. The more important industries and their distribution by locality.—The industries under which more than 1,000 families have been returned as engaged and the number of families so engaged are given below:—

Cotton-weaving	...	12,548	Oil-mill	...	3,343
Silk worm rearing	...	11,832	Basket-making	...	2,940
Wool-weaving	...	7,505	Carpentry	...	2,930
Pottery	...	7,210	Silk-weaving	...	1,911
Blacksmithy	...	3,787	Leather industry	...	1,297
Goldsmithy	...	3,454	Mat-making	...	1,077

In all the other cases smaller numbers have been returned: silk-reeling, tailoring, nukki work, cart-making, beedi-making, rope-making, comb-making, tape and *navar* making, manufacture of perfumes, brass and copper working being among them. Small industries purely localised are sandalwood carving, bangle-making, ivory carving, rattan work and toy making.

Oil milling, pottery, goldsmithy, blacksmithy and carpentry are village industries which, as already stated, were a part of the old rural economy all over the State. These industries are thus found in every district though more in some and less in others. The other industries depend upon local conditions and are found largely in some of the districts and not in others. The cities have not got many families depending upon cottage industries. The only industry which is found to any large extent in a city area is silk-weaving which counts 1,024 families in Bangalore City; all the other industries are found in the districts.

Weaving of cotton cloth is found in all the districts except Kadur and Shimoga, where the number of families engaged in it is rather small.

Weaving of silk which has been stated to be found largely in Bangalore City, is found engaging a small number of families in Bangalore and Chitaldrug districts and negligible numbers elsewhere.

Weaving of wool is found largely in Kolar (791), Tumkur (2,360), Mysore (1,230), and Chitaldrug (1,917) districts. Proportionately for the population the number of families (230) engaged in Kadur district in this industry is noticeable.

Silk worm rearing engages 3,802 families in Bangalore district, 1,691 in Kolar district, 1,509 in Tumkur district, and 4,829 in Mysore district. It is hardly represented in Chitaldrug district and is not found at all in the *malnad* districts of Hassan, Kadur and Shimoga. Largest numbers in this industry are found in Mysore and Bangalore districts.

Basket-making is found largely in Bangalore, Mysore and Shimoga districts and in small numbers elsewhere.

Mat-making is found largely in Mysore district, 709 out of the 1,077 families being found in that district. The mats from the Kadakola area are well known in the State.

The leather industry is found in large numbers in Chitaldrug and Mysore districts and to a smaller extent in Shimoga district. Elsewhere the numbers engaged in it are very small.

Altogether Mysore district has returned the largest proportion of rural and cottage industries. The total number of families engaged in one or another of these twelve important cottage industries in each district is given in the following statement:—

City or district	Number of families
Bangalore City	1,530
Bangalore District	10,088
Kolar Gold Fields (City)	43
Kolar District	6,462
Tumkur District	9,094
Mysore City	475
Mysore District	17,964
Chitaldrug District	6,649
Hassan District	3,375
Kadur District	1,790
Shimoga District	2,364

Information regarding the taluks in which the more important industries occur is given below:—

Cotton-weaving.—Large numbers of families are returned as engaged in this industry in Bangalore City and in 37 taluks, the more important of which are Doddballapur, Anekal, Hoskote and Magadi in Bangalore district; Gundlupet, Nanjangud, Mandya, Seringapatam and Krishnarajpete in Mysore district; Pavagada and Tiptur in Tumkur district; Challakere in Chitaldrug district; and Arkalgud in Hassan district. Sarees made in Doddballapur, Panches of Melkote and Krishnarajpete were always well-known and Khadi of the Badanaval Centre is now a familiar article on the market.

Silk-weaving.—Considerable numbers though smaller than in the case of cotton-weaving are returned from twelve taluks, the more important among them being Magadi and Anekal in Bangalore district.

Wool-weaving.—Fair numbers are returned from twenty taluks; six in Mysore district, four each in Kolar, Tumkur and Chitaldrug districts and two in Bangalore district. The more important of these are Mandya in Mysore district; Madhugiri, Pavagada, Sira and Chiknayakanhalli in Tumkur district, and Chitaldrug, Hiriyur and Challakere in Chitaldrug district.

Silk worm rearing.—The industry is really concentrated in certain areas, large numbers being returned from the following taluks:—

Hoskote (658 families), Devanahalli (346), Magadi (369), Channapatna (1,714), Closepet (375), and Kankanhalli (313) in Bangalore district; Mandya (1,664), Malvalli (535), Yelandur (890), T. Narsipur (474), Chamarajnagar (999), and Nanjangud (266) in Mysore district; Kolar (635), Chintamani taluk and town (140), Chikballapur (227), and Sidlaghatta (677) in Kolar district; and Kunigal (1,265) in Tumkur district. The Sericultural Department has silk farms at several centres, Channapatna and Kunigal being among them, and arranges for the supply of disease-free seed to the rearers and helps them in the disposal of their cocoons.

Shoe-making.—There was a shoe-making industry of considerable magnitude in the State at one time, Hunsur, Malvalli and Tarikere being noted for the excellent sandals which they made. The industry has now declined but still some numbers are working in it. Only two taluks namely, Chitaldrug and Hiriyur, have returned more than 100 families. Twenty taluks have returned more than ten families the larger return being from Chitaldrug 220, Hiriyur 125, Challakere 76, Hosdurga 67, Malvalli 97, Tarikere 51, Honnali 49, and Gundlupet 45.

Silk-reeling.—Silk-reeling is returned in considerable numbers from Bangalore City and five taluks in Mysore district, two in Kolar and one in Tumkur districts, the more important of them being Mandya, Krishnarajpete, Kolar, Sidlaghatta and Kunigal.

Comb-making.—Comb-making is returned in small numbers from Magadi, Channapatna and Kankanhalli in Bangalore district, Yedatore in Mysore district, Srinivasapur in Kolar district and Chiknayakanhalli and Kunigal in Tumkur district.

Rope-making.—Rope-making is returned from Krishnarajpete and Tiptur taluks which are both coconut growing areas.

Metal work.—Brass and copper work is returned from Magadi in Bangalore district, Chamarajnagar and Nagamangala in Mysore district, Chintamani taluk in Kolar district, Tumkur and Koratagere in Tumkur district and Arsikere in Hassan district.

Beedi-making.—Beedi-making is returned from Yedatore in Mysore district, Molkalmuru taluk in Chitaldrug district, and Alur and Holenarsipur taluks in Hassan district. The industry is probably carried on in more places but as the work is done largely by *gosha* women the returns are incomplete.

Particular industries are found in only one or two localities: as making of slate pencils in Hassan taluk, ivory work and sandalwood carving in Sorab taluk, toy-making in Channapatna and Thirthahalli taluks, knitting caps in Hassan and Channagiri taluks and nukki work in Bangalore City.

Weaving of mats is returned in large numbers from Mysore, Gundlupet and Nanjangud taluks in Mysore district; in smaller numbers from nine other taluks the more important of which are Challakere, Channagiri, Sagar, Jagalur and Sira.

286. Comparison with 1871.—A comparison of some of the more important features of the statistics of industrial occupation of 1871 with those of the present Census yields somewhat interesting results. The number of people engaged in various important industries in 1871 was as below :—

Cotton-weavers	...	...	...	47,631
Cotton-spinners	...	...	...	21,904
Cotton-cleaners	...	...	...	1,018
Wool-spinners	...	...	...	4,122
Weavers of wool	...	...	...	14,433
Makers of earth salt	...	...	...	1,937
Oil-mongers	...	...	...	6,088
Workers in metals	...	...	...	24,457
Workers in leather	...	...	...	1,342

The groups at the present Census do not exactly correspond with these groups and persons following occupations as sources of subsidiary income are separated from those following them as principal occupations. Taking roughly corresponding groups for the present Census we get the following figures :—

Cotton-spinning, sizing and weaving	...	...	...	34,687
Cotton-cleaners	...	...	...	606
Spinning and weaving of wool	...	...	...	13,603
Exploiters of salt, saltpetre and other saline substances	...	...	...	628
Manufacturers and refiners of vegetable oil	...	...	...	4,383
Workers in metals	...	...	...	11,314
Workers in leather	...	...	...	4,653
Boot, shoe and sandal-makers	...	...	...	5,599

The total number of persons engaged in spinning and weaving cotton was in 1871 over 69½ thousand; in 1931 it was less than 35 thousand. The total number engaged in spinning and weaving wool was 18,555 in 1871. The corresponding number for 1931 was 13,603. The oil-mongers were 1,705 less in number; the makers of earth-salt were in 1931 less than 33 per cent of the number in 1871; the workers in metal were less than 50 per cent. The cotton cleaners were a little above 50 per cent. The workers in leather, shoe and sandal-makers were 10,252 as against 12,760 in 1871. In some of the industries—pot-making for example—the numbers are more or less the same; in some cases for example, silk rearers, makers of mats and baskets, and carpenters, and as far as can be seen under building industries, the figures are larger. The occupations that grow with modern civilisation such as tailoring, furniture-making and printing show increases but altogether the important rural industries have declined. A fall is particularly noticeable under cotton-spinning and weaving and metal-working. These figures confirm the complaint often heard that rural industries are dying out in the country and that the population is pressing more and more upon land.

287. Methods pursued in disappearing industries.—It was suggested that an enquiry into the methods pursued in disappearing industries might be conducted in connection with the present Census and a note on the subject included in Census Reports on this occasion. As considerable attention has been given in the State to the dead and dying industries for nearly twenty years now, I have made no special enquiry in this matter myself but have obtained from the Director of Industries and Commerce in the State a note on the subject prepared by an officer of his Department. The note is given in Appendix IV at the end of the volume and will be found to be very interesting and to contain valuable information. In forwarding the note Mr. Navaratna Rama Rao, the Director, has made, in singularly felicitous language, some general observations regarding the methods pursued in these industries and the reasons for their decline which I cannot do better than quote.

“Perhaps the most important cause of the disappearance or decline of old industries is the improvement of communications which, by exposing the sheltered economic life of hitherto isolated units to the action of

external influences, wrought far-reaching changes both in the conditions of production and in the nature of the demand which the production had adjusted itself to satisfy. Industries long established on traditional lines have “at a touch of light, a breath of air, slipped into ashes, and are seen no more.” The causes of this disappearance are manifold. The industry may have died or declined owing to a change of fashion resulting from contact with a larger world which has swept away the demand for certain classes of goods, such as glass bangles, village *dupattis*, and wooden toys. The decline can in such cases be attributed to a lack of adaptability; the industry has become rigid and fails to adjust itself to a change in the nature of the demand. Sometimes the decline is due to the failure of a connected industry, as in the case of Charka-spinning which fell with village weaving, and the drawing of musical wire which disappeared with the manufacture of steel. The decline of the primary industry which supported these auxiliary industries was due to direct exposure to competition from highly organised modern industries, the Mills and Steel Works in the instances mentioned. It is quite possible that a further change in fashion resulting in a preference for handmade goods from patriotic or humanitarian motives might result in a limited revival of these industries as illustrated in the wonderful recovery that handspinning is making. Though such revival may derive impetus from sentiment, its stability depends ultimately on the extent to which the revised industry satisfies the two tests of economic sufficiency—profitable employment to the producer and satisfaction to the consumer.

“Another reason for the decline of industries is the diversion of the younger members of an industrial family to other occupations such as is brought about by a change in ideas and methods of education. When the younger members of an artisan family are taken out of the atmosphere of the home workshop and put to an ordinary school, not only is there a sacrifice, or at least an abandonment, of the advantages of tradition, inherited skill and aptitude accumulated through long years of successful work, but the industry also suffers from being starved of fresh minds which might possibly have revitalised the worn body of an old occupation. This diversion of young talents not only injures the industry immediately, but renders its subsequent revival difficult and improbable. Such an industry is as it were chained to the past and rapidly withers and dies through sheer lack of motion and nutriment.

“While on this subject, I should like to give you for what it is worth, a conclusion that seems to me supported by the experience of departments which have endeavoured to improve or regenerate industries. If an old industry is localised in small areas, or is confined to narrow sections of people, it is difficult to improve it or arrest the course of its decay. If, on the contrary, it is widely practised and derives nothing from specially favourable conditions it has great vitality and responds vigorously to stimulus. For instance, the Sericultural Industry of the State was in a bad way in 1914, but its very extent rendered it possible to take successful action for its revival. The ease with which new crops and new cultural methods can be introduced in the agricultural industry is also an instance in point. I am hopeful that the same will be found true of the rural weaving industry which has been found to respond in an encouraging manner to assistance and the introduction of new methods and ideas.

“On the whole, I think, it may be said that industries which have not petrified into caste occupations but have a relation to wide human wants and average aptitudes, have a greater chance of permanence than those which have a history of narrow specialisation.”

288. Causes of decline of Rural Industries.—Two important causes which have brought about the decline of rural and cottage industries are, first by that machine made goods have come into competition in the market and secondly that the

taste of people has changed as a result of contact with another civilisation. Hand-woven cloth gave place to mill-made cloth partly because it looked better but mainly because it was cheaper. The local *kambli* gave place to the rug partly because the latter was cheaper but mainly because it looked better. A long list may be made of articles used in a household which once were got from particular localities within the country but which now have been replaced by a different style of articles from outside serving the same purpose. Every big village in the past had a person who would paint pictures of the Puranic deities. Many households used to own one or two of these pictures. It cannot be said that they were costly. Pictures of another kind painted by artists of another school and printed in litho or other presses came into the market and the village painter has completely disappeared. Very often, the new picture is nothing more edifying than the half-nude figure of a saucy looking woman which some adventurous firm gets printed on the top of its annual calendars. The painter may now paint the old style of picture and offer it for a lower price than the new picture but not many will buy it from him. Scents prepared in Indian style are still used in households but not in the same quantity as formerly; it is more fashionable now to give rose water or attar from large or small glass bottles to visitors. For ordinary use the old style of scent is not thought of at all: heady scents described as Otto something or other are the fashion. Every well-to-do household in the past was proud of the carved drinking cups made of metal got from Nagamangala, Sravanabelagola, or Madhugiri. A different kind of tumbler has come into use now and the village industry which made the old style of tumbler has suffered in consequence. Large earthen pots with carvings on the top were used even in good households in the past for storing water. Earthen pots are never used in well-to-do families at present. Toy animals carved in wood have now been displaced by other toys generally not cheaper and always less durable received from Germany or elsewhere. The village goldsmith who used to make ornaments for all people—big and small—in the village is now approached only by the smaller families. The more well-to-do buy jewels of finer workmanship in the cities or get them from elsewhere. The cheaper foreign bangle has killed out the bangle industry whether of glass or of lac. Similarly with caps, shawls and lamps. A population the great mass of which is uneducated and whose taste, such as it was, was formed by centuries of habit, was suddenly assailed by new products of a different civilization and was unable to keep the old tastes unchanged, or to revert to them early after realizing the harm of the new taste. The fault is partly that of the maker of the articles. He should have tried to suit himself to the new prices and new tastes and to keep his buyers. He could not have succeeded in all cases for he, as well as the buyer, were victims of circumstances; but he made no real attempt to fight in any case. He lost and the country has lost.

289. Chances of their revival.—What are the chances of the revival of these industries? Where the industry meets a general demand and has declined because it is not up-to-date in methods modernising is all that is necessary. The silk industry is an example of this. Where, however, the decline is the result of soulless economic competition and the industry is one that ought to live man's moral instincts have to be roused and brought into play. The buyer has to learn to put up with somewhat inferior work for the love of the man who lives on it and to think of the conditions in which the articles he buys are produced. "If" says Dean Inge in his essay on the Dilemma of Civilization "we choose to clothe ourselves in home-spun which would last half a lifetime instead of in cheap machine made garments which wear out in two or three years one old industry might be revived.....We ought to accustom ourselves to think of the conditions under which everything that we buy is produced. We should then take much more pleasure in a hand-made article with some individuality in it than in a standardised product of a great factory which speaks of nothing but soulless and irksome labour." The worker on his side has to understand change of taste and suit himself to new conditions. This implies a class of workmen and a class of buyers, both educated to think of the interests and welfare of the other side and an organisation run by the better mind of the country to help both sides to realize their responsibility.

290. The Badanaval Spinning and Weaving Centre.—A striking example of revival of this kind is the hand-spinning and weaving industry which, thanks to Mahatma Gandhi's efforts, is now again a nation-wide occupation. The Department of Industries in the State took advantage of the general enthusiasm for handspun some years ago and organized spinning and weaving work in some villages round Badanaval near Nanjangud in Mysore district. A full account of the work done in the centre is given in Appendix V at the end of the volume. The more important facts may however be referred to here. Hand-spinning and weaving was apparently quite a prosperous industry in the locality previously. How common it was may be inferred from the fact that 2,000 charkas now used in the area are old charkas which the grandparents of the present generation had been plying in their households and which had been kept aside for want of use. Much of the work done was for supplying clothing to local labour and to labour in the hill country to the west. When communications were improved and cheap mill-cloth could come into these areas the weaving of cloth for local labour came to an end. The agriculturist also who formerly spun his cotton found that he could get a fair price for the cotton by giving it to a broker. When the Badanaval Centre was opened there was some difficulty in getting the people to come out with their charkas. They feared that they might be asked to pay a cess for spinning. There were also people who roused this fear in them and these generally were the petty cotton-brokers of the locality who had bought up the cotton in previous years for export to the cities. The staff which set out to revive the industry had to work for two years to make the people understand that they would not be taxed for spinning or weaving. The spinners are agriculturists mainly of the Lingayat and Adikarnataka communities. Spinning is done in leisure hours. It thus does not interfere with the main occupation of the families which take it up. Weaving is a full-time occupation and is generally taken up by the Adikarnataka. The Devanga who is also a weaver has for a long time now woven only mill-yarn; only last year, as trade in mill-cloth suffered a depression, he took to weaving hand-spun yarn. The spinners in the Centre generally grow their own cotton. Those who grow less cotton than they require supplement it from a neighbour's crop. The Centre started with six villages and slowly extended the area of operations and now there are 100 villages in all of which some spinning is going on. About 20 of these villages are in Nanjangud taluk, 60 of them in Gundlupet taluk, 10 in T. Narsipur taluk and 10 in Chamarajnagar taluk. The old charkas which are being used are serving their purpose quite well and need no improvement. Revival of the industry has brought much prosperity to the locality. When the Centre was able to take all the yarn that was manufactured, yarn became, as it were, coin and was accepted in village shops in lieu of money. A weak point in the organization is that the villager is too dependent on the good offices of the Spinning Centre run by Government. The Centre as a matter of fact is now the spinner's and weaver's good angel. A second weak point in the organization is that the cloth is made for an outside market. The consequence is that the demand fluctuates. The Centre found some difficulty in marketing the goods sometime last year. All the yarn that was produced therefore could not be accepted and there was a set back to spinning. This year arrangements having been made for the immediate marketing of the goods produced in the Centre, matters have improved and all that the Centre can produce is being absorbed by the market. Sometimes the Centre cannot supply all that the market needs. The conditions of an outside market can thus set the spinner and weaver out of gear. If hand-spinning and domestic-weaving could be established for supplying the needs of a household or a number of households in the locality and did not depend upon the officers of a centre acting for their welfare and a market fluctuating in its demands it would be on a much sounder basis. In the 100 villages now covered by the Badanaval and neighbouring Centres there is scope for another 6,000 charkas. There are now 150 weavers. There can be another 300 weavers.

The great significance of the work done in Badanaval as already suggested is in the moral as much as in the economic sphere. An agricultural population which had lost its important subsidiary occupation has found that occupation

again. Its leisure is made profitable, its income raised and pressure on the land has been reduced. This is the economic advantage. There is also a moral advantage just as real if less immediately visible. First and foremost is the fact that a population using its leisure profitably is saved from wasting it or employing it in unhealthy ways. Then comes the effect on the buyer of the cloth of the fact that the purchase is not made merely as a business transaction. He knows that he could get cheaper cloth and nicer cloth elsewhere but feels the need of a fellow countryman and buys from a desire to help him. There is here a conscious sacrifice of some part of an income which could have been used for more selfish gratification. The spinner and weaver are also aware of the kindness. They are grateful to the Centre for kindness felt to have been done. This is a case of charity in which the giver can give without contempt for the recipient and the recipient can take without loss of self-respect. The man who buys home-spun and home-woven cloth, besides, gives his money to support life under conditions presumably healthier than those supported by the buyer of mill-made cloth. He owns his money as it were even after it leaves his hands and to the extent to which he can foresee guides it into worthy hands. He takes also responsibility as one might say for all the consequences of his act of purchasing and refuses to buy articles, however cheap or however fine, produced under conditions similar to slavery or sweating. It is true that home-spun may sometimes be produced under unhealthy conditions and mills may sometimes give a higher standard of life to their labourers than is possible for a spinner who makes an exiguous living with the tedious labour of weary weeks but the statement is true to the extent to which the buyer's attention is drawn to his moral responsibility in addition to the economic aspect of a purchase.

SUBSIDIARY TABLES.

I (a).—GENERAL DISTRIBUTION OF OCCUPATION.

[Earners (principal occupation) and working dependants].

Class, Sub-class and order	Number Per 10,000 of total Population	Percentage recorded	
		In cities and in urban industrial areas	In rural areas
Non-working dependants...	5,446	9.1	90.9
All occupations ...	4,554	5.9	94.1
[Earners (Principal occupation) and working dependants] ...			
A. Production of raw materials ...	3,492	1.1	98.9
<i>I. Exploitation of animals and vegetation ...</i>	<i>3,474</i>	<i>6.6</i>	<i>99.4</i>
1. Pasture and agriculture ...	3,472	0.6	99.4
(a) Cultivation ...	3,221	0.5	99.5
1. Non-cultivating proprietors taking rent in money or kind.	73	3.2	96.8
5. Cultivating owners ...	2,160	0.4	99.6
6. Tenant cultivators ...	298	0.7	99.3
7. Agricultural labourers ...	689	0.3	99.7
(b) Special crops ...	74	5.3	94.7
11. Coffee ...	45	0.1	99.9
15. Tea ...	5	0.2	99.8
16. Market gardeners, flower and fruit growers ...	22	13.8	86.2
(c) Forestry ...	8	3.0	97.0
(d) Stock-raising ...	165	0.4	99.6
23. Herdsmen, shepherds and breeders of other animals	165	0.4	99.6
(e) Raising of small animals and insects ...	4	...	100.0
25. Silk worms ...	4	...	100.0
2. Fishing and hunting ...	2	3.1	96.9
<i>II. Exploitation of minerals ...</i>	<i>18</i>	<i>90.1</i>	<i>9.9</i>
3. Metallic minerals ...	17	93.5	6.5
29. Gold ...	16	98.0	2.0
4. Non-metallic minerals ...	1	...	100.0
B. Preparation and supply of material substances.	602	20.5	79.5
<i>III. Industry ...</i>	<i>359</i>	<i>19.5</i>	<i>80.5</i>
5. Textiles ...	94	23.2	76.8
43. Cotton spinning, sizing and weaving ...	60	22.2	77.8
46. Wool carding spinning and weaving ...	18	6.2	93.8
47. Silk spinning and weaving ...	11	57.7	42.3
6. Hides, skins, and hard materials from the animal kingdom.	5	5.3	94.7
51. Working in leather ...	5	4.8	95.2
7. Wood ...	36	16.1	83.9
55. Carpenters, turners and joiners etc. ...	18	24.8	75.2
56. Basket-makers and other industries of woody materials including leaves and thatchers and builders working with bamboo, reeds or similar materials.	16	7.4	92.6
8. Metals ...	14	18.6	81.4
59. Blacksmiths, other workers in iron, makers of implements.	10	15.2	84.8
9. Ceramics ...	23	2.7	97.3
63. Potters and makers of earthenware ...	22	1.9	98.1
10. Chemical products properly so called and analogous	5	7.6	92.4
68. Manufacture and refining of vegetable oils ...	5	4.8	95.2

I (a).—GENERAL DISTRIBUTION OF OCCUPATION—*contd.*

Class, Sub-class and Order	Number Per 10,000 of total Population	Percentage recorded	
		In cities and in urban industrial areas	In rural areas
11. Food industries	16	24.6	75.4
12. Industries of dress and the toilet	72	15.8	84.2
82. Boot, shoe, sandal and clog makers	6	25.3	74.7
83. Tailors, milliners, dressmakers and darners	17	29.0	71.0
85. Washing and cleaning... ..	37	7.6	92.2
86. Barbers, hair-dressers and wig-makers	11	14.4	85.6
13. Furniture industries	...	65.3	34.7
14. Building industries	54	20.2	79.8
90. Lime-burners, cement-workers; excavators and well sinkers; stone-cutters and dressers; bricklayers and masons builders (other than buildings made of bamboo or similar materials), painters, decorators of houses tilers, plumbers etc.	54	20.2	79.8
15. Construction of means of transport	1	42.1	57.9
16. Production and transmission of Physical force	1	55.2	44.8
17. Miscellaneous and undefined industries	37	28.9	71.1
99. Makers of jewellery and ornaments	26	13.2	86.8
100. Scavenging	8	62.2	37.8
IV. Transport	38	29.9	70.1
18. Transport by air	...	...	...
19. Transport by water	2	0.1	99.9
20. Transport by road	24	25.3	74.7
106. Labourers employed on roads and bridges	5	12.6	87.4
108. Owners managers and employees (excluding personal servants) connected with other vehicles	16	29.2	70.8
21. Transport by rail	11	42.4	57.6
112. Railway employees of all kinds other than coolies	8	44.1	55.9
22. Post Office, telegraph and telephone services	2	43.2	56.8
V. Trade	204	20.6	79.4
23. Banks, establishments of credit, exchange and insurance	6	30.8	69.2
115. Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees	6	30.8	69.2
24. Brokerage, commission and export	2	51.9	48.1
25. Trade in textiles	12	22.8	77.2
117. Trade in piece-goods, wool, cotton silk hair and other textiles	12	22.8	77.2
26. Trade in skins, leather and furs	2	20.5	79.5
27. Trade in wood	2	13.6	86.4
28. Trade in metals	1	28.5	71.5
29. Trade in pottery bricks and tiles	...	4.6	95.4
30. Trade in chemical products	...	41.9	58.1
31. Hotels, cafes, restaurants etc.	13	34.5	65.5
127. Owners and managers of hotels, cook shops, sarais etc. (and employees.)	7	44.6	55.4
32. Other trade in foodstuffs	69	20.2	79.8
129. Grain and pulse dealers	12	24.3	75.7
131. Dealers in dairy products, eggs and poultry	18	16.2	83.8
134. Dealers in other foodstuffs	27	19.9	80.1
33. Trade in clothing and toilet articles	2	41.1	58.9
34. Trade in furniture	1	50.8	49.2
35. Trade in building materials	2	14.5	85.5
36. Trade in means of transport	3	18.7	81.3

I (a).—GENERAL DISTRIBUTION OF OCCUPATION—*concl'd.*

Class, Sub-class and Order	Number Per 10,000 of total Population	Percentage recorded	
		In cities and in urban industrial areas	In rural areas
37. Trade in fuel	11	9.6	90.4
145. Dealers in firewood, charcoal, coal, cowdung etc.	11	9.6	90.4
38. Trade in articles of luxury and those pertaining to letters and the arts and sciences	8	25.9	74.1
147. Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	7	21.1	78.9
39. Trade of other sorts	69	16.5	83.5
150. General store-keepers and shopkeepers otherwise unspecified	40	20.7	79.3
152. Other trades (Including farmers of Pounds, tools and markets.)	28	10.9	89.1
C. Public administration and liberal arts	131	31.2	68.8
VI. Public force	26	45.6	54.4
40. Army	11	76.9	23.1
41. Navy	...	...	...
42. Air Force	...	100	...
43. Police	16	24.2	75.8
157. Police	10	35.6	64.4
VII. Public administration	50	29.8	70.2
44. Public administration	50	29.8	70.2
160. Service of Indian and foreign states	31	41.5	58.5
162. Village officials and servants other than watchmen	16	2.0	98.0
VIII. Professions and liberal arts	55	25.7	74.3
45. Religion	14	14.9	85.1
166. Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.	9	7.2	92.8
46. Law	2	39.8	60.2
47. Medicine	8	41.0	59.0
48. Instruction	24	25.1	74.9
174. Professors and teachers of all kinds	21	24.3	75.7
49. Letters, arts and sciences (other than 44)	8	28.8	71.2
D. Miscellaneous	329	19.7	80.3
IX. Persons living on their income	11	68.2	31.8
50. Persons living principally on their income	11	68.2	31.8
185. Proprietors (other than of agricultural land), fund and scholarship holders and pensioners	11	68.2	31.8
X. Domestic service	72	33.3	66.7
51. Domestic service	72	33.3	66.7
186. Private motor drivers and cleaners	5	62.5	37.5
187. Other domestic service	66	31.0	69.0
XI. Insufficiently described occupations	220	13.8	86.2
52. General terms which do not indicate a definite occupation	220	13.8	86.2
191. Labourers and workmen otherwise unspecified	202	9.5	90.5
XII. Unproductive	27	11.3	88.7
53. Inmates of jails, asylums and alms-houses	1	100	...
54. Beggars, vagrants and prostitutes	26	8.3	91.7
193. Beggars and vagrants	23	8.4	91.6
55. Other unclassified non-productive industries	...	3.3	96.7

I (b).—GENERAL DISTRIBUTION OF OCCUPATION.
(Earners as Subsidiary occupation).

Class, Sub-class and order	Number per 10,000 of total population	Percentage recorded	
		In cities and in urban industrial areas	In Rural areas
All occupations (Earners as Subsidiary occupation)	371	2.0	98.0
A. Production of raw materials	128	1.9	98.1
<i>I. Exploitation of animals and vegetation</i>	<i>127</i>	<i>1.6</i>	<i>98.4</i>
1. Pasture and agriculture	126	1.7	98.3
(a) Cultivation	74	2.4	97.6
1. Non-cultivating proprietors taking rent in money or kind.	10	8.1	91.9
5. Cultivating owners	24	2.0	98.0
6. Tenant cultivators	12	3.7	96.3
7. Agricultural labourers	29	0.5	99.5
(b) Special crops	13	1.3	98.7
11. Coffee	2	...	100.0
15. Tea	...	...	100.0
16. Market gardeners, flower and fruit growers	10	1.6	98.4
(c) Forestry	2	0.6	99.4
(d) Stock-raising	20	0.5	99.5
23. Herdsmen shepherds and breeders of other animals	20	0.5	99.5
(e) Raising of small animals and insects	17	...	100.0
25. Silk-worms	17	...	100.0
2. Fishing and hunting	1	1.0	99.0
<i>II. Exploitation of minerals</i>	<i>1</i>	<i>33.9</i>	<i>66.1</i>
3. Metallic minerals	...	64.6	35.4
29. Gold	...	73.2	26.8
4. Non-metallic minerals.	...	...	100.0
B. Preparation and supply of material substances.	162	2.0	98.0
<i>III. Industry</i>	<i>90</i>	<i>1.7</i>	<i>98.3</i>
5. Textiles	17	1.1	98.9
43. Cotton spinning, sizing, and weaving	7	1.1	98.9
46. Wool-carding, spinning and weaving	8	0.2	99.8
47. Silk spinning and weaving	1	5.3	94.7
6. Hides, skins and hard materials from the animal kingdom.	2	0.7	99.3
51. Working in leather	2	0.7	99.3
7. Wood	10	2.7	97.3
55. Carpenters turners and joiners etc.,	6	4.4	95.6
56. Basket-makers and other industries of woody materials including leaves and thatchers and builders working with bamboo, reeds or similar materials.	4	0.6	99.4
8. Metals	4	4.1	95.9
59. Blacksmiths, other workers in iron, makers of implements.	4	4.2	95.8
9. Ceramics	7	0.6	99.4
63. Potters and makers of earthenware	7	0.6	99.4
10. Chemical products properly so called and analogous...	3	0.4	99.6
68. Manufacture and refining of vegetable oils	3	0.4	99.6
11. Food industries	3	2.1	97.9
12. Industries of dress and the toilet	23	1.1	98.9
82. Boot, shoe, sandal and clog makers	3	1.2	98.8
83. Tailors, milliners, dressmakers and darners	2	2.8	97.2
85. Washing and cleaning	12	0.4	99.6
86. Barbers hair-dressers and wig-makers	6	1.5	98.5
13. Furniture industries	...	4.3	95.7
14. Building industries	14	2.8	97.2
90. Lime-burners, cement workers; excavators and well sinkers; stone cutters and dressers; bricklayers and masons; builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers etc.	14	2.8	97.2

I (b).—GENERAL DISTRIBUTION OF OCCUPATION—*contd.*

Class, Sub-class and Order	Number per 10,000 of total population	Percentage recorded	
		In cities and in urban industrial areas	In Rural areas
15. Construction of means of transport	...	0.3	99.7
16. Production and transmission of physical force	...	14.3	85.7
17. Miscellaneous and undefined industries	...	35.3	64.7
98. Makers of jewellery and ornaments	7	0.3	99.7
100. Scavenging	...	11.0	89.0
<i>IV. Transport</i>	<i>22</i>	<i>2.9</i>	<i>97.1</i>
18. Transport by air	...	...	...
19. Transport by water	...	...	100.0
20. Transport by road	21	3.0	97.0
106. Labourers employed on roads and bridges	1	0.3	99.7
109. Owners, managers and employees (excluding personal servants) connected with other vehicles.	19	2.5	97.5
21. Transport by rail	1	2.6	97.4
112. Railway employees of all kinds other than coolies	...	1.5	98.5
22. Post office, telegraph and telephone services	...	...	100.0
<i>V. Trade</i>	<i>51</i>	<i>2.1</i>	<i>97.9</i>
23. Banks, establishments of credit, exchange and insurance.	10	1.8	98.2
115. Bank managers, money-lenders, exchange and insurance agents, money-changers and brokers and their employees.	10	1.8	98.2
24. Brokerage, commission and export	...	13.8	86.2
25. Trade in textiles	3	1.1	98.9
117. Trade in piece-goods, wool, cotton, silk, hair and other textiles.	3	1.1	98.9
26. Trade in skins, leather and furs	1	0.2	99.8
27. Trade in wood	...	1.1	98.9
28. Trade in metals	...	1.9	98.1
29. Trade in pottery, bricks and tiles	...	...	100.0
30. Trade in chemical products	...	...	100.0
31. Hotels, cafes, restaurants etc.	1	3.4	96.6
127. Owners and managers of hotels, cook shops, sarais etc., and (employees).	...	8.0	92.0
32. Other trade in foodstuffs	14	2.6	97.4
129. Grain and pulse dealers	2	0.8	99.2
131. Dealers in dairy products, eggs and poultry	2	5.4	94.6
134. Dealers in other foodstuffs	7	2.5	97.5
33. Trade in clothing and toilet articles	...	2.0	98.0
34. Trade in furniture	...	7.4	92.6
35. Trade in building materials	...	0.7	99.3
36. Trade in means of transport	1	1.0	99.0
37. Trade in fuel	3	2.8	97.2
145. Dealers in firewood, charcoal, coal, cowdung etc.	3	2.8	97.2
38. Trade in articles of luxury and those pertaining to letters and the arts and sciences.	2	9.1	90.9
147. Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc.	1	6.0	94.0
39. Trade of other sorts	15	1.1	98.9
150. General store-keepers and shop-keepers otherwise unspecified.	7	1.6	98.4
152. Other trade (Including farmers of Pounds, tolls and markets).	7	0.6	99.4

I (b).—GENERAL DISTRIBUTION OF OCCUPATION—*concl.*

Class, Sub-class and order	Number per 10,000 of total population	Percentage recorded	
		In cities and in urban industrial areas	In Rural areas
C. Public administration and liberal arts.	52	1'2	98'8
VI. Public force ...	6	0'4	99'6
40. Army ...	...	25'0	75'0
41. Navy ...	...	...	...
42. Air Force ...	...	...	...
43. Police ...	6	0'3	99'7
157. Police ...	...	...	100'0
VII. Public administration ...	29	0'7	99'3
44. Public administration ...	29	0'7	99'3
160. Service of Indian and foreign states ...	1	3'9	96'1
162. Village officials and servants other than watchmen ...	28	0'6	99'4
VIII. Professions and liberal arts ...	16	2'3	97'7
45. Religion ...	9	2'0	98'0
166. Servants in religious edifices, burial and burning grounds, pilgrim conductors, and circumcisers etc., ...	6	0'5	99'5
46. Law ...	...	7'3	92'7
47. Medicine ...	1	3'5	96'5
48. Instruction ...	2	2'1	97'9
174. Professors and teachers of all kinds ...	2	2'2	97'8
49. Letters, arts, and sciences (other than 44) ...	3	4'2	95'8
D. Miscellaneous ...	29	4'2	95'8
IX. Persons living on their income ...	1	35'9	64'1
50. Persons living principally on their income ...	1	35'9	64'1
185. Proprietors (other than of agricultural land) fund and scholarship holders, and pensioners.	1	35'9	64'1
X. Domestic service ...	4	0'7	90'3
51. Domestic service ...	4	9'7	90'3
186. Private motor drivers and cleaners ...	...	22'2	77'8
187. Other domestic service ...	4	9'2	90'8
XI. Insufficiently described occupations ...	20	1'6	98'4
52. General terms which do not indicate a definite occupation.	20	1'6	98'4
191. Labourers and workmen other wise unspecified ...	19	0'8	99'2
XII. Unproductive ...	4	0'7	99'3
53. Inmates of jails, asylums and alms-houses ...	...	...	...
54. Beggars, vagrants and prostitutes... ...	3	0'4	99'6
193. Beggars and vagrants ...	3	0'4	99'6
55. Other, unclassified non-productive industries ...	...	28'6	71'4

II.—DISTRIBUTION BY SUB-CLASSES IN DISTRICTS.

(a) Earners (Principal Occupation) and Working Dependants.

District	Total 1,000			Number per mille of the total population occupied as earners (Principal occupation) and working dependants											
	Non-working Dependants	Working dependants	Earners (Principal occupation)	Sub-class I Exploitation of animals and vegetation	Sub-class II Exploitation of minerals	Sub-class III Industry	Sub-class IV Transport	Sub-class V Trade	Sub-class VI Public Force	Sub-class VII Public Administration	Sub-class VIII Professions and Liberal Arts	Sub-class IX Persons living on their income	Sub-class X Domestic service	Sub-class XI Insufficiently described occupations	Sub-class XII Unproductive
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Mysore State, including Civil and Military Station, Bangalore	545	97	358	347	2	36	4	20	3	5	6	1	7	22	3
Mysore State, excluding Civil and Military Station, Bangalore	542	99	359	354	2	35	4	20	2	5	5	1	6	22	3
Bangalore City	643	23	334	16	...	135	16	61	6	24	19	9	21	44	6
Bangalore District	618	47	335	291	...	29	2	19	2	4	...	...	5	23	3
Kolar Gold Fields (City)	635	3	361	58	124	55	7	23	4	5	6	3	30	47	2
Kolar District	556	93	351	353	...	27	4	20	1	5	5	1	4	20	5
Tumkur District	498	157	344	417	...	31	1	15	1	3	4	...	6	18	3
Mysore City	660	8	332	39	...	67	20	70	14	39	29	10	20	23	4
Mysore District	569	85	346	346	...	23	3	17	1	3	4	...	3	23	1
Chitaldrug District	526	113	361	375	1	46	2	17	2	4	4	...	3	17	3
Hassan District	449	164	366	467	...	31	3	14	2	4	4	...	3	15	2
Kadur District	424	95	481	479	1	30	5	18	2	4	4	...	3	24	2
Shimoga District	521	87	392	372	...	33	6	21	3	5	4	1	5	23	4
Civil and Military Station, Bangalore	658	5	337	16	...	80	15	56	36	9	18	16	54	39	3

(b) Earners (Subsidiary Occupation).

District	Number per mille of the total Population of Earners having a subsidiary occupation in											
	Sub-class I Exploitation of Animals and Vegetation	Sub-class II Exploitation of minerals	Sub-class III Industry	Sub-class IV Transport	Sub-class V Trade	Sub-class VI Public Force	Sub-class VII Public Administration	Sub-class VIII Professions and Liberal Arts	Sub-class IX Persons living on their income	Sub-class X Domestic service	Sub-class XI Insufficiently described occupations	Sub-class XII Unproductive
1	2	3	4	5	6	7	8	9	10	11	12	13
Mysore State including Civil and Military Station, Bangalore	13	...	9	2	5	1	3	2	...	...	2	...
Mysore State excluding Civil and Military Station, Bangalore	13	...	9	2	5	1	3	2	...	...	2	...
Bangalore City	1	...	1	...	1	...	...	...	...	...	...	...
Bangalore District	14	...	9	3	5	...	3	...	...	...	2	...
Kolar Gold Fields (City)	2	2	2	1	2	...	1	...	...	...	3	...
Kolar District	17	...	13	...	6	...	6	...	...	...	...	...
Tumkur District	14	...	11	...	5	1	3	...	...	...	...	...
Mysore City	6	...	1	...	3	...	...	...	1	...	...	...
Mysore District	13	...	9	...	6	...	2	...	...	...	...	...
Chitaldrug District	11	...	9	...	4	1	...	...	...	...	...	...
Hassan District	17	...	11	...	7	1	...	...	...	...	...	...
Kadur District	9	...	6	...	4	...	...	...	...	...	...	...
Shimoga District	11	...	7	...	5	1	...	...	...	...	1	...
Civil and Military Station, Bangalore	2	...	3	...	1	...	...	...	1	...	1	...

III.—OCCUPATION OF FEMALES

Group No.	Occupation	Number of actual workers		Number of females per 1,000 males
		Males	Females	
1	2	3	4	5
	Class A. Production of raw materials.	1,572,889	716,711	456
	<i>Sub-class I.—Exploitation of animals and vegetation.</i>	<i>1,561,602</i>	<i>716,282</i>	<i>459</i>
	Order 1. Pasture and agriculture ...	1,560,565	716,135	459
	(a) Cultivation ...	1,437,576	674,220	469
1	Non-cultivating proprietors taking rent in money or kind	27,577	20,537	745
5	Cultivating owners ...	1,109,251	307,421	277
6	Tenant cultivators ...	137,743	57,361	416
7	Agricultural Labourers ...	162,844	238,864	1,774
	(b) Special Crops ...	32,853	15,831	483
11	Coffee ...	19,047	10,661	560
15	Tea ...	1,258	2,163	1,723
16	Market gardeners, flower and fruit growers ...	11,675	2,981	255
	(c) Forestry ...	3,017	2,220	736
19	Collectors of forest produce ...	951	2,007	2,110
	(d) Stock-raising ...	85,536	22,639	264
21	Cattle and buffalo breeders ...	53	28	528
23	Herdsmen shepherds, and breeders of other animals ...	85,454	22,579	264
	(e) Raising of small animals and insects ...	1,578	1,202	762
25	Silk-worms ...	1,561	1,198	767
	<i>Sub-class II.—Exploitation of minerals</i> ...	<i>11,287</i>	<i>429</i>	<i>38</i>
	Order 3. Metallic minerals ...	10,944	349	32
29	Gold ...	10,462	315	30
	Class B. Preparation and supply of material substances.	278,757	115,669	415
	<i>Sub-class III.—Industry</i> ...	<i>165,853</i>	<i>69,733</i>	<i>420</i>
	Order 5. Textiles ...	35,898	25,793	719
43	Cotton spinning sizing and weaving ...	24,617	14,960	608
45	Rope, twine, string and other fibres ...	670	779	1,163
46	Wool carding, spinning and weaving ...	6,080	6,035	993
47	Silk spinning and weaving ...	3,541	3,459	977
49	Dyeing, bleaching, printing, preparation and sponging of textiles.	242	157	649
50	Lace, crepe, embroideries fringes etc., and insufficiently described textile industries.	354	227	641
	Order 7. Wood ...	17,515	6,183	353
56	Basket makers, and other industries of woody materials including leaves and thatchers and builders working with bamboo, reeds, or similar materials.	4,631	6,059	1,308
	Order 9. Ceramics ...	7,831	7,097	906
63	Potters and makers of earthenware ...	7,556	6,996	926
	Order 10. Chemical products properly so called and analogous.	2,169	1,299	599
68	Manufacture and refining of vegetable oils ...	1,880	1,279	680
	Order 11. Food industries ...	7,474	2,770	371
71	Rice pounders and huskers and flour grinders ...	475	1,232	2,594
78	Manufacture of tobacco ...	1,949	1,292	663
	Order 12. Industries of dress and the toilet ...	31,701	15,226	480
83	Tailors, milliners, dressmakers and darners ...	9,063	1,920	212

OCCUPATION OF FEMALES.—*contd.*

Group No.	Occupation	Number of actual workers		Number of females per 1,000 males
		Males	Females	
1.	2	3	4	5
84	Embroiderers, hat-makers, and makers of other articles of wear.	102	176	1,725
85	Washing and cleaning ...	11,573	12,676	1,095
87	Other industries connected with the toilet ...	215	311	1,447
	Order 14. Building industries ...	27,617	8,024	291
90	Lime burners, cement workers, excavators and well sinkers; stone cutters and dressers, bricklayers and masons, builders (other than buildings made of bamboo or similar materials) painters, decorators of house, tilers, plumbers etc.	27,617	8,024	291
	Order 17. Miscellaneous and undefined Industries ...	21,792	2,775	127
98	Makers of jewellery and ornaments ...	16,889	434	26
100	Scavenging ...	3,105	2,162	703
	<i>Sub-class IV.—Transport</i> ...	<i>22,947</i>	<i>2,261</i>	<i>99</i>
	Order 19. Transport by water ...	776	420	541
104	Labourers employed on harbours, docks rivers and canals	612	418	683
	Order 20. Transport by road ...	13,889	1,595	115
106	Labourers employed on roads and bridges ...	1,880	1,465	779
	Order 23. Banks, establishments of credit, exchange and insurance.	3,482	763	219
115	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees.	3,482	763	219
	<i>Sub-class V—Trade</i> ...	<i>89,957</i>	<i>43,575</i>	<i>486</i>
	Order 27. Trade in wood ...	884	323	365
121	Trade in bamboos and canes ...	103	69	670
	Order 29. Trade in Pottery, bricks and tiles ...	106	69	651
124	Trade in Pottery, bricks and tiles ...	106	69	651
	Order 31. Hotels, cafes, Restaurants, etc. ...	6,825	1,487	218
128	Hawkers of drink and foodstuffs ...	312	663	2,125
	Order 32. Other trade in foodstuffs ...	23,715	21,763	918
131	Dealers in dairy product, eggs and poultry ...	2,244	9,519	4,242
132	Dealers in animals for food ...	439	173	394
133	Dealers in fodder for animals ...	266	1,334	5,203
134	Dealers in other foodstuffs ...	9,718	8,197	843
136	Dealers in opium ...	9	4	444
	Order 33. Trade in clothing and toilet articles ...	820	405	494
138	Trade in ready-made clothing and other articles of dress and the toilet (bats umbrellas, socks, ready-made shoes perfumes Etc.)	820	405	494
	Order 35. Trade in building materials ...	497	534	1,074
141	Trade in building materials (other than bricks, tiles and woody materials.)	497	534	1,074
	Order 37. Trade in fuel ...	2,343	4,813	2,054
145	Dealers in firewood, charcoal, coal, cowdung etc. ...	2,343	4,813	2,054
	Order 38. Trade in articles of luxury and those pertaining to letters and the arts and sciences.	3,678	1,887	513
147	Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers Etc.	2,738	1,812	662
	Order 39. Trade of other sorts ...	34,814	10,595	304
149	Dealers in rags, stable refuse Etc. ...	19	66	3,474
150	General storekeepers and shopkeepers otherwise unspecified	20,265	6,063	299

III.—OCCUPATION OF FEMALES—*concl'd.*

Group No.	Occupation	Number of actual workers		Number of females per 1,000 males
		Males	Females	
151	Itinerant traders, pedlars, and hawkers (of other than food Etc.)	256	345	1,348
152	Other trades (including farmers of pounds, tolls and markets.)	14,274	4,121	289
	Class C. Public administration and liberal arts.	80,680	5,532	69
	<i>Sub-class VI—Public force...</i>	<i>16,767</i>	<i>358</i>	<i>21</i>
	<i>Sub-class VII—Public administration</i>	<i>31,917</i>	<i>984</i>	<i>31</i>
	Order 44. Public administration ...	31,917	984	31
160	Service of Indian and foreign states ...	19,958	325	16
162	Village officials and servants other than watchmen ...	9,632	615	64
	<i>Sub-class VIII—Professions and liberal arts</i>	<i>31,934</i>	<i>4,190</i>	<i>131</i>
	Order 47. Medicine ...	3,545	1,404	396
172	Midwives, vaccinators, compounders, nurses, masseurs etc.	1,032	1,255	1,216
	Order 48. Instruction ...	13,712	1,860	136
174	Professors and teachers of all kinds ...	12,455	1,585	127
	Class D. Miscellaneous	130,653	85,401	654
	<i>Sub-class IX.—Persons living on their income...</i>	<i>5,925</i>	<i>1,242</i>	<i>210</i>
	<i>Sub-class X.—Domestic service</i>	<i>33,997</i>	<i>12,927</i>	<i>380</i>
	Order 51. Domestic service ...	33,997	12,927	380
187	Other domestic service ...	30,584	12,850	420
	<i>Sub-class XI.—Insufficiently described occupations</i>	<i>80,195</i>	<i>63,955</i>	<i>797</i>
	Order 52. General terms which do not indicate a definite occupation.	80,195	63,955	797
191	Labourers and workmen otherwise unspecified ...	68,863	63,355	920
	<i>Sub-class XII.—Unproductive</i>	<i>10,536</i>	<i>7,277</i>	<i>691</i>
	order 54. Beggars, Vagrants and prostitutes ...	9,829	7,218	734
193	Beggars and vagrants ...	9,804	5,560	567
194	Procurers and prostitutes ...	25	1,658	66,320

IV.—SELECTED OCCUPATIONS 1931 AND 1921.

Group No.	Occupation	Earners, (principal occupation) plus working dependents in 1931	Earners (Subsidiary occupation) in 1931	Workers excluding dependants in 1921
	Class A.—Production of raw materials.	2,289,600	83,894	1,194,782
	<i>Sub-Class I.—Exploitation of animals and vegetation.</i>	<i>2,277,884</i>	<i>83,339</i>	<i>1,175,506</i>
	Order 1. Pasture and agriculture ...	2,276,700	82,354	1,174,820
	(a) Cultivation ...	2,111,796	48,375	1,144,551
1	Non-cultivating proprietors taking rent in money or kind	48,114	6,252	43,062
5	Cultivating owners ...	1,416,676	15,439	763,285
6	Tenant cultivators ...	195,104	7,550	68,603
7	Agricultural labourers ... { Farm servants Field labourers }	451,708	19,067	17,058 251,151
	(b) special crops ...	48,742	8,378	19,012
9	Cinchona ...	.....	.....	.....
11	Coffee ...	29,708	1,429	11,843
14	Rubber ...	5	.....	.....
15	Tea ...	3,426	6	.....
16	Market gardeners, flower and fruit growers ...	14,656	6,313	7,169
	(c) Forestry ...	5,237	1,503	2,267
	(d) Stock-raising ...	108,145	13,264	8,104
23	Herdsmen, shepherds and breeders of other animals ...	108,033	13,243	7,974
	(e) Raising of small animals and insects ...	2,780	10,834	886
25	Silk worms ...	2,759	10,833	876
	Order 2. Fishing and hunting ...	1,184	985	686
	<i>Sub-class II.—Exploitation of minerals</i>	<i>11,716</i>	<i>555</i>	<i>19,276</i>
	Order 3. Metallic minerals ...	11,293	291	18,999
	„ 4. Non-metallic minerals ...	423	264	277
37	Building materials (including stone, materials for cement-manufacture and clays).	49	7	6
39	Precious and semi-precious stones ...	.....	.....	.....
40	Salt, saltpetre and other saline substances ...	374	257	271
	Class B.—Preparation and supply of material substances.	394,426	106,408	247,020
	<i>Sub-class III.—Industry</i>	<i>235,586</i>	<i>55,516</i>	<i>142,529</i>
	Order 5. Textiles ...	61,691	11,040	29,856
43	Cotton spinning ...	39,577	4,315	83 15,299
46	Cotton sizing and weaving ...	12,115	4,931	1 6,387 12
	Wool carding and spinning ...	7,000	952	1,558
	Weaving of woollen blankets ...	.....	.....	1,028
	Do carpets ...	.....	.....	.....
47	Silk spinners ...	.....	.....	.....
	Silk weavers ...	.....	.....	.....
49	Dyeing, bleaching, printing, preparation and sponging of textiles.	399	24	163
	Order 6. Hides, skins, and hard materials from the animal kingdom.	3,514	1,222	701
51	Working in leather ...	3,491	1,217	637
	Order 7. Wood ...	23,698	6,432	16,417
54	Sawyers ...	1,492	271	1,221
55	Carpenters, turners and joiners, etc. ...	11,516	3,717	9,758
56	Basket makers and other industries of woody materials including leaves and thatchers and builders working with bamboo, reeds or similar materials.	10,690	2,444	5,438

IV.—SELECTED OCCUPATIONS 1931 AND 1921—*contd.*

Group No.	Occupation	Earners, (principal occupation) plus working dependents in 1931	Earners (Subsidiary occupation) in 1931	Workers excluding dependents in 1921
	Order 8. Metals	8,898	2,633	7,495
59	Blacksmiths, other workers in iron, makers of implements	6,493	2,356	5,982
60	Workers in Brass, copper and bell-metal	957	118	716
	Order 9. Ceramics	14,928	4,378	7,064
63	Potters and makers of earthenware	14,552	4,334	6,766
	Order 10. Chemical products properly so called and analogous.	3,468	2,076	1,937
68	Manufacture and refining of vegetable oils	3,159	1,975	1,575
69	Do mineral oils ... ..	.....	.....	2
	Order 11. Food industries	10,244	1,850	8,009
71	Ricepounders, huskers and flour-grinders	1,707	186	1,827
73	Butchers	1,415	29	1,266
76	Toddy drawers	2,665	825	2,327
	Order 12. Industries of dress and the toilet	46,927	14,864	30,003
82	Boot, shoe, sandal and clog makers	3,699	1,751	5,183
83	Tailors, milliners, dress-makers and darners	10,933	1,341	7,300
84	Embroiderers, hat-makers, and makers of other articles of wear.	278	11	
85	Washing and cleaning	21,249	7,683	11,881
86	Barbers, hairdressers and wig-makers	6,992	3,989	5,612
	Order 13. Furniture industries	176	23	74
	„ 14. Building industries	35,641	8,597	19,601
90	Lime burners, cement workers, excavators and well-sinkers, stone cutters and dressers bricklayers and masons; builders (other than buildings made of bamboo or similar materials) painters, decorators of houses tiers, Plumbers, etc.	35,641	8,597	19,601
	Order 15. Construction of means of transport	957	294	298
	Order 16. Production and transmission of physical forces.	877	7	810
94	Heat, light, electricity, motive power etc., gasworks and electric light and power.	877	7	810
	Order 17. Miscellaneous and undefined industries	24,567	5,040	20,264
98	Makers of jewellery and ornaments	17,323	4,820	13,627
100	Scavenging	5,287	127	4,760
	<i>Sub-class IV—Transport</i>	<i>25,208</i>	<i>14,437</i>	<i>15,498</i>
	Order 18. Transport by air ... ..	.....	.....	15
	„ 19. Do water	1,196	286	329
	„ 20. Do road... ..	15,494	13,601	7,853
107	Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams).	1,067	137	118
108	Owners, managers and employees (excluding personal servants) connected with other vehicles.	10,602	12,361	5,973
	Order 21. Transport by rail	6,900	390	5,754
112	Railway employees of all kinds other than coolies	4,971	262	5,151
	Order 22. Post Office, telegraph and telephone services.	1,618	160	1,547
114	Post office, Telegraph and Telephone services... ..	1,618	160	1,547
	<i>Sub-class V—Trade</i>	<i>133,632</i>	<i>33,155</i>	<i>88,993</i>
	Order 23. Banks, establishments of credit, exchange and insurance.	4,245	6,245	2,857
115	Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees.	4,245	6,245	2,857

IV.—SELECTED OCCUPATIONS 1931 AND 1921—*contd.*

Group No.	Occupation	Earners, (principal occupation) plus working dependents in 1931	Earners (Subsidiary occupation) in 1931	Workers excluding dependents in 1921
	Order 24. Brokerage, commission and export	1,150	189	626
116	Brokers, commission agents, commercial travellers, warehouse owners and employees.	1,150	189	626
	Order 25. Trade in textiles	8,183	1,886	7,910
117	Trade in piece-goods, wool, cotton, silk hair and other textiles.	8,183	1,886	7,910
	Order 26. Trade in skins, leather and furs	1,232	430	1,427
118	Trade in skins, leather, furs, feathers, horn, etc., and the articles made from these.	1,232	430	1,427
	Order 27. Trade in wood	1,207	174	1,088
119	Trade in wood (not firewood)	422	33	
120	Trade in barks	481	91	1,088
121	Trade in bamboos and canes	172	36	
122	Trade in thatches and other forest produce	132	14	
	Order 28. Trade in metals	599	103	386
	Order 31. Hotels, cafes, restaurants, etc.	8,312	802	4,802
126	Vendors of wine, liquors, aerated waters and ice	2,500	557	2,781
127	Owners and managers of hotels, cookshops, sarais, etc., (and employees).	4,837	188	2,021
	Order 32. Other trade in foodstuffs	45,478	9,045	47,974
129	Grain and pulse dealers	7,708	1,303	7,597
130	Dealers in sweetmeats, sugar and spices	2,950	830	979
131	Do dairy products, eggs and poultry	11,763	1,508	4,905
134	Do other foodstuffs	17,915	4,278	30,291*
135	Do tobacco	2,826	633	
136	Do opium	13	2	2,117
137	Do ganja	41	10	
	Order 33. Trade in clothing and toilet articles	1,225	102	460
	„ 34. Trade in furniture	734	81	527
	„ 35. Trade in building materials other than bricks, tiles and woody materials.	1,031	295	682
	„ 36. Trade in means of transport	1,664	970	722
142	Dealers and hirers in mechanical transport, motor cycles, etc.	200	7	112
143	Dealers and hirers in other carriages, carts, etc.,	333	192	49
144	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	1,126	771	561
	Order 37. Trade in fuel	7,156	1,988	3,220
145	Dealers in firewood, charcoal, coal, cowdung, etc.,	7,156	1,988	3,220
	Order 38. Trade in articles of luxury and those pertaining to letters and sciences.	5,565	1,034	4,245
	„ 39. Trade of other sorts	45,409	9,694	11,418
	Class C.—Public administration and liberal arts.	86,150	33,823	81,338
	<i>Sub-class VI.—Public force</i>	<i>17,125</i>	<i>4,199</i>	<i>20,111</i>
	Order 40. Army	6,951	12	9,611
	„ 41. Navy ... ..	.....	.....	.....
	„ 42. Air Force	1	.....	31
	„ 43. Police	10,173	4,187	10,469

* NOTE.—This figure is inclusive of condiment dealers who were shown under the group 'Grocers and sellers of vegetable oil' at the last Census.

IV.—SELECTED OCCUPATIONS 1931 AND 1921—*concl'd.*

Group No.	Occupation	Earners, (principal occupation) plus working dependents in 1931	Earners (Subsidiary occupation) in 1931	Workers excluding dependents in 1921
	<i>Sub-class VII—Public administration ...</i>	<i>32,901</i>	<i>19,077</i>	<i>29,239</i>
	Order 44. Public Administration ...	32,901	19,077	29,239
160	Service of Indian and foreign states ...	20,283	508	14,116†
161	Municipal and other local (not village) service ...	2,096	75	1,753
162	Village officials and servants other than watchmen ...	10,247	18,476	13,240
	<i>Sub-class VIII—Professions and liberal arts ...</i>	<i>36,124</i>	<i>10,547</i>	<i>31,988</i>
	Order 45. Religion ...	9,057	6,181	9,151
163	Priests, ministers, etc., ...	3,221	1,923	2,351
166	Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.	5,151	3,955	5,831
	Order 46. Law ...	1,147	96	711
	„ 47. Medicine ...	4,949	891	3,345
169	Registered medical practitioners including oculists ...	576	25	
170	Other persons practising the healing arts without being registered.	1,781	792	1,505
171	Dentists ...	35	7	
173	Veterinary surgeons ...	270	11	
	Order 48. Instruction ...	15,572	1,219	12,578
	„ 49. Letters, arts and sciences (other than 44) ...	5,399	2,160	6,203
182	Musicians (Composers and performers other than military) actors, dancers, etc.	2,342	1,576	2,507
	Class D—Miscellaneous ...	216,054	18,986	74,952
	<i>Sub-class IX—Persons living on their income ...</i>	<i>7,167</i>	<i>859</i>	<i>6,017</i>
	Order 50. Persons living principally on their income	7,167	859	6,017
185	Proprietors (other than of agricultural land) fund and scholarship holders and pensioners.	7,167	859	6,017
	<i>Sub-class X—Domestic service ...</i>	<i>46,924</i>	<i>2,545</i>	<i>27,576</i>
	Order 51. Domestic service ...	46,924	2,545	27,576
	<i>Sub-class XI—Insufficiently described occupations.</i>	<i>144,150</i>	<i>13,281</i>	<i>21,696</i>
	Order 52. General terms which do not indicate a definite occupation.	144,150	13,281	21,696
188	Manufacturers, businessmen and contractors otherwise unspecified.	3,083	458	1,624
189	Cashiers, accountants, book-keepers, clerks and other employees in unspecified offices and ware-houses and shops.	7,024	219	3,869
191	Labourers and workmen otherwise unspecified ...	132,216	12,541	15,230
	<i>Sub-class XII—Unproductive ...</i>	<i>17,813</i>	<i>2,301</i>	<i>19,663</i>
	Order 53. Inmates of jails, asylums, and alms houses.	586	.....	179
192	Inmates of jails, asylums and alms houses ...	586	.....	179
	Order 54. Beggars, vagrants and prostitutes ...	17,047	2,280	19,480
193	Beggars and vagrants ...	15,364	2,008	18,366
194	Procurers and prostitutes... ..	1,683	272	1,114
	Order 55. Other unclassified non-productive industries.	180	21	4

† NOTE.—Palace service which was shown separately as 163 (a) at the last Census is included under group 160 this time.

V.—NUMBER OF PERSONS EMPLOYED ON THE 26TH FEBRUARY 1931 IN,
(a) Railways.

Class of persons employed	Europeans and Anglo-Indians	Indians	Remarks
1	2	3	4
Total persons employed	383	7,498	
<i>Persons directly employed.</i>			
Officers	12	21	
Subordinates drawing more than Rs. 75 per mensem ...	104	169	
Subordinates drawing from Rs. 20 to Rs. 75 per mensem ...	207	1,763	
Subordinates drawing under Rs. 20 per mensem ...	60	4,412	
<i>Persons indirectly employed.</i>			
Contractors	...	48	
Contractors' regular employees	...	313	
Coolies	...	772	

(b) Posts and Telegraphs.

No.	Class of persons employed	Post Office		Telegraph Department	
		Europeans and Anglo-Indians	Indians	Europeans and Anglo-Indians	Indians
1	2	3	4	5	6
	Total of persons employed	39	1,842	37	74
	<i>I. Posts and Telegraphs.</i>				
1	Supervising Officers (including Probationary Superintendents and Inspectors of Post Offices and Assistant and Deputy Superintendents of Telegraphs and all officers of higher rank than these).	3	8	1	...
2	Post Masters including Deputy, Assistant, Sub and Branch Post Masters.	12	387	...	...
3	Signalling establishment including warrant-officers non-commissioned officers, Military Telegraphists and other employees.	...	...	34	3
4	Miscellaneous agents, School Masters, Station Masters etc.	...	160	...	...
5	Clerks of all kinds	24	231	2	47
6	Postmen	...	614	...	...
7	Skilled labour establishment including Foremen instrument makers, Carpenters, Blacksmiths, mechanics, sub-inspectors, line men and line riders and other employees.	...	...	...	...
8	Unskilled labour establishment including line coolies, cable guards, battery-men, telegraph-messengers, peons and other employees.	...	192	...	24
9	Road establishment consisting of overseers, runners, clerks, Booking agents, boatmen, syces, coachmen bearers and others.	...	234	...	...
	<i>II. Railway Mail Service.</i>				
10	Supervising officers (including Superintendents and Inspectors of sorting).	...	...	...	...
11	Clerks of all kinds	...	...	...	...
12	Sorters	...	...	...	...
13	Mail Guards, Mail Agents, Van Peons, Porters etc. ...	...	...	...	...
	<i>III. Combined Officers.</i>				
14*	Signallers	...	...	...	...
	Messengers and other servants	...	16	...	...

* Figures are included in item 3.

V.—NUMBER OF PERSONS EMPLOYED ON THE 26TH FEBRUARY 1931 IN
(c) Irrigation Department.*

Class of persons employed	Europeans and Anglo-Indians	Indians	Remarks
1	2	3	4
Total persons employed	9	11,082	
<i>Persons directly employed.</i>			
Officers	...	65	
Upper Subordinates	1	65	
Lower Subordinates	2	437	
Clerks	...	278	
Peons and other Servants	...	224	
Coolies	...	201	
<i>Persons Indirectly employed.</i>			
Contractors	6	902	
Contractors' regular employees	...	539	
Coolies	...	8,371	
			Information in some divisions in regard to persons indirectly employed is not available.

*The figures given in this table are only approximate as no clear bifurcation of functions of the officials of Public Works Department into (1) those that are employed in the Irrigation Department and (2) Others, is in vogue.

VI.—UNEMPLOYMENT AMONG EDUCATED PERSONS.

(a) By Class.

Class	Total unemployed	Aged 20-24		Aged 25-29		Aged 30-34		Aged 35-39	
		Unemployed for less than one year	Unemployed for one year or more	Unemployed for less than one year	Unemployed for one year or more	Unemployed for less than one year	Unemployed for one year or more	Unemployed for less than one year	Unemployed for one year or more
Brahmins	439	45	253	5	98	2	27	...	3
Depressed Hindus	1	...	1	...	...	...	...	...	...
Other Hindus	125	15	76	3	21	...	10	...	...
Musalman	14	2	10	...	1	...	1	...	...
Anglo Indians	1	1	...	...	...	...	...	...	...
All other classes	2	2	...	...	...	...	...	...	...
Total	582	65	346	8	120	2	38	...	3

Total of English knowing unemployed under 20 years	102
Do do over 40 years	5
Total number of educated unemployed whose fathers were soldiers	6
Do do Cultivators	187
Do do Artizans... ..	13
Do do Menials or servants	6
Do do in Government or other Public services	261
Do do Traders	30
Do do followers of profession	13
Do do miscellaneous	173

Total number of educated unemployed who have passed Matric or S.S.L.C. and who though not totally unemployed, failed to obtain employment with which they are satisfied. 217

(b) By Degrees.

Class	Total unemployed	Aged 20-24		Aged 25-29		Aged 30-34		Aged 35-39	
		Unemployed for less than one year	Unemployed for one year or more	Unemployed for less than one year	Unemployed for one year or more	Unemployed for less than one year	Unemployed for one year or more	Unemployed for less than one year	Unemployed for one year or more
Medical (M.B.B.S.)	1	...	...	...	...	...	1	...	...
Legal (B.L. or LL.B.)	2	...	...	...	...	...	...	...	...
M.A.,	16	2	6	1	4	1	2	...	...
M. Sc.,	2	...	...	...	1	...	1	...	...
B.A.,	81	13	32	...	31	...	4	...	1
B.Sc.,	9	1	5	...	2	...	1	...	...
B.E., or L.C.E.	3	...	...	...	2	...	1	...	...
S.S.L.C. or Matric	468	49	303	7	78	1	28	...	2
Total	582	65	346	8	120	2	38	...	3

VII.—SELECTED OCCUPATIONS BY CASTE, ETC.

Serial No.	Caste, tribe or race	Group 1 Non-cultivating proprietors taking rent in money or kind				Group 5 cultivating owners			
		Mysore State including C. and M. Station, Bangalore		Mysore State excluding C. and M. Station, Bangalore		Mysore State including C. and M. Station, Bangalore		Mysore State excluding C. and M. Station, Bangalore	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
Hindu.—									
1	Adikarnataka ...	1,916	1,913	1,898	1,912	137,178	17,229	137,153	17,223
2	Agasa ...	315	214	314	214	15,627	1,471	15,627	1,471
3	Banajara ...	141	21	141	21	6,302	671	6,302	671
4	Banajiga ...	516	380	504	375	22,023	2,091	22,009	2,090
5	Beda ...	877	808	877	808	54,966	11,014	54,966	11,014
6	Brahmin ...	6,898	1,369	6,884	1,367	15,350	1,207	15,347	1,207
7	Darzi ...	56	23	55	23	254	18	254	18
8	Devanga ...	208	123	208	123	4,746	677	4,746	677
9	Gangakula ...	410	448	410	448	28,009	2,608	28,039	2,608
10	Ganiga ...	213	91	211	91	6,301	403	6,301	403
11	Idiga ...	254	150	253	150	11,195	1,409	11,193	1,409
12	Jogi ...	40	23	40	23	1,813	152	1,813	152
13	Koracha ...	22	6	22	6	941	62	941	62
14	Korama ...	53	19	53	19	1,523	87	1,523	87
15	Kshatriya ...	196	110	190	108	5,122	275	5,116	275
16	Kumbara ...	175	82	175	82	6,703	604	6,701	604
17	Kuruba ...	1,497	1,811	1,496	1,811	89,151	31,934	89,117	31,934
18	Kunchatiga ...	540	417	538	417	28,545	19,962	28,513	19,962
19	Lingayat ...	3,448	4,291	3,436	4,290	181,882	84,942	181,880	84,942
20	Mahratta ...	177	136	175	134	6,903	626	6,895	626
21	Meda ...	20	4	20	4	395	27	395	27
22	Mudali ...	51	24	40	20	451	20	447	20
23	Nagartha ...	89	33	87	33	788	72	787	72
24	Nayinda ...	185	76	183	76	6,072	399	6,069	399
25	Neygi ...	156	62	156	62	4,225	515	4,225	515
26	Satani ...	176	79	176	79	3,530	235	3,530	235
27	Tigala ...	266	213	251	213	15,724	4,029	15,581	4,029
28	Uppara ...	361	279	361	279	20,732	2,227	20,732	2,227
29	Vakkaliga ...	4,062	5,550	4,032	5,547	829,932	104,730	829,780	104,728
30	Vaisya ...	506	53	497	53	955	46	955	46
31	Viswakarma ...	854	311	854	311	13,130	1,496	13,128	1,496
32	Vodda ...	222	190	222	190	20,136	1,900	20,135	1,900
33	Yadava ...	552	465	546	464	24,899	7,251	24,897	7,251
Musalman.—									
1	Labbai ...	31	8	27	8	843	129	843	129
2	Mughal ...	81	12	77	12	1,002	122	1,002	122
3	Pathan ...	243	75	237	75	5,510	607	5,510	607
4	Pinjari ...	44	4	44	4	1,222	237	1,222	237
5	Saiyad ...	918	77	806	77	5,779	637	5,779	637
6	Sheik ...	807	271	780	268	18,747	3,166	18,740	3,156
Christian.—									
1	European and Allied Races ...	3	...	3	...	1	2	1	2
2	Anglo-Indian ...	1	...	1	...	5	7	5	7
3	Indian Christian ...	93	32	81	30	2,233	232	2,226	232
Jain.—									
1	Digambara ...	180	73	180	73	1,617	117	1,617	117
2	Swetambara ...	4	1	4	1	40	...	40	...
3	Sada ...	31	55	31	55	3,518	305	3,518	305
Tribal.—									
1	Banajara ...	39	14	39	14	1,913	1,077	1,913	1,077
2	Koracha ...	2	...	2	...	248	24	248	24
3	Korama ...	8	1	8	1	320	54	320	54
4	Kuruba ...	1	...	1	...	88	12	88	12
Parsi									
Sikh									
Jew									
Buddhist									
Others									
		237	134	232	132	580	67	580	63

VII.—SELECTED OCCUPATIONS BY CASTE, ETC.—*contd.*

Group 6 Tenant cultivators				Group 7 Agricultural labourers				Group 25 Raising of Silkworms			
Mysore State including C. and M. Station, Bangalore		Mysore State excluding C. and M. Station, Bangalore		Mysore State including C. and M. Station, Bangalore		Mysore State excluding C. and M. Station, Bangalore		Mysore State including C. and M. Station, Bangalore		Mysore State excluding C. and M. Station, Bangalore	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
11	12	13	14	15	16	17	18	19	20	21	22
25,900	3,594	25,774	3,573	64,728	98,392	64,631	98,379	151	275	151	275
2,312	393	2,312	393	1,532	2,000	1,532	2,000	7	4	7	4
2,478	175	2,478	175	2,784	2,865	2,784	2,865	1	...	1	...
2,649	555	2,607	555	2,244	4,163	2,236	4,156	30	10	30	10
9,939	18,519	9,939	18,519	12,264	16,500	12,264	16,500	24	12	24	12
1,812	237	1,812	237	395	301	395	301	9	2	9	2
46	8	46	8	54	90	53	90	...	...	...	...
812	91	812	91	474	859	474	859	3	4	3	4
3,634	372	3,834	372	4,769	8,541	4,769	8,541	19	14	19	14
637	26	637	26	608	1,065	603	1,065	8	1	8	1
8,207	1,478	8,198	1,478	4,721	3,489	4,721	3,489	6	1	6	1
516	51	514	51	430	432	430	432	...	...	...	...
255	6	255	6	332	275	332	275	...	...	...	...
250	22	250	22	239	375	239	375	2	...	2	...
556	40	555	40	275	359	273	359	25	5	25	5
857	140	857	140	924	853	924	853	3	...	3	...
7,458	2,416	7,434	2,416	7,229	19,231	7,225	19,231	78	75	78	75
2,081	232	2,081	232	1,391	1,738	1,391	1,738	5	...	5	...
12,484	2,140	12,484	2,140	7,231	19,437	7,231	19,437	281	84	281	84
1,841	294	1,840	294	1,331	1,123	1,331	1,122	16	2	16	2
155	7	155	7	227	126	227	126	...	...	...	...
230	6	149	6	157	170	157	170	1	2	1	2
83	15	83	15	62	540	62	540	4	...	4	...
654	82	654	82	332	1,354	329	1,352	3	2	3	2
491	101	491	101	500	655	500	655	1	8	1	8
340	43	340	43	140	306	140	306	5	...	5	...
1,720	199	1,679	196	1,053	1,375	1,030	1,369	40	12	40	12
3,854	6,670	3,854	6,470	3,910	6,315	3,910	6,315	25	30	25	30
25,856	4,001	25,807	4,000	20,882	73,536	20,870	73,533	379	549	379	549
104	78	103	78	55	65	55	65	4	...	4	...
2,109	427	2,106	427	1,652	2,493	1,652	2,493	3	15	3	15
4,699	414	4,698	414	5,472	8,217	5,471	8,217	1	8	1	8
5,281	13,171	5,278	13,171	3,999	5,818	3,999	5,818	16	2	16	2
65	12	65	12	177	60	175	60	2	...	2	...
156	13	156	13	119	40	119	40	17	...	17	...
791	364	789	364	778	290	778	290	71	10	71	10
219	16	218	16	577	489	577	489	4	1	4	1
981	137	980	137	1,081	495	1,081	495	90	22	90	22
3,336	724	3,331	720	3,473	1,413	3,469	1,411	200	46	200	46
...	...	...	...	...	...	...	...	...	...	...	...
558	101	520	101	2,218	1,008	2,215	1,002	25	...	25	...
316	32	316	32	81	88	81	88	...	...	...	...
12	...	12	...	4	3	4	3	...	...	...	...
236	20	236	20	115	199	115	199	...	...	...	...
499	20	499	20	761	771	761	771	...	...	...	...
79	1	79	1	137	86	137	86	...	...	...	...
67	1	67	1	44	60	44	60	...	...	...	...
63	2	63	2	568	324	568	324	...	...	...	...
1	...	1	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...
375	115	323	115	257	471	254	470	2	1	2	1

VII.—SELECTED OCCUPATIONS BY CASTE, ETC.—*contd.*

Serial No.	Caste, tribe or race	Group 43 Cotton Spinning, sizing and weaving				Group 59 Blacksmiths, other workers in iron makers of implements			
		Mysore State including C. and M. Station, Bangalore		Mysore State excluding C. and M. Station, Bangalore		Mysore State including C. and M. Station, Bangalore		Mysore State excluding C. and M. Station, Bangalore	
		Males	Females	Males	Females	Males	Females	Males	Females
1	2	23	24	25	26	27	28	29	30
Hindu.—									
1	Adikarnataka ...	3,986	1,829	3,978	1,821	321	1	273	1
2	Agasa ...	23	22	27	22	4	...	4	...
3	Banajara ...	2	4	2	4	7	...	7	...
4	Banajiga ...	822	125	813	125	127	4	116	4
5	Beda ...	114	20	114	20	73	...	73	...
6	Brahmin ...	68	10	65	9	7	...	7	...
7	Darzi ...	26	7	26	6	2	...	2	...
8	Devanga ...	7,256	5,337	7,252	5,337	5	...	5	...
9	Gangakula ...	195	70	195	70	13	1	12	1
10	Ganiga ...	66	20	66	20	10	...	9	...
11	Idiga ...	27	18	27	18	4	...	4	...
12	Jogi ...	13	2	13	2	...	...	...	...
13	Koracha ...	9	...	9	...	2	...	2	...
14	Korama ...	6	...	4	...	1	...	1	...
15	Kshatriya ...	320	111	320	111	123	...	121	...
16	Kumbara ...	2	2	2	2	3	...	3	...
17	Kuruba ...	697	664	697	664	27	...	27	...
18	Kunchatiga ...	69	5	69	5	5	...	5	...
19	Lingayat ...	286	763	286	763	59	...	59	...
20	Mahratta ...	121	27	120	27	117	9	117	9
21	Meda ...	4	1	4	1	...	...	...	...
22	Mudali ...	395	165	392	164	89	1	66	1
23	Nagartha ...	6	2	6	2	1	...	1	...
24	Nayinda ...	39	18	39	18	6	...	6	...
25	Neygi ...	7,601	5,167	7,598	5,167	9	...	9	...
26	Satani ...	43	16	43	16	2	...	2	...
27	Tigala ...	554	39	532	39	28	5	14	5
28	Uppara ...	57	37	57	37	3	...	3	...
29	Vakkaliga ...	697	152	697	152	65	...	61	...
30	Vaisya ...	21	2	21	2	8	...	8	...
31	Viswakarma ...	47	32	46	32	3,768	93	3,781	93
32	Yodda ...	14	1	14	1	12	1	10	1
33	Yadava ...	120	42	120	42	16	...	16	...
Musalman.—									
1	Labbai ...	1	1	1	1	2	...	1	...
2	Mughal ...	20	3	20	3	22	...	21	...
3	Pathan ...	34	6	33	6	352	1	274	1
4	Pinjari ...	81	25	81	25	13	...	13	...
5	Saiyad ...	116	23	116	23	208	1	166	1
6	Sheik ...	421	66	411	66	621	1	530	1
Christian.—									
1	European and Allied Races	...	...	...	...	2	...	2	...
2	Anglo-Indian	...	...	...	...	15	...	15	...
3	Indian-Christian	93	33	91	30	153	4	136	4
Jain.—									
1	Digambara	6	24	6	24	...	...	...	...
2	Swetambara	1	17	...	17	...	...	...	...
3	Sada ...	1	...	1	...	...	...	...	...
Tribal.—									
1	Banajara	...	8	...	8	...	...	...	...
2	Koracha	1	2	1	2	...	...	...	...
3	Korama	...	...	...	...	...	...	...	...
4	Kuruba	...	...	...	...	...	...	...	...
Parsi									
1	Parsi	1	...	1	...	...	...	...	...
Sikh									
1	Sikh	...	...	...	...	...	...	...	...
Jew									
1	Jew	...	...	...	...	...	...	...	...
Buddhist									
1	Buddhist	2	...	2	...	4	...	3	...
Others									
1	Others	126	39	111	39	46	1	40	1

VII.—SELECTED OCCUPATIONS BY CASTE, ETC.—*concl'd.*

Group 129 Grain and pulse dealers				Group 160 Service of Indian and Foreign states				Group 174 Professors and teachers of all kinds			
Mysore State including C. and M. Station, Bangalore		Mysore State excluding C. and M. Station, Bangalore		Mysore State including C. and M. Station, Bangalore		Mysore State excluding C. and M. Station, Bangalore		Mysore State including C. and M. Station, Bangalore		Mysore State excluding C. and M. Station, Bangalore	
Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
31	32	33	34	35	36	37	38	39	40	41	42
57	55	53	52	740	25	701	25	273	11	260	7
15	8	15	8	131	3	131	3	67	4	67	4
10	4	10	4	57	...	57	...	15	...	15	...
428	134	407	125	709	6	630	6	296	37	286	32
47	73	47	73	305	5	305	5	150	12	150	12
289	2	283	2	7,825	27	7,755	27	5,912	296	5,783	293
6	4	6	4	28	...	27	2	23	5	22	5
79	30	79	30	82	...	81	...	87	9	87	9
67	55	67	55	541	16	541	16	98	5	98	5
146	42	142	42	69	...	69	...	33	1	32	1
23	17	22	17	41	1	38	1	25	...	25	...
...	3	...	3	4	...	4	...	3	...	3	...
25	...	25	...	9	1	8	1	1	...	1	...
10	3	7	3	37	...	36	...	7	1	7	1
63	29	58	29	541	9	515	9	144	15	137	15
8	2	8	2	53	...	53	...	14	1	14	...
141	61	141	61	897	24	891	24	186	9	185	9
87	29	87	29	61	1	61	1	53	3	53	3
1,254	353	1,251	353	877	121	868	121	1,451	26	1,444	26
78	15	71	15	523	4	515	4	90	5	88	5
...	...	...	...	5	1	5	1	3	...	3	...
82	12	62	12	425	4	362	4	95	5	63	...
72	2	69	2	26	...	21	...	13	...	13	...
2	4	2	4	46	8	43	8	23	2	22	2
35	10	35	10	66	1	63	1	64	2	64	2
5	4	5	4	43	...	43	...	213	1	213	1
40	20	27	17	142	...	90	...	36	2	27	1
25	35	25	35	96	1	96	1	35	6	35	6
325	86	323	84	1,794	23	1,773	23	649	38	646	38
830	81	776	80	134	1	125	1	70	...	66	...
44	16	44	16	87	1	83	1	141	5	139	5
67	13	67	13	97	...	97	...	16	...	16	...
26	18	23	18	229	...	223	...	29	2	29	2
212	1	140	1	27	...	27	...	25	3	22	3
37	2	32	2	62	1	50	1	38	14	37	12
173	4	133	4	264	1	242	1	179	45	172	42
85	4	35	4	46	...	46	...	10	...	10	...
236	12	191	12	490	2	462	2	353	91	328	81
918	44	723	42	1,258	3	1,190	3	866	179	824	165
...	...	...	...	21	1	13	1	46	103	7	42
...	...	...	...	39	1	26	1	35	137	15	49
44	10	42	7	604	18	490	18	390	490	270	324
73	3	73	3	45	...	45	...	46	9	45	9
18	...	16	...	3	...	3	...	5	...	4	...
10	2	5	2	5	...	5	...	15	...	15	...
...	...	...	...	3	...	3	...	3	...	3	...
...	1	...	1	1	...	1	...	...	...	...	...
...	...	...	...	8	...	8	...	...	...	...	...
...	...	...	...	6	...	2	...	1	...	...	...
...	...	...	...	...	...	...	...	2	...	2	...
...	...	...	...	...	...	...	...	...	1	...	...
...	...	...	...	6	...	3	...	4	1	4	1
255	8	251	8	321	13	292	13	121	9	112	5

SCHEME OF OCCUPATIONS FOR THE CENSUS OF 1931.

Class	Sub-class	Order	Group
A.—Production of raw materials.	I Exploitation of animals and vegetation.	1 Pasture and Agriculture:— (a) Cultivation	1 Non-cultivating proprietors taking rent in money or kind.
			2 Estate Agents and Managers of owners.
			3 Estate Agents and Managers of Government
			4 Rent collectors, clerks, etc.
			5 Cultivating owners.
			6 Tenant cultivators
			7 Agricultural labourers.
			8 Cultivators of jhum, taungya and shifting areas.
		(b) Cultivation of special crops, fruit, etc., (Planters, managers, clerks and labourers).	9 Cinchona.
			10 Coconut.
			11 Coffee.
			12 Ganja.
			13 Pan-Vine.
			14 Rubber.
			15 Tea.
			16 Market gardeners, flower and fruit growers.
		(c) Forestry ...	17 Forest officers, rangers, guards, etc.
			18 Wood cutters and charcoal burners.
			19 Collectors of forest produce.
			20 Collectors of lac.
		(d) Stock raising...	21 Cattle and buffalo breeders and keepers.
			22 Breeders of transport animals.
			23 Herdsmen, shepherds and breeders of other animals.
		(e) Raising of small animals and insects.	24 Birds, bees, etc.
			25 Silkworms.
			26 Lac cultivation.
	II Exploitation of minerals	2 Fishing and Hunting.	27 Fishing and Pearling.
			28 Hunting.
		3 Metallic Minerals	29 Gold.
			30 Iron.
			31 Lead, silver and zinc.
			32 Manganese.
			33 Tin and wolfram.
			34 Other metallic minerals.
		4 Non-Metallic minerals.	35 Coal.
			36 Petroleum.
			37 Building materials (including stone, materials for cement-manufacture and clays).
			38 Mica.
			39 Precious and semi-precious stones.
			40 Salt, saltpetre and other saline substances.
			41 Other non-metallic minerals.

SCHEME OF OCCUPATIONS FOR THE CENSUS OF 1931—contd.

Class	Sub-class	Order	Group
B.—Preparation and supply of material substances.	III Industry	5 Textiles ...	42 Cottonginning, cleaning and pressing.
			43 Cotton spinning, sizing and weaving.
			44 Jute pressing, spinning and weaving.
			45 Rope, twine, string and other fibres.
			46 Wool carding spinning and weaving.
		6 Hides, skins and hard materials from the animal kingdom.	47 Silk spinning and weaving.
			48 Hair (horse-hair), etc.
			49 Dyeing, bleaching, printing, preparation and sponging of textiles.
			50. Lace, crepe, embroideries, fringes, etc., and insufficiently described textile industries.
			51 Working in leather.
		7 Wood ...	52 Furriers and persons occupied with feathers, and bristles; brush makers.
			53 Bone, ivory, horn, shell, etc., workers (except buttons).
			54 Sawyers.
			55 Carpenters, turners and joiners, etc.
			56 Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboo, reeds or similar materials.
		8 Metals ..	57 Smelting, forging and rolling of iron and other metals.
			58 Makers of arms, guns, etc.
			59 Blacksmiths, other workers in iron, and makers of implements.
			60 Workers in brass, copper and bell metal.
			61 Workers in other metals (except precious metals).
		9 Ceramics ...	62 Workers in mints, die-sinkers, etc.
			63 Potters and makers of earthen-ware.
			64 Brick and tile makers.
			65 Other workers in ceramics.
			66 Manufacture of matches, fire-works and other explosives.
		10 Chemical products properly so-called and analogous.	67 Manufacture of aerated and mineral waters and ice.
			68 Manufacture and refining of vegetable oils.
			69 Manufacture and refining of mineral oils.
			70 Others.
			11 Food Industries	71 Rice pounders and huskers and flour grinders.
		72 Grain parchers etc.	
73 Butchers.			
74 Makers of sugar, molasses and gur.			
75 Sweetmeat and condiment makers.			
76 Toddy drawers.			
77 Brewers and distillers.			
78 Manufacturers of Tobacco.			
79 Manufacturers of Opium.			
80 Manufacturers of Ganja.			
81 Others.			

SCHEME OF OCCUPATIONS FOR THE CENSUS OF 1931—*contd.*

Class	Sub-class	Order	Group
B.—Preparation and supply of material substances— <i>contd.</i>	III Industry <i>concl.</i>	12 Industries of dress and the toilet.	82 Boot, shoe, sandal and clog makers.
			83 Tailors, milliners, dressmakers and darners.
			84 Embroiderers, hat-makers and makers of other articles of wear.
			85 Washing and cleaning.
			86 Barbers, hair-dressers and wigmakers.
		13 Furniture industries.	87 Other industries connected with the toilet.
			88 Cabinet makers, carriage painters, etc.
		14 Building Industries	89 Upholsterers, tent-makers, etc.
			90 Lime burners, cement workers; Excavators and well sinkers; Stone cutters and dressers; Brick layers and masons; Builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tailors, plumbers, etc.
		15 Construction of means of transport.	91 Persons engaged in making, assembling or repairing motor vehicles or cycles.
			92 Carriage, cart, palki, etc., makers and wheel-wrights.
			93 Ship, boat, aeroplane, etc., builders.
	IV Textiles	16 Production and transmission of physical force.	94 Heat, light, electricity, motive power, etc., Gas works and electric light and power.
			95 Printers, engravers, book-binders, etc.
		17 Miscellaneous and undefined Industries.	96 Makers of musical instruments.
			97 Makers of clocks and surgical or scientific instruments, etc.
			98 Makers of jewellery and ornaments.
			99 Other miscellaneous and undefined industries (toy making, taxidermy, etc.)
			100 Scavenging.
		18 Transport by air.	101 Persons concerned with aerodromes and aeroplanes.
			102 Ship-owners, boat-owners and their employees, officers, mariners, etc. Ships brokers, boatmen and towmen.
		19 Transport by water.	103 Persons (other than labourers) employed in harbours, docks, rivers and canals, including pilots.
			104 Labourers employed on harbours, docks, rivers and canals.
		20 Transport by road.	105 Persons (other than labourers) employed on the construction and maintenance of roads and bridges.
			106 Labourers employed on roads and bridges.
			107 Owners, managers and employees (excluding personal servants) connected with mechanically driven vehicles (including trams).

SCHEME OF OCCUPATIONS FOR THE CENSUS OF 1931—*contd.*

Class	Sub-class	Order	Group
B.—Preparation and supply of material substances— <i>concl.</i>	IV Transport.— <i>concl.</i>	20 Transport by road.— <i>concl.</i>	108 Owners, managers and employees (excluding personal servants) connected with other vehicles.
			109 Palki, etc., bearers and owners.
			110 Pack elephant, camel, mule, ass and bullock, owners and drivers.
			111 Porters and messengers.
		21 Transport by rail.	112 Railway employees of all kinds other than coolies.
			113 Labourers employed on railway construction and maintenance and coolies and porters employed on railway premises.
		22 Post Office, Telegraph and Telephone services.	114 Post Office, Telegraph and Telephone services.
		23 Banks, establishments of credit, exchange and insurance.	115 Bank managers, money lenders, exchange and insurance agents, money changers and brokers and their employees.
		24 Brokerage commission and export.	116 Brokers, commission agents, commercial travellers, warehouse owners and employees.
		25 Trade in textiles.	117 Trade in piece-goods, wool, cotton, silk, hair and other textiles.
	V Trade.	26 Trade in skins, leather and furs.	118 Trade in skins, leather, furs, feathers, horn, etc., and the articles made from these.
			119 Trade in wood (not firewood).
		27 Trade in wood.	120 Trade in barks.
			121 Trade in bamboos and canes.
			122 Trade in thatches and other forest produce.
			123 Trade in metals, machinery, knives, tools, etc.
		28 Trade in metals.	124 Trade in pottery, bricks and tiles.
			125 Drugs, dyes, paints, petroleum, explosives, etc.
		29 Trade in pottery, bricks and tiles.	126 Vendors of wine, liquors, aerated waters and ice.
			127 Owners and managers of hotels, cook shops, saraies, etc. (and employees).
		30 Trade in chemical products.	128 Hawkers of drink and foodstuffs.
			129 Grain and pulse dealers.
		31 Hotels, cafes, restaurants, etc.	130 Dealers in sweetmeats, sugar and spices.
			131 Dealers in dairy product, eggs and poultry.
		32 Other trade in foodstuffs.	132 Dealers in animals for food.
			133 Dealers in fodder for animals.
			134 Dealers in other foodstuffs.
			135 Dealers in tobacco.
			136 Dealers in opium.
			137 Dealers in ganja.

SCHEME OF OCCUPATIONS FOR THE CENSUS OF 1931—*concl.*

Class	Sub-class	Order	Group
B.—Preparation and supply of material substances.— <i>concl.</i>	V Trade.— <i>concl.</i>	33 Trade in clothing and toilet articles.	138 Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.)
		34 Trade in furniture.	139 Trade in furniture, carpets, curtains and bedding. 140 Hardware, cooking utensils, porcelain, crockery, glassware, bottles, articles for gardening, etc.
		35 Trade in building materials.	141 Trade in building materials (other than bricks, tiles and woody materials).
		36 Trade in means of transport.	142 Dealers and hirers, in mechanical transport motors, cycles, etc. 143 Dealers and hirers in other carriages carts, boats, etc. 144 Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.
		37 Trade in fuel	145 Dealers in firewood, charcoal, coal, cowdung, etc.
		38 Trade in articles of luxury and those pertaining to letters and the arts and sciences.	146 Dealers in precious stones, jewellery (real and imitation), clocks, optical instruments, etc. 147 Dealers in common bangles, bead necklaces, fans, small articles, toys, hunting and fishing tackle, flowers, etc. 148 Publishers, book-sellers, stationers, dealers in music, pictures, musical instruments and curiosities.
		39 Trade of other sorts.	149 Dealers in rags, stable refuse, etc. 150 General store-keepers and shop-keepers otherwise unspecified. 151 Itinerant traders, pedlars, and hawkers (of other than food, etc.) 152 Other trades (including farmers of pounds, tools and markets).
		40 Army	153 Army (Imperial). 154 Army (Indian States).
		41 Navy	155 Navy.
		42 Air Force	156 Air Force.
C.—Public Administration and liberal arts.	VI Public Force.	43 Police	157 Police. 158 Village watchmen.
		44 Public Administration.	159 Service of the State. 160 Service of Indian and Foreign States. 161 Municipal and other local (not village) service. 162 Village officials and servants other than watchmen.

SCHEME OF OCCUPATIONS FOR THE CENSUS OF 1931—*concl.*

Class	Sub-class	Order	Group
C.—Public Administration and liberal arts.— <i>concl.</i>	VIII Professions liberal arts.	45 Religion ...	163 Priests, ministers, etc. 164 Monks, nuns, religious mendicants. 165 Other religious workers. 166 Servants in religious edifices, burial and burning grounds, pilgrim conductors, circumcisers, etc.
		46 Law ..	167 Lawyers of all kinds, including Qazis, Law Agents and Mukhtars. 168 Lawyers' clerks, petition writers, etc. 169 Registered medical practitioners including oculists.
		47 Medicine ..	170 Other persons practising the healing arts without being registered. 171 Dentists. 172 Midwives, Vaccinators, compounders, nurses, masseurs, etc.
		48 Instruction ...	173 Veterinary surgeons. 174 Professors and teachers of all kinds. 175 Clerks and servants connected with education. 176 Public scribes, stenographers, etc. 177 Architects, surveyors engineers, and their employees (not being State servants).
		49 Letters arts and sciences (other than 44).	178 Authors, editors, journalists and photographers. 179 Artists, sculptors and image-makers. 180 Scientists (astronomers, botanists, etc.). 181 Horoscope, casters, astrologers, fortune-tellers, wizards, witches and mediums. 182 Musicians (composers and performers other than military), actors, dancers etc. 183 Managers and employees of places of public entertainments, race courses, societies, clubs, etc. 184 Conjurers, acrobats, reciters, exhibitors of curiosities and wild animals, etc.
		50 Persons living principally on their income.	185 Proprietors (other than of agricultural land), fund and scholarship holders and pensioners.
		51 Domestic service.	186 Private motor-drivers and cleaners. 187 Other domestic service.
		52 General terms which do not indicate a definite occupation.	188 Manufacturers, businessmen and contractors otherwise unspecified. 189 Cashiers, accountants, book-keepers, clerks and other employees in unspecified offices and warehouses and shops. 190 Mechanics otherwise unspecified. 191 Labourers and workmen otherwise unspecified.
		53 Inmates of jails, asylums and almshouses.	192 Inmates of Jails, asylums and alms houses.
		54 Beggars, vagrants, prostitutes.	193 Beggars and vagrants.
D.—Miscellaneous.	IX Persons living on their income. X Domestic service. XI Insufficiently described occupations. XII Unproductive.	55 Other unclassified non-productive industries.	194 Procurers and prostitutes. 195 Other unclassified non-productive industries.

CHAPTER IX.

LITERACY.

291. **Reference to statistics.**—This chapter is based on Imperial Tables XIII, Literacy by Religion and Age and XIV, Literacy by Caste. The following subsidiary tables are appended to this chapter:—

Subsidiary Table	I.—Literacy by Age, Sex and Religion.
Do	II.—Literacy by Age, Sex and Locality.
Do	III.—Literacy by Religion, Sex and Locality.
Do	IV.—Literacy in English by Age, Sex and Locality.
Do	V.—Literacy by Caste 1931 and 1921.
Do	VI.—Progress of Literacy since 1881.
Do	VII.—Proportion of Literacy at certain ages.
Do	VIII.—Number of institutions and pupils according to the returns of the Education Department.

292. **The Meaning of the figures and their accuracy.**—Information regarding literacy was collected at this Census in columns 16 and 17 of the schedule. The instruction for filling up column 16 ran as follows:—

“A person is to be considered as literate in a language only if he can write a letter in that language and read the answer to it. If the person is literate in this sense in Hindi, write in this column “Hindi”. If he is literate in Urdu, write “Urdu”. If literate in any other language, write “Yes”. For illiterate persons write “No.”

For column 17, it ran as follows:—

- “(a) English: Enter “Yes” if the person can read and write English; otherwise put a cross.
- (b) Other languages in which literate: enquire if the person is literate in Kannada and any other languages and write down the languages in which he is literate: as Kannada, Telugu; or Kannada, Tamil; or Tamil, Marathi, etc.”

The instruction issued in the State differed from that issued on the standard India Schedule in requiring information regarding literacy in Indian languages. It has been usual to collect information about these languages in the State during a Census and it was considered desirable to tabulate information so as to compare changes since 1921. Literacy in five languages, namely, Kannada, Telugu, Tamil, Hindustani and Marathi which are treated as languages of the State in addition to English and Hindi as required for the India Table is thus tabulated in Imperial Table XIII.

It must be admitted that the instruction as here printed and first issued was somewhat elaborate and was not always understood. A circular was therefore issued explaining how the entries were to be made and fully illustrating the instructions. A great deal was done in the course of tours to make local officers understand how between the two columns of the schedule relating to literacy it was intended that full information regarding a man's being literate or illiterate, and in the former case regarding the languages in which he was literate, should be got on to the schedule. It was also explained that literacy meant enough acquaintance with a language to read and write a letter in that language.

From an examination of the entries in the schedules it appears that the statistics are fairly reliable and that information regarding literacy and the languages of literacy has been recorded in one or the other of the columns though not in the particular way required in the instructions. For example a person may not have the entry “Yes” in column 16 but if he is literate in English and Kannada these languages are entered against him in columns 17 (a) and 17 (b). Thus no person who was literate has been returned as illiterate. It is also not likely that any illiterate person has been returned as literate though occasionally persons were described as literate without showing any language in either column.

It would be difficult to say if in each case shown as literate, literacy has reached the level of reading and writing a letter in the language of literacy. As observed in the Report for the State for the last Census the instruction is too elaborate and the enumerator could not easily ascertain in each case whether this standard of knowledge was attained in the languages in which literacy was claimed. Even the most patient enumerator might not have explained to every householder that the standard expected was such and such and if a householder said that such and such of his sons were literate in Kannada and English there was no way open to the enumerator of testing the information even supposing that he was ready to test it. The largest number of literates are however returned in the vernaculars and the Kannada phrase being *ಓದಬರಹ* meaning reading and writing, it may be taken that the definition laid down has been satisfied in most of these cases. The only exceptions may be those of a small number who have claimed knowledge in a number of languages. In these cases there is an inflation in the number of people knowing the other languages but not in the number of literate persons on the whole. People in the countryside who know some English are rather anxious to claim knowledge of English as it adds to their importance, but their number is small and there cannot be many who have acquaintance of English but cannot read it and write it. On the whole, therefore, the statistics used in this chapter might be considered as reliable.

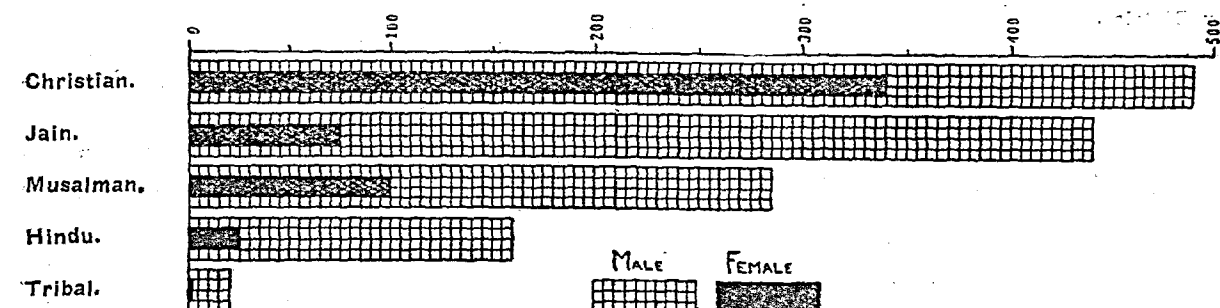
293. **General figures.**—Speaking in round figures, out of the population of 6,557 thousand in the State, 594½ thousand are literate. Thus out of every thousand persons in the total population 91 are literate. Of the literates 505 thousand are males and over 89 thousand are females. The male population being 3,354 thousand and the female population 3,203 thousand, it appears that out of every thousand of the males 150 are literate and out of every thousand of the females 28. If children of five years and below are omitted the proportion of the literate becomes 106 per thousand for the whole population, 174 for the males and 33 for the females.

Comparison with 1921.—The number of literates according to this Census is 151 thousand more than in 1921. The number of literate males in 1921 was 386 thousand and of females 57 thousand. There has been therefore an increase of about 119 thousand among males and 32 thousand among females. Both figures are striking. The proportion of literates per mille in 1921 was 74 for the total population, 127 for males and 19 for females. The increase in literacy at this Census as compared with the last Census is 17 per mille for the total population 23 per mille for males and 9 per mille for females.

294. **Literacy by religion.**—The prevalence of literacy in the populations of the various religions appears from Subsidiary Table I. The statement given in the margin will also be of interest. The lowest proportion of literates—12 per mille—is, as might be expected, among the Tribal communities. Next above are Hindus with 94 per mille, Musalmans with 200, Jains with 275 and highest come the Christians with 417. The literacy proportion for other religions is not of much significance as the population of these religions is very small. Of 1,239 Buddhists 383 are literate; of 100 Sikhs

Religion	Total population of religion (in thousands)	Total number of literates (in thousands)
Hindu	6,016	487.83
Musalman	399	67.33
Christian	89	31.29
Jain	80	7.12
Tribal	24	0.24
Others	2	0.70

46. Of 331 Parsis 233, of 39 Jews 26 and of 106 persons of all other religions 37 are literates. These figures are illustrated in the diagram given below.



Comparison with 1921.—The figures showing the proportion of literates for the various religions in 1921 are noted in the margin. It appears by comparing these figures with those shown above that the proportion of literates among Hindus rose from 76 to 94 and among Musalmans from 158 to 200. The increase is considerable in both cases. The Hindu proportion though smaller than the Musalman proportion is noticeable in view of the rural character of the great majority of the population. The Christian population shows a small increase

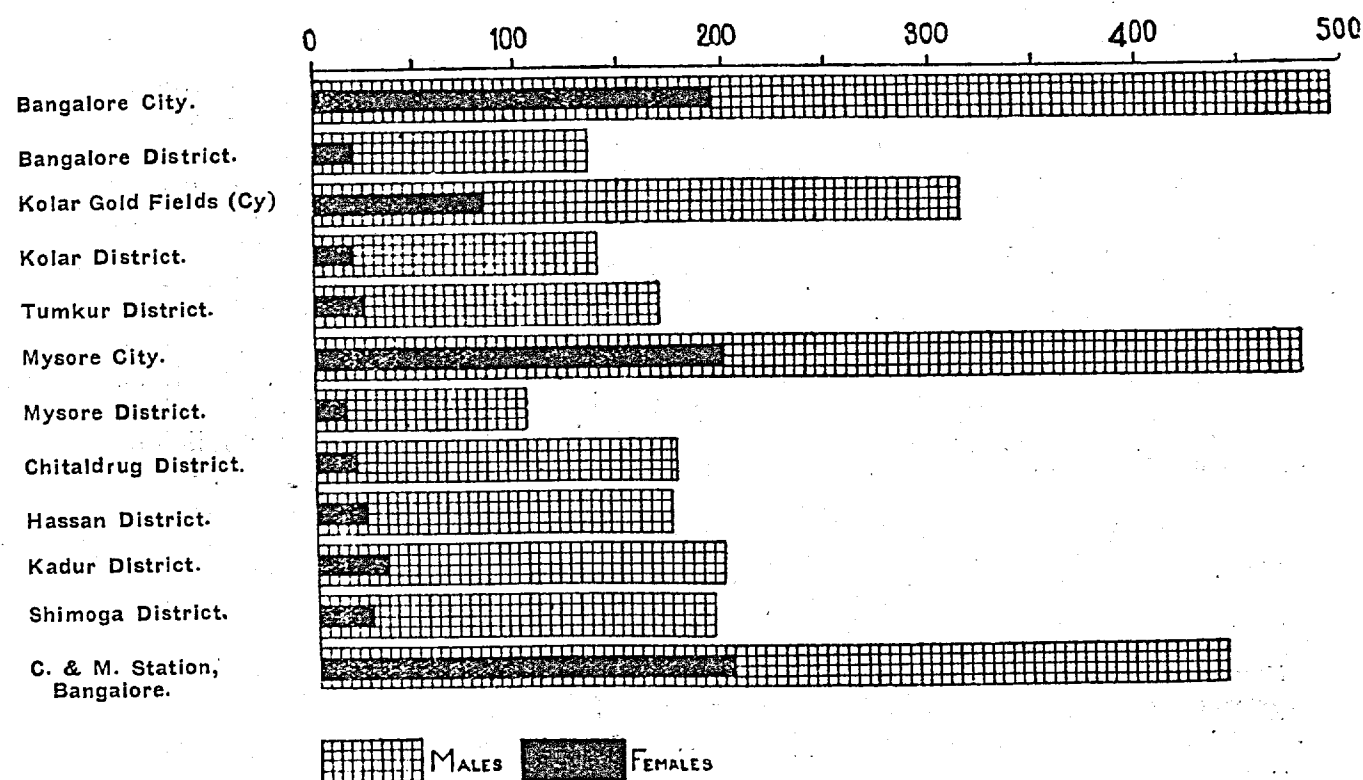
which, however, is very creditable considering the high figure reached even in 1921. The Jain population shows a smaller proportion of literates but this must be due to a smaller number of immigrants of the literacy ages. The increase of proportion among the Tribal communities is large but the number and the proportion are both the smallest.

295. Literacy by locality.—Subsidiary Table II shows literacy by locality. The following statement gives the population and the number of literates for each district and city.

District or City	Total population of district or City (000's omitted)	Total number of literates (000's omitted)	District or City	Total population of district or City (000's omitted)	Total number of literates (000's omitted)
CITIES.			DISTRICTS.		
Bangalore City ...	172	53	Bangalore ...	908	62
Kolar Gold Fields City ...	85	15	Kolar ...	764	55
Mysore City ...	107	33	Tumkur ...	861	72
Civil and Military Station, Bangalore ...	134	37	Mysore ...	1,404	71
Cities (all together) ...	499	137	Chitaldrug ...	657	56
			Hassan ...	597	52
			Kadur ...	348	37
			Shimoga ...	520	52

The following diagram illustrates the proportion of literates in each of the districts and cities.

Literacy by sex and locality (per mille).



Cities.—Taking the figures for the cities first, Bangalore City, Mysore City and the Civil and Military Station, Bangalore, are seen to have the highest proportion of literates in the population. This is partly due to the nature of the occupations followed in the cities and the number of literate people attracted by other aspects of city life. Partly also it is due to the large number of schools and colleges in these places containing almost the whole of the population in the State receiving college education and the bulk of the population receiving secondary education. Next after these three cities but at a great interval comes the Kolar Gold Fields Area. There are no Colleges or High Schools in this Area but the industrial nature of the population contributes to its high literacy, a large number of literate persons coming from places outside India.

Districts.—Of the districts, Kadur has the largest proportion (123) of literates per mille and Shimoga comes a little below it. This high proportion is due to the large number of immigrants from the Mangalore country, good numbers of whom are Christians and have received education of some kind or other through the activity of Christian Missions in the coast country. Chitaldrug, Hassan and Tumkur come next with 101, 100 and 99 per mille respectively. Then come Kolar and Bangalore districts and last and much below comes Mysore district.

Comparison with 1921.—The proportion of literates in the districts and cities in 1921 and 1931 is noted in the margin. The Civil and Military Station, Bangalore, Mysore City and Bangalore City have had large increases considering that they had a high proportion even in 1921. Among the districts again Kadur and Shimoga show the largest increases and Chitaldrug and Hassan the next largest. Kolar and Tumkur come thereafter and Bangalore and Mysore districts last

District or City	Proportion of literates per mille of the population aged five and over	
	1921	1931
CITIES.		
Bangalore City ...	343	355
Mysore City ...	334	349
Civil and Military Station, Bangalore ...	292	323
Kolar Gold Fields (City) ...	180	209
Cities (all together) ...	292	320
DISTRICTS.		
Kadur ...	95	123
Shimoga ...	93	115
Chitaldrug ...	74	101
Hassan ...	77	100
Tumkur ...	78	99
Kolar ...	71	83
Bangalore ...	63	80
Mysore ...	46	59

Literacy by taluks.—In the taluks noted in the margin the number of literates in the total population is over 10 per cent. The percentage of literate males and females is also separately noted. (These figures are worked out on the basis of the whole population as figures for five years and over are not worked out for taluks). These taluks are either *malnad* or have a High School or other educational institution of the higher grade in the Taluk Headquarter Station. Some of these places are also District Headquarter Stations. In each case the proportion of literate men is far higher than that of the literate women. It is also to be noticed that no taluk of Bangalore, Mysore or Kolar district appears in this statement.

Serial No.	Taluks	Percentage of literacy		
		Persons	Males	Females
	STATE AVERAGE ...	9.1	15.0	2.8
1	Sringeri ...	22.0	33.0	9.4
2	Tirthahalli ...	13.8	21.6	3.9
3	Shimoga ...	13.7	21.3	5.1
4	Narasimharajpura ...	12.4	17.8	5.4
5	Chikmagalur ...	12.2	19.1	4.5
6	Tumkur ...	12.1	19.3	4.5
7	Tiptur ...	11.0	19.7	2.2
8	Koppa ...	11.0	18.1	2.7
9	Sagar ...	11.0	18.0	2.4
10	Manjarabad ...	10.8	17.2	3.0
11	Chitaldrug ...	10.7	18.4	2.4
12	Davangere ...	10.6	18.4	2.6
13	Tarikere ...	10.6	18.8	2.0
14	Hassan ...	10.4	17.5	3.3

Literacy in the following taluks is less than 6 per cent of the population: Hoskote, Channapatna and Kankanhalli in Bangalore district; Bagepalli in Kolar district; Pavagada and Turuvekere in Tumkur district and all the taluks except Hunsur, Gundlupet and Nagamangala in Mysore district. There are thus 18 taluks with less than 6 per cent of literates and 12 of them are in Mysore district.

296. Literacy by sex.—Subsidiary Table I shows literacy in the various religions by age and sex. In the proportion of literates in the male sex the communities stand more or less in the same order as when literacy for the whole population is considered.

The proportion of literacy among women is under every religion less than the proportion for men. The number of literates in the nearest thousand is shown in the margin. Taking the total population of women the number of literate women among Hindus is 20 per thousand, among Musalmans 83, among Christians 291, among Jains 66 and among Tribal communities 1. The total number of Musalman women in the population is about a sixteenth of the number of Hindu women; yet the number of literate Musalman women is as much as a fourth of the Hindu number. For every Hindu woman who is literate there are, proportionately for the population, four Musalman literate women. The Christian population shows an even better position. The population is less than a fourth of the Musalman population but the literate population is more than three-fourths, that is, proportionately for population the literacy among Christian women is more than thrice as much as among Musalman women and more than twelve times the Hindu number. The Jain population is itself very small and it is of no use comparing the figures of that population with the figures of the large populations of these three religions but the number of literate females among the Jains must in any case be considered very small. The tribal communities count only 11 literate women in the whole State.

Comparison with 1921.—The proportions are very low but they show an improvement from the figures for the 1921 Census given in the margin. As against 57 thousand literate women at that Census there are now 90 thousand. The Hindu population counts 22 thousand out of the 33 thousand of increase having risen from 38 thousand to over 60 thousand. The number of literate women among Musalmans has nearly doubled during the decade. The Jain and Christian populations show increases of 80 per cent and 25 per cent, respectively; and the number among the Tribal communities small as it is, is four more than in 1921. Considering that some population treated as Tribal on the last occasion is now included in the Hindu population, the increase is noticeable. The increases in the proportions are also good.

297. Literacy in Indian Languages.—The statement below shows the number of people literate in the various languages (except English for which figures are discussed later) regarding which information has been tabulated.

Language	Number literate in 1931 (in thousands)	Proportion per mille
Kannada	472.1	73.5
Hindustani	48.5	7.6
Telugu	17.8	2.8
Tamil	26.5	4.1
Marathi	2.6	0.4
Hindi	2.6	0.4

The figures do not include the literates in the Civil and Military Station, Bangalore. The bulk of the literate population is literate in Kannada. Less than a tenth of this number is literate in Hindustani. The number literate in Tamil is about 1 in 18 and that literate in Telugu 1 in 28 of the number literate in Kannada. Marathi is known to less than 3 thousand people and Hindi to

about the same number. It must be remembered that these numbers are not mutually exclusive. The same person is in many cases literate in several languages and each such person has been counted under each language in which he is literate.

The collection of information regarding literacy in Hindi was a special feature at this Census. Some part of the population literate in this language should undoubtedly be among the merchants and tradesmen from the north who have come to do business in the State. It was also noticed that Hindustani was sometimes described as Hindi in the schedules. Every effort has been made to correct entries in such cases and the figure of literates as presented in the table may therefore be taken as showing literacy in Hindi proper. Allowing for the small immigrant population and a small margin of error in the entries which may have been overlooked, the number of people who have picked up literacy in Hindi is, it must be admitted, large. There has been considerable propaganda in the State as elsewhere in India, for spreading Hindi as the national language. Congress institutions have taken much trouble to provide teachers in the more important cities and towns and there is noticeable response. Government and aided educational institutions also have sometimes made provision for instruction in Hindi:—

Comparison with 1921.—The following statement shows the increase or decrease in the number of literates in the several languages since 1921.

Language	Increase (+) or decrease (—) in the number of literates (in thousands)	Proportion per mille of literate population of 1921
Kannada	+126.1	+364
Hindustani	+16.6	+520
Telugu	—5.2	—227
Tamil	+3.3	+142
Marathi	—0.8	—247

There is a large increase in the number of literates in Kannada and Hindustani. The increase in Hindustani over the literate population of 1921 is more than 50 per cent and in Kannada over 35 per cent. There is a small increase in the number of literates in Tamil. Telugu and Marathi show a decrease by about 25 per cent. There are Government Primary Schools in the State only for Kannada and Hindustani. Tamil, Telugu and Marathi are taken up as optional languages generally by students in the Secondary Schools and institutions of higher grade.

Distribution by locality.—The population literate in Kannada is found all over the State. The greater number literate in it (443 thousand) are Hindus not counting Aryas and Brahmos. Nearly 16 thousand are Musalmans, 8 thousand Christians and 5½ thousand Jains. The large number of Musalmans under this head is worthy of notice as the mother tongue of this community is different. The number of Musalmans literate in Kannada is hardly less than a third of the number literate in Hindustani. Of the 472 thousand literate in Kannada, nearly 414½ thousand are males and over 57½ thousand are females.

The population literate in Telugu is found largely in Bangalore City (3,935), Kolar district (6,779), Tumkur district (2,071) and Bangalore district (1,058). The numbers in other districts are less than a thousand. The great majority of the literates in this language also are Hindus not counting Aryas and Brahmos. The people of other religions who are literate in it count a little over a thousand. Of the total of about 18 thousand literate in the language, nearly 16 thousand are males and over 2 thousand females.

The population literate in Tamil is found largely in Bangalore City (7,168), and Kolar Gold Fields (9,529). Over a thousand are found in Bangalore district (1,327) and Kolar district (1,299), and about two thousand in Mysore City (2,038) and Mysore district (1,882). Elsewhere the numbers are less than a thousand.

There must be a considerable number of literates in this language in the Civil and Military Station, Bangalore, but this information has not been collected for this area. Nearly two-thirds of the population literate in Tamil is Hindu, less than a quarter is Christian and a tenth Musalman. Over 21 thousand of the literates are males and over 5 thousand females.

The population literate in Hindustani is found all over the State in the same manner as in the case of Kannada. Almost the whole of it is Musalman. The total number of people of other religions literate in the language is less than 800. Nearly 35½ thousand of these literates are males and over 13 thousand females. This shows that a good part of the Musalman population is awake to the need of instruction for women.

Literacy in Marathi is found mainly in Bangalore City. Elsewhere the numbers are very small. The bulk of the population is Hindu. About two thousand of the literates are men and about 500 women.

The population literate in Hindi is found in small numbers nearly all over the State. The number is largest in Mysore City (635), and next largest in Bangalore City (334). Hindi propaganda is mainly inspired by nationalist considerations and the need for it has not been felt by the bulk of the people in the State. Considering that it is the work of a small number of enthusiasts mainly engaged in other important pursuits in life, the progress made by the language as indicated by the statistics is considerable. The literates are about one half Hindu, about a third Musalman, and about a sixth Jain. The number of men is over two thousand and the number of women less than 500.

298. Literacy in English.—The total number of literates in English at this Census was 92,046. Over a sixth and less than a seventh of the total literate population is literate in English. The total is made up of literates in the various religions as shown below.—

Religion	Literate in English (in thousands)	Proportion per mille (5 years and over)
All religions	92.0	16
Hindu	65.1	13
Musalman	6.7	20
Christian	19.1	255
Jain	0.6	23
Others	0.4	..

Over 70 per cent of the population literate in English is thus Hindu and about a tenth of this number is Musalman. The Christian population counting also Europeans and Anglo-Indians counts over a fifth of the total population literate in English. Other religions have very small numbers.

Comparison with 1921.—The number of persons literate in English in 1921 for the various religions is noted in the margin. Comparison of these figures with those given above shows what great progress has been made in literacy in English in the decade. The number of literates for the total population increased by about 50 per cent. The increase among Hindus was slightly more and among Musalmans 94 per cent. Among Christians there is a small increase. Taking the local population by itself, that is, the Indian Christians mainly, the increase should be much more. In the case of Jains there is seen

to be a noticeable increase (308 to 603). Figures for other religions are not given as the populations are small and the number of literates is inconsiderable.

Distribution by locality.—The population literate in English is found in very large numbers in the cities, Bangalore city having 19,900, Mysore city 12,093, and the Civil and Military Station, Bangalore, 19,109, persons. Over 51 out of

the 92 thousand of the literates in English are thus found in these three cities. If to this figure we add also the numbers in the Kolar Gold Fields Area (4,034) which has a considerable foreign population, we find that the literacy in all the districts only counts up to 37 thousand. This number is distributed among the districts as shown in the statement given in the margin. The number of

District	Persons literate in English
Bangalore ...	4,558
Kolar ...	5,886
Tumkur ...	5,603
Mysore ...	5,350
Chitaldrug ...	3,556
Hassan ...	4,237
Kadur ...	3,597
Shimoga ...	4,123
Total ...	36,910

literates in some of the districts is larger than in Bangalore or Mysore districts because the district stations where the important educational institutions are situated are included in the former whereas in the case of Mysore and Bangalore the cities are omitted. Otherwise the distribution is found to be fairly even as among the districts.

By sex.—Nearly 78½ thousand of the literates in English are males and over 13½ thousand females. The number of females literate in English is thus roughly about a sixth of the number of males. The proportion is different for the several religions. The proportion of literate women to literate men is much higher among Christians as a result of the large population of Europeans and Anglo-Indians included in this group. Of the 78½ thousand men literate in English, a little over 11 thousand or about a seventh are Christians. Of the 13½ thousand women over 8 thousand are Christians. The Hindus and Musalmans have thus six-sevenths of the total of men and a little less than two-fifths of the women literate in English. The number of literate women to literate men among the Hindus and the Musalmans is about one in twelve. The numbers of those literate in English amongst Jains, Buddhists, Sikhs, Parsis and Jews are small and call for no comment.

299. The vogue of English.—People coming from Northern India to Bangalore seem to be struck with the evidence of a vogue of English in the State much more general than elsewhere. Any two well dressed young or middle-aged men going along the road can be heard conversing in English and not in their mother tongue. Almost everyone seems to know English, or at any rate, to understand it when it is spoken. In the cities the market place is full of people who can answer a simple question in English fairly readily. Those who do not know it dislike showing their ignorance. English in fact has become in the State the badge of city life. To the villagers it is a sign of progress and advancement. Many a man who can neither read it nor write it signs his name in English script and thinks that he thus cuts a better figure before his neighbours. The literary classes have taken greatly to it for the secular advantages which it brings. To those who have nearly or actually taken a University Degree it is the language through which almost any knowledge and a great deal of the pleasure of reading comes. There are large public libraries in Bangalore and Mysore and most of the books in them are in English. They are largely used by the educated classes and the section in them that is best stocked and most used is that of English fiction and European fiction translated into English. To a small number of people, English is the language through which approach is obtained even to the religious texts of Sanskrit. English in the State is also the language of administration at the top, all discussion and orders in the higher courts and offices being carried on in English. The language has therefore given to the people their present legal and official jargon. Thus one hears the words and phrases, office, court, evidence, rule, file, order, point of fact, point of law and much else freely interspersed in Kannada or Telugu talk regarding office and court work. In other cases also the bad habit of mixing English words and phrases in a vernacular sentence has come into existence. A conversation in Kannada between two Kannada people who both know English is generally a weird jumble of English and Kannada. People who know English

generally read only English newspapers, the vernacular press depending for its readers on the population which does not know English. Altogether English has acquired a unique place in the life of the people. Some people seem to think that it should for ever be the language of culture for the whole population. One educationist seriously suggested some time ago that, as the vernaculars of the country are not sufficiently well developed and as their development would divide the population into groups on the language basis which was undesirable English should be taught to children from the earliest years in Boarding Schools staffed by English-speaking teachers and made as good as the mother tongue for coming generations. The idea is of course fantastic but it shows what importance English has assumed in the minds of one class of the educated. The fact that English is a great language and has a great literature and that the vernaculars have a great deal to gain by wise contact with it seems to have almost obscured the truth that English cannot become the language of the masses in the State and that it cannot be the language of a national literature in which the life of this population can find beautiful or adequate expression. While excessive devotion of this kind to English and its literature may seem harmful it has to be recognised that the language has helped the vernaculars to begin to build up a modern literature.

300. Literacy by age.—It is clear that a certain portion of the population—that which is below the age for picking up reading and writing—should be illiterate under even ideal conditions of education. The age below which literacy is not likely to be acquired has been taken at this Census as in previous Censuses as 5. Subsidiary tables for showing the literacy proportions for the population as a whole and the populations of the various religions have been prepared on this basis. In the subsidiary table relating to literacy in the various castes, the proportion of literacy has been worked out to the population aged seven years and over, the small numbers of persons returned as literate of the ages 5 and 6 being eliminated. From Subsidiary Table I which shows literacy by age, sex and religion, it appears that the number of literate persons in the State is 106 per mille of the population aged five and over. Thus a little over a tenth of the population which could be literate is actually literate, nine-tenths nearly being illiterate.

Taking five-year age-groups up to 20, we find that in the age-group 5-10, 41 males and 17 females out of every 1,000 males and 1,000 females respectively are literate. The majority of this number would be still going to school and the literacy of the persons included in this age would in many cases be nominal. Children of seven and eight years are known to read and write and many of them may proceed to higher grades of instruction in subsequent years and become really literate persons. Numbers, however, of the cultivating classes of the rural population going to school in the earlier years of life pick up a little of reading and writing and when they discontinue forget what they have learnt. The figures show what large numbers of children in the State have still to be brought into schools for instruction. The proportion of literates to the population in age-group 10-15 is 153 among males and 46 among females. These proportions are much larger than in the previous group. The proportions in the group 15-20 are still larger being 203 for males and 54 for females. In the age group 20 and over, the proportion of men is higher than in any previous group but that of women smaller than in the groups 10-15 and 15-20. Literacy among women is becoming common only now. The older women belonging to decades earlier than 1901, would in a large number of cases be illiterate. This explains the low proportion for women in this group.

Taking the figures for the several religions in the age-group 5-10 we find that the proportion of literates among Hindus is slightly lower than for the total population in both sexes. The proportion for Musalmans is more both for males and females, being about half as much again in the case of males and thrice as much in the case of females. The proportion of Christians is much larger in both sexes being about $3\frac{1}{2}$ and 10 times the Hindu proportion for males and for females. The proportions for Jains, Buddhists, Parsis are all higher than for Hindus or for the general population. The proportions in the age-groups 10-15, 15-20 and 20 and over for Hindus, Musalmans and Christians bear nearly the

same relation to one another as in the age-group 5-10. In the last age-group 20 and over, the Musalman proportion for women is 103 and the Christian proportion for women 372 against the Hindu proportion of 21 showing that much larger proportions of adult women in these communities are literate.

The proportions in the various age-groups for districts and cities are presented in Subsidiary Table II. The figures show that except for the fact that the city proportions are higher than the district proportions, the disposition in the various groups follows more or less the same course throughout. That is, it is lowest in the group 5-10, rises in the group 10-15 and again in group 15-20 and is somewhat higher for the males and lower for the females in the last age-group. In a place where there is a school even persons ordinarily indifferent to their children's education send them to school sometimes with no higher idea than that they may be kept out of mischief and not be bothering about the house. Thus we find that in the age-group 5-10, Bangalore City has 165 boys and 122 girls out of every 1,000 boys and girls literate. Corresponding figures for Mysore City are 166 and 120 almost the same as in Bangalore City. The proportions in the Civil and Military Station and the Kolar Gold Fields Area are smaller as large proportions of the population are of the servant classes; yet they are much higher than in any district. The highest proportions for the districts are 53 for males and 22 for females in Kadur district. The lowest proportions are 25 for males and 7 for females in Mysore district. In the age-group 10-15 the proportions are higher than in the previous age-group and follow the same course, Bangalore and Mysore cities having the highest proportions, the Civil and Military Station, Bangalore, and the Kolar Gold Fields Area coming next thereafter and all of them having larger proportions of literates both males and females than any district.

The figures for the same age-groups in Subsidiary Table IV showing literacy in English by age, sex and locality confirm the above view. In the age-group 5-10 Bangalore City has 232 and 132 boys and girls literate in English out of every 10,000. The figures for the Bangalore district are five and one. The figures for Mysore City are 126 and 95 and for Mysore district two and one. In Kadur district which has the highest number of literates in English in this age-group, the numbers are 12 and one out of every 10,000. In the age-group 10-15 similar disparities are noticed, the cities counting literates in English from five to ninety times the district proportions.

301. Literacy by Caste.—Subsidiary Table V shows the proportion of literates in each caste to population aged seven years and over. The Brahmin and Vaisya castes have the largest proportion of literates 573 and 487 per mille respectively. Literacy is a matter of tradition in both these communities. Considering that a small proportion only of the women of these communities is literate, these proportions composed largely of the male population indicate that few men are left illiterate in the literacy ages. The Mudali, Nagartha and Kshatriya castes come thereafter with 379, 303 and 279 per mille respectively. These are largely urban populations, the Mudali and Kshatriya being cultured classes with a tradition of literacy. The Mudali is found largely in trade and industry, and the Nagartha mostly in trade somewhat like the Vaisya caste. The Darzi and Satani castes come next with 249 and 208 per mille respectively. The Banajiga caste which is mainly a trading caste, the Devanga and Neygi which are mainly weaving castes, the Lingayat with fair proportions of both rural and urban population well distributed amongst industrial and trade occupations, the Mahratta mainly an urban population and the Viswakarma, which are all among the more cultured classes, show proportions of literacy smaller than the above but still considerable and much higher than the general proportion for the Hindu population. The Ganiga and Kunchatiga castes show about the same proportion as the general population. The Vakkaliga population largely engaged in agriculture and dwelling in the country has 65 per mille of literates. The Nayinda shows 87 per mille and the Kumbara 52 per mille; the other castes have all less than 50 per mille of literates. They all largely dwell in the country and are engaged in pursuits that do not call for a knowledge of reading and writing. The lowest proportion of literates is found among the Vodda (10) and Banajara (9). The Vodda community is mainly a labouring community and the Banajara

is partly a Tribal community which is now becoming part of village populations. That with more facility for education and encouragement, literacy in all these castes can grow appears from the fact that the Adikarnataka caste to which special attention has been given in the last two decades has 18 per mille of literates—a proportion which compares very favourably with the Vodda and Banajara proportions.

Comparison with 1921.—The proportion of literates per mille of the whole population for the more important castes in 1921 and 1931 is noted in the margin. The proportion of literates among the Vaisya and Kshatriya communities has increased by 41 and 31 per mille respectively. These are very large increases and indicate the great stride that is being made in education by communities which are keen on it. The other communities, except the Brahmin, with a high proportion also show fairly large increases, the Lingayat showing an increase of 27 per mille. The Nayinda community has 24 per mille. The increase among the Vakkaligas and Viswakarmas is 14 per mille; the other communities also show small increases but not comparable to those of the above communities. The decade has seen only the beginning of an awakening and such increases as are noticed are encouraging, though there is still a great way to be traversed before literacy becomes as common among the people as modern conditions render necessary.

Caste	Proportion per mille in	
	1921	1931
Brahmin	462	463
Vaiysa	351	392
Kshatriya	197	228
Vakkaliga	39	53
Viswakarma	130	144
Nayinda	46	70
Lingayat	108	135

The following nine communities have more than 10 thousand literate persons.

Adikarnataka,	Banajiga,	Brahmin,
Kuruba,	Lingayat,	Vakkaliga,
Vaisya,	Viswakarma,	Indian Christian.

Those shown below have between 5 and 10 thousand literate persons.

Beda.	Kunchatiga.	Neygi.
Devanga.	Mahratta.	Anglo-Indian.
Kshatriya.	Mudali.	

The following castes have considerable numbers of persons literate in English.

Adikarnataka	...	2,088	Mudali	...	3,534
Banajiga	...	2,863	Vakkaliga	...	3,047
Brahmin	...	38,319	Vaisya	...	2,542
Kshatriya	...	1,813	Anglo-Indian	...	6,073
Lingayat	...	4,694	European and Allied Races	...	4,668
Mahratta	...	1,100	Indian Christians	...	8,341

The other communities have less than 1,000 each and in a large number of cases less than 100.

The number of women literate in English attains noticeable figures among the Adikarnataka, Banajiga, Brahmin, Kshatriya, Lingayat, Mahratta, Mudali, Vakkaliga, Vaisya, Indian Christian and Parsi communities.

The Anglo-Indians have more women than men in the population and women literate in English are also more than the literate men. Of the other communities European and Allied Races and the small community of Parsis and the Indian Christians show a large proportion of women literate in English. The Brahmin, Banajiga and Mudali come far below, and then the other communities with a smaller proportion still.

These figures are not intended to compare the progress of the population of the various communities in education. In several of these cases the total literate population is large in spite perhaps of a lower proportion of literacy, because the population of the particular community is very large.

302. Popular attitude towards education.—Among Hindus there is a tradition of literacy only in a few of the higher castes. Among Musalmans literacy to the extent of learning and repeating the sacred texts seems to be considered a necessity for every one. The tradition is perhaps more widespread among

Christians, particularly where there is no mass movement for conversion, and where communities which have lived in Christianity for some time are under the care of well-to-do foreign missions. Among lower castes of Hinduism literacy has never been considered an essential. It is not to be assumed from this statement that these castes were indifferent to social and moral improvement or to knowledge that is considered necessary for spiritual uplift. Other machinery existed to bring such knowledge to the common man. It is necessary to remember in this connection that there can be education without literacy. Literacy was thought of in the past purely as an additional qualification required for recording information and communicating it. This work did not have to be done by every community. For the same reason literacy was considered not necessary for all women. Literature which could give pleasure, religion which ministered to spiritual needs and information required for a useful life were communicated to the large mass of the population and to women by other means. This, and not anything in the religion itself, was the cause of the greater number of the lower castes and of women even of the higher castes not picking up the alphabet. Even now it is difficult to make the cultivating classes realise that it is desirable for their children to learn reading and writing and the women as a rule feel no need for learning as their work does not require a knowledge of the three R's. In the Census Report for the State for the last Census it was stated in this context that "the pursuit of letters purely as means for intellectual growth is mostly a figment of the theorist." This has been taken to apply only to Indian populations and the suggestion has been based on it that the Indian student going to a University goes there not for culture but for the appointment that a Degree will bring him. This seems a complete misreading of the observation which applies to pursuit of letters not merely in India but everywhere else. Parents everywhere desire such knowledge for their children as will ensure their earning their bread and leading a good life. When letters are a necessary qualification for these, they become anxious to put their children through a course of school education. All civilized countries have arrangements whereby the instruction given in schools is correlated to the needs of trades and professions in which the instructed can be employed. That young men elsewhere who receive instruction look for employment is also apparent from much discussion carried on in other countries, of the kind of qualification expected by employers and the attitude of young men who discontinue studies at various grades. If the thought of a career is present to most young men going up to Universities in this country, this is not a peculiarity of the Indian people. A great thinker has said of education in England that spontaneous and disinterested desire for knowledge is remorselessly checked by teachers who think only of examinations, diplomas and degrees and that first to last there is for the abler boys nothing but one long drudgery of examination tips and text book facts. The examination system and the fact that instruction is treated mainly as training for a livelihood lead the young, it is stated, to regard knowledge from a purely utilitarian point of view as the road to money—not as the gateway to wisdom. The same system has produced the same results in this country. There is besides the additional reason here that whereas to the English student the language he learns is the gateway to his religious literature, to the Indian student it is purely a means of secular knowledge. This in fact is the great difficulty connected with education in this country, that the learning required for the soul and that required for the body are in different languages. Sanskrit is the main repository of the culture of Hinduism and what little a Hindu can get from Sanskrit, he supplements by work in one or other of the vernaculars. To the common people the vernacular is the only source of spiritual satisfaction. English, to those who have learnt enough of it, undoubtedly opens the door to a large field of culture but the majority of those who receive education in that language do not get enough of it and for other reasons also look to other sources for the satisfaction of their spiritual needs. The ideal education would be that which combines the means of improving a man's worldly position with the means of satisfying his religious and spiritual needs but such a system has yet to be evolved for this country.

303. Progress in Literacy.—Subsidiary Table VI gives the proportion of literates per mille in the population of ages 10 and over at four Censuses since 1901.

The term used in connection with literacy statistics previous to this Census was "Education." "Literacy" has been used only at this Census. Previous to 1901 information was collected under three heads: *viz.*, those who are learning, that is, persons under instruction in any grade of school or college or at home; literates, that is, persons able both to read and write a language but not under instruction; and illiterates, that is, persons neither able to read or write nor under instruction. As there can be no uniformity in separating the people under instruction and the people who are literate, this classification was abandoned in 1901. What meant literacy and what illiteracy was however not defined in 1901, so that uniformity could not have been secured about the level of knowledge required of a person returned as "literate." In 1911 the standard was first laid down that a person was to be considered literate in a language if he could read and write a letter in that language. The same definition has been used in the Censuses of 1921 and 1931. In comparing literacy therefore we are sure of the comparability of the figures only for the three Censuses since 1911. Comparison with previous Censuses is likely to be misleading as the standard was then not defined in the terms now accepted.

Comparing the figures of only the three Censuses 1911-31, we find that the proportion for literate males for the whole State rose from 142 per mille of the population aged 10 years and over in 1911 to 163 in 1921 and to 198 in 1931. The proportion for literate females in the same Censuses was 15, 24 and 36 per mille respectively. The proportion of the literate in ages 15-20 for the same Censuses was 137, 174, and 206 for the men and 24, 43, and 54 for the women. Of the population of 20 years and over the literate male proportion was slightly lower than in the above group in 1921 and slightly higher in 1911 and 1931 and the literate female proportion was considerably lower in all the three Censuses. Persons returned as literate in the ages between 5 and 15 are likely to contain some numbers whose literacy is doubtful. Many children between the years 5-10 who just know how to write to dictation would be returned as literate. In such cases literacy may not persist at the end of a few years. Literacy in the ages after 15 is likely to be somewhat more permanent and in the cases in which the literates are continuing at school or college a fairly high standard of education might be expected. It may be noticed that the proportion for all ages 10 and over is lower than the proportions in the age-group 15-20 both for males and females in the Censuses of 1921 and 1931. In spite of the number of children between 10-15 that may be reading or that may be literate, the proportion suffers on account of heavy illiteracy above the age of 20.

The increase in the number of literates per mille observed in the figures for the whole State is reflected in the figures for all the cities and the districts. Taking the figures for the males the increase between 1911 and 1931 is as much as 90 for the Kolar Gold Fields Area, 53 and 46 for Mysore and Bangalore Cities respectively and 37 for the Civil and Military Station, Bangalore. In the districts it was between 91 and 151 in 1911. It is now between 119 and 221, the lowest figures in both these cases being for Mysore district and the highest for Kadur district. The increase in some of the cases is very large: 74 for Shimoga district and 68 for Chitaldrug and Hassan districts. The lowest increases are in Mysore district (28), Kolar district (33) and Bangalore district (34). The figures for the females show similar increases though they are smaller in each case. More significant than the number per mille at the Census in this case is the proportional increase from Census to Census. The proportion for the State is now more than twice that in 1911. The proportion for Mysore City is also nearly twice. The proportions for Bangalore City and the Civil and Military Station are about 60 per cent more than in 1911. In the districts it is in every case more than twice and in some cases nearly thrice the proportion of 1911.

The figures of literacy in the population which is 20 years and over indicate what proportion of the working population has a knowledge of reading and writing. This proportion among males was 152 in 1911 and is now 208. In the female population the figure has risen from 13 in 1911 to 30 in 1931. As the majority of the women do not however share in work outside the house, these figures at present do not signify much. As in the case of the total population of

10 years and over in this case also the increase is reflected in all the cities and districts.

The progress in literacy in English appears from the latter part of Subsidiary Table IV. In 1911 the proportions for males and females of ages 5 years and over were 133 and 25 per ten thousand. The corresponding proportions in 1921 were 202 and 33; and for 1931 are 271 and 50. The increase among males has been about the same in the two decades and among the females the increase in the second decade is twice the increase in the first decade. Both among males and females the proportion in 1931 is about twice that in 1911.

The impression of great progress in literacy produced by the proportions here discussed is confirmed by the information gathered from the returns of the Department of Public Instruction. Subsidiary Table VIII shows the number of institutions and pupils receiving instruction in them all over the State, for the four Censuses 1901 to 1931. It has been stated in another connection that a definite programme for the rapid expansion of education was taken up early in the decade 1911-21. The effect of the programme can best be seen by contrasting the increase in the number of institutions between 1901 and 1911 with that between 1911 and 1921. In 1901 there were 4,115 institutions with 122,952 scholars in them. In 1911 there were 260 institutions and about 23 thousand scholars more. In the next ten years the institutions increased by 5,833 and the scholars by about 172 thousand. The great enthusiasm displayed by the people in the decade 1911-21 in getting schools for their villages was remarkable and was more than once referred to in official reports. Some of the schools which thus came up owed their birth to temporary enthusiasm and naturally disappeared later. The number of schools in 1931 was thus 1893 less than in 1921. The decrease in the number of schools however has not resulted in a decrease in the number of scholars which in 1931 was over 4½ thousand more than in 1921. The schools that have disappeared are known to have been and can be inferred also to have been small institutions which came into existence in small and out-of-the-way villages. The attendance in them could never have been very large. Seven thousand and ninety-one of the institutions in 1931 were public institutions as compared with 2,568 in 1911. Five thousand eight hundred and fifty-seven of these were primary schools for boys and 538 primary schools for girls. Four hundred and seventy eight were secondary schools for boys and 79 secondary schools for girls. The greater number of the institutions were thus intended to give general education. The number of public institutions which gave other than general education was just 121. Seventy-seven of these were Sanskrit Schools and 15 Training Schools. There were only 20 Industrial Schools, four Commercial Schools, one Engineering School and four Agricultural Schools. The number of scholars receiving instruction in Industrial, Commercial and Engineering Schools was 1,450 in 1911, 1,678 in 1921 and 2,399 in 1931. The greater proportion of scholars under instruction is reflected in the numbers receiving technical instruction but in itself the number is small as ever.

304. The Prospect.—It may be expected that literacy will make even greater strides in coming years. The population has realised the advantages of education on modern lines. The old machinery for popular instruction has grown rusty and people have come to depend more and more on themselves for doing their work involving writing and reading. The population has thus felt the importance of literacy. Most potent of the forces making for a spread of literacy is the transfer of political power to the populace. As the importance of elections is being realised voter and candidate alike are feeling the handicap of illiteracy. The general illiteracy of the voter has given rise to a number of difficulties at voting. Voting takes a long time as the voter has to get another man's help to record his vote. There is complaint of unfair interference with the voter usually on the part of persons helping him in recording the vote. An attempt has been made to minimise difficulty on this score by adopting easily recognizable symbols to indicate various candidates. One candidate adopts the symbol of a bull, another of a tiger, another of the plough and asks his supporters to vote for the 'plough' and not for the 'bull' or the 'tiger.' The method is effective in getting the vote recorded correctly but the necessity to resort to it is equally effective in making candidates for power realise their duty of taking education to the rural

population. Spread of literacy in England is said to have received an impetus from the recognition by the higher classes of the fact that with the widening of the franchise they had to educate their masters. Exactly the same thing is happening in the State to-day.

305. Comparison with other States and Provinces.—A statement is given below showing the percentage of the literate population to the total population aged five years and over in several States and Provinces in British India at the present Census.

Province or State	Persons	Males	Females
Cochin ...	33.7	46.0	22.0
Travancore ...	28.8	40.8	16.8
Baroda ...	20.9	33.1	7.9
Coorg ...	17.6	24.6	8.7
Delhi ...	16.3	22.6	7.2
Ajmer-Merwara ...	12.5	20.3	3.5
Madras States ...	12.1	23.0	2.1
Bengal States ...	11.0	19.5	1.1
Bengal British Territory ...	11.0	18.0	3.3
Madras British Territory ...	10.8	19.8	3.0
Bombay British Territory ...	10.8	17.6	3.1
Mysore ...	10.6	17.4	3.3
Assam British Territory ...	9.1	15.2	2.3
Bombay States ...	7.1	12.3	1.5
Punjab British Territory ...	6.3	10.0	1.7
Assam States ...	6.1	9.8	2.5
United Provinces ...	5.5	9.4	1.1
Bihar and Orissa (British Territory) ...	5.3	9.8	1.0
Central India Agency ...	5.2	9.2	0.9
North-West Frontier Province ...	4.9	8.0	1.2
Hyderabad ...	4.7	8.3	1.1
Gwalior ...	4.7	7.8	1.1
Rajputana ...	4.3	7.6	1.0
Punjab States ...	4.2	7.0	0.7
Bihar and Orissa (States) ...	3.9	7.3	0.5
Sikkim ...	3.5	6.6	0.3

The percentage in the State has been stated above to be 10.6. It will be noticed that Mysore has a much lower percentage than some of the areas: about a third of the percentage in Cochin and much less than the percentage in Delhi or Coorg. These however are small areas. The percentage here is larger than in many of the areas shown in the above statement. Conditions being essentially different in some of the cases, the figures are perhaps not really comparable. Thus, for instance, there is no meaning in comparing education in the State with education in the North-West Frontier Province. In some other cases, however, the figures are comparable as the nature and the character of the populations are more or less the same: for example Madras, Bengal, Hyderabad State, Gwalior State, United Provinces, Bihar and Orissa. It will be noticed that the percentage for the State is about the same as for Madras and Bengal and much higher than for the other areas.

The figures so far discussed are for total literacy irrespective of sex but, as has been observed elsewhere, the total is made up of a larger percentage among males and a smaller percentage among females. This is the case in all the States and Provinces. Comparing education among males only, we find that Mysore with its 17.4 is below Cochin, Travancore, Baroda, Coorg, Madras States, Delhi, Bengal States, Ajmer-Merwara and the British Territories of Madras, Bengal and Bombay. In respect of literacy among females its place is however somewhat higher. Cochin has 22 per cent of literates among women. Travancore has 16.8, Coorg 8.7, Baroda 7.9, Delhi 7.2 and Ajmer-Merwara 3.5. Immediately after these areas come this State and Bengal (British Territory) with 3.3 per cent. Elsewhere literacy among women is much lower, being in some cases as low as 0.3 per cent. The percentage for the State is more than thrice that in Hyderabad

State or Bihar and Orissa (British Territory) and about three times that in Gwalior or Bengal States.

The statement given below shows the proportion of persons as also of males and females per thousand persons aged 5 years and over literate in English for various States and Provinces for the present Census. The proportion for the State, of literates in English, is less than that for Delhi, Cochin, Coorg, Ajmer-Merwara, Bengal (British Territory), Bombay and Travancore. It is slightly higher than

State or Province	Number per 1,000 aged five years and over who are literate in English		
	Persons	Males	Females
1. Delhi ...	60.5	89.5	18.3
2. Cochin ...	36.7	58.2	16.3
3. Coorg ...	27.7	40.5	11.2
4. Ajmer-Merwara ...	27.1	44.6	7.1
5. Bengal British Territory ...	25.0	43.3	4.9
6. Bombay British Territory ...	19.9	31.8	6.6
7. Travancore ...	19.1	30.8	7.2
8. Mysore ...	16.3	27.1	4.8
9. Baroda ...	15.4	28.1	1.8
10. Madras (British Territory) ...	14.5	25.7	3.5
11. Assam Do ...	12.6	22.3	1.4
12. Punjab Do ...	12.6	21.0	2.2
13. North-West Frontier Province ...	12.6	20.1	1.9
14. Assam States ...	10.2	17.8	2.7
15. Madras States ...	9.9	19.7	0.8
16. Bengal States ...	8.4	14.3	1.5
17. United Provinces ...	6.4	10.9	1.3
18. Bombay States ...	6.3	11.6	0.7
19. Bihar and Orissa (Br. T.) ...	5.3	9.8	0.8
20. Central India Agency ...	5.3	9.2	1.0
21. Punjab States ...	4.7	8.1	0.5
22. Gwalior ...	4.5	7.9	0.6
23. Hyderabad ...	4.6	8.0	1.2
24. Rajputana ...	3.1	5.6	0.4
25. Sikkim ...	3.0	5.6	0.3
26. Bihar and Orissa States ...	2.3	4.5	0.1

that for Baroda, Madras, Assam and Punjab (British Territory in each case) and the North-West Frontier Province. It is much higher than in the United Provinces, Bihar and Orissa, Gwalior, Hyderabad and many North Indian States. The figures for males and females appear in more or less the same order, Mysore coming after the seven provinces above mentioned.

306. Comparison with European countries.—The following Table taken from Prof. B. Narayan's book "The population of India" shows the number of illiterate persons per 10,000 of each sex in various countries at different Censuses. Some of these Censuses are very old, 1871 in one case and 1897 in two cases. The standard of literacy being also in all likelihood not the same in the several cases, the comparison is unsound. Yet for large purposes of judging mass illiteracy,

the figures will be of use. In some of the cases the figures are less old than in others.

Country	Census	More than years	Males	Females	Persons
Mysore State ...	1931	5 years	8,257	9,673	8,943
India ...	1921	5	8,610	9,790	9,180
Prussia ...	1871	9; 11; 12	950	1,473	1,217
Austria ...	1910	10	1,614	2,124	1,871
Hungary ...	1910	9	...	...	3,330
France ...	1901	5	1,511	2,033	1,777
Italy ...	1911	6	4,280	5,050	4,670
Spain ...	1900	0	5,577	7,142	6,378
Portugal ...	1911	7	6,080	7,740	6,970
Servia ...	1900	6	6,616	9,264	7,897
Bulgaria ...	1901	6	...	...	7,237
Roumania ...	1909	7	4,580	7,670	6,060
Belgium ...	1910	7	1,257	1,500	1,378
Ireland ...	1911	9	900	940	920
Russia (whole) ...	1897	9	6,164	8,310	7,244
European Russia (without Poland).	1897	9	5,721	8,244	7,015
United States of America.					
Whites ...	1910	10	500	490	500
Blacks ...	1910	10	3,010	3,070	3,040
Canada ...	1901	5	...	...	1,438

SUBSIDIARY TABLES.

I.—LITERACY BY AGE, SEX AND RELIGION.

Religion		Proportion of literates per mille of the population										Proportion of illiterates per mille of the population 5 and over			Proportion per 10,000 persons of age 5 and over			
		All ages 5 and over			5—10		10—15		15—20		20 & over		Literate in English					
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Persons	Males	Females	Persons	Males	Females
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
All Religions	...	106	174	33	41	17	153	46	206	54	208	30	894	826	967	164	271	50
Hindu	...	94	161	24	39	14	145	36	193	42	191	21	906	839	976	126	228	19
Musalman	...	200	234	101	56	41	214	127	304	146	360	103	800	716	899	199	337	35
Christian	...	417	488	341	182	140	378	347	484	424	595	372	583	512	659	2,549	2,863	2,212
Jain	...	275	442	77	94	36	382	123	478	120	523	67	725	558	923	233	415	17
Tribal	...	12	22	1	9	...	28	1	32	...	22	2	958	978	999	5	9	...
Buddhist	...	378	581	161	268	141	500	206	566	293	679	120	622	419	839	1,708	2,734	612
Sikh	...	535	717	97	250	...	400	...	583	500	917	56	465	283	903	1,163	1,579	345
Parsi	...	815	819	810	333	350	636	900	882	842	976	892	185	181	190	7,203	7,639	6,761
Jew	...	765	833	727	...	...	1,000	800	1,000	1,000	1,000	1,000	235	167	273	7,353	8,333	6,818
Others	...	407	488	340	...	200	200	333	600	375	593	355	593	512	660	2,418	2,927	2,000

II.—LITERACY BY AGE, SEX AND LOCALITY.

State, District or City	Number per mille who are literate										
	All ages 5 and over			5-10		10-15		15-20		20 and over	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
Mysore State, including Civil and Military Station, Bangalore ...	106	174	33	41	17	153	46	206	54	208	30
Mysore State, excluding Civil and Military Station, Bangalore ...	101	169	29	41	16	150	43	200	49	200	26
Bangalore City ...	355	493	193	165	122	431	261	574	275	561	177
Bangalore District ...	80	137	21	31	10	120	32	170	35	164	18
Kolar Gold Fields (City)...	209	315	86	86	55	244	116	348	102	372	83
Kolar District ...	83	140	22	34	13	128	34	169	40	164	19
Tumkur District ...	99	170	24	38	12	154	35	201	43	203	21
Mysore City ...	349	478	201	166	120	472	272	604	288	527	188
Mysore District ...	59	104	14	25	7	88	20	114	21	127	12
Chitaldrug District ...	101	177	19	37	10	169	31	211	32	210	15
Hassan District ...	100	175	24	41	13	158	37	191	42	212	20
Kadur District ...	123	199	34	58	22	191	50	214	53	230	30
Shimoga District ...	115	193	27	41	15	172	41	213	44	229	23
Civil and Military Station, Bangalore ...	323	434	204	80	74	294	223	454	281	544	217
Cities (All the four taken together) ...	320	444	180	129	97	375	229	516	251	516	175

III.—LITERACY BY RELIGION, SEX AND LOCALITY.

State, District or City	Number per mille who are literate : (All ages five and over)									
	Hindu		Musalman		Christian		Jain		Tribal	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11
MYSORE STATE, INCLUDING CIVIL AND MILITARY STATION, BANGALORE.	161	24	284	101	488	341	442	77	22	1
MYSORE STATE, EXCLUDING CIVIL AND MILITARY STATION, BANGALORE.	159	23	273	93	431	277	434	77	22	1
Bangalore City	492	181	451	173	598	465	779	281	...	...
Bangalore District	130	15	218	67	199	127	337	50	11	1
Kolar Gold Fields (City)	248	41	420	118	532	262	751	70	...	...
Kolar District	130	16	234	80	512	461	285	31	34	...
Tumkur District	161	19	274	88	658	514	372	61	31	3
Mysore City	497	188	358	198	542	447	782	352	167	...
Mysore District	97	11	264	92	868	154	525	105	9	...
Chitaldrug District	173	17	237	46	641	339	746	131	27	1
Hassan District	166	19	323	113	308	194	713	171	37	...
Kadur District	185	27	347	134	387	156	476	127	...	...
Shimoga District	190	23	226	55	407	232	277	26	33	2
Civil and Military Station, Bangalore	371	96	413	193	604	448	686	57	...	...
Cities (All the four taken together)	428	142	411	183	580	405	751	192	143	...

IV.—ENGLISH LITERACY BY AGE, SEX AND LOCALITY.
(Four decades).

State, District or City	Literate in English per 10,000 of the population aged 5 and over															
	1931								1921		1911		1901			
	5-10		10-15		15-20		20 and over		All ages 5 and over		All ages 5 and over		All ages 5 and over		All ages 5 and over	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Mysore State, including Civil and Military Station, Bangalore	20	13	187	57	460	86	322	51	271	50	202	33	133	25	*	*
Mysore State, excluding Civil and Military Station, Bangalore	14	8	160	37	410	56	269	28	229	29	166	16	103	11	73	8
Bangalore City	232	132	1,645	630	3,230	775	2,401	396	2,122	436	2,063	278	1,612	236	1,901	157
Bangalore District	5	1	82	8	216	15	122	10	107	9	77	5	65	5	45	6
Kolar Gold Fields (City)	171	183	519	310	1,073	345	892	335	769	312	574	255	740	433	620	367
Kolar District	8	4	111	31	235	43	183	13	157	17	118	8	77	6	48	2
Tumkur District	5	1	117	14	323	18	151	9	140	9	96	3	60	2	43	2
Mysore City	126	95	1,733	464	3,511	616	2,437	291	2,140	323	1,800	185	1,147	142	849	94
Mysore District	2	1	60	5	127	10	107	5	84	5	56	2	38	1	27	1
Chitaldrug District	...	...	80	8	232	8	136	7	118	6	70	2	46	2	41	1
Hassan District	4	1	107	10	226	19	189	10	162	10	102	5	59	4	40	4
Kadur District	12	1	123	14	234	27	254	20	206	17	140	9	91	8	76	6
Shimoga District	5	1	96	12	267	19	194	11	162	10	120	6	57	3	36	1
Civil and Military Station, Bangalore	307	300	1,582	1,030	2,642	1,360	2,749	1,165	2,231	1,041	1,969	895	1,786	791	*	*

* Information not available.

V.—LITERACY BY CASTE.

Caste	Number per 1,000 aged 7 years and over who are literate						Number per 10,000 aged 7 years and over who are literate in English					
	1931			1921*			1931			1921*		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu.												
Adikarnataka ...	18	32	3	10	18	1	26	48	2	10	18	1
Agasa ...	32	61	3	19	36	1	10	19	...	4	7	...
Banajara ...	9	17	1	...	...	...	2	4	...	...	...	...
Banajiga ...	161	269	45	119	204	29	228	405	39	136	257	10
Beda ...	32	59	4	19	36	3	11	21	1	4	8	...
Brahmin ...	573	783	344	462	707	203	1,934	3,386	345	1,286	2,399	112
Darzi ...	249	432	54	165	287	29	211	393	16	85	155	6
Devanga ...	188	342	28	92	172	11	82	150	12	30	55	4
Gangakula ...	33	59	4	20	38	2	17	31	1	4	7	...
Ganiga ...	96	178	12	74	137	8	44	82	3	28	54	1
Idiga ...	43	78	4	17	31	2	11	20	...	4	7	...
Jogi ...	21	40	2	14	27	1	7	12	2	7	15	...
Koracha ...	31	57	3	31	56	6	14	27	...	11	19	4
Korama ...	21	39	1	...	...	...	3	5	...	...	...	...
Kshatriya ...	278	450	85	197	328	55	538	923	110	305	538	54
Kumbara ...	52	97	5	44	85	1	12	20	2	13	25	...
Kunchatiga ...	94	175	10	96	172	18	51	96	3	64	125	...
Kuruba ...	36	63	3	21	40	1	18	34	...	6	13	...
Lingayat ...	164	301	22	108	203	11	74	140	5	32	63	1
Mahratta ...	146	250	30	100	177	15	223	394	30	129	241	7
Meda ...	38	63	6	51	93	3	33	44	...	10	19	...
Mudali ...	379	546	188	309	448	154	1,361	2,309	271	836	1,470	129
Nagartha ...	303	536	65	113	210	11	324	626	15	47	91	...
Nayinda ...	87	157	10	46	87	4	36	66	3	13	25	...
Neygi ...	164	300	20	131	249	12	86	156	12	43	84	2
Satani ...	208	380	23	157	292	2	106	201	8	61	114	6
Tigala ...	35	64	4	24	43	3	24	45	1	16	31	1
Uppara ...	27	52	2	16	30	1	8	15	...	12	23	...
Vakkaliga ...	65	122	5	39	74	3	28	53	3	13	24	1
Vaisya ...	487	791	181	351	644	57	712	1,285	44	266	503	9
Viswakarma ...	175	315	22	130	241	13	46	86	4	17	32	2
Vodda ...	10	19	...	5	10	1	4	7	...	2	4	...
Yadava ...	33	61	4	19	36	2	23	44	6	13	25	...
Musalman.												
Labbai ...	347	455	123	314	450	75	187	276	6	54	81	6
Mughal ...	245	327	145	177	232	112	327	495	126	173	294	27
Pathan ...	193	275	97	118	166	43	171	297	21	81	150	4
Pinjari ...	70	129	9	42	77	4	17	30	2	9	16	...
Saiyad ...	228	314	129	146	218	64	252	429	44	116	214	5
Sheikh ...	209	301	102	182	206	50	203	350	34	101	187	7
Christian.												
Anglo-Indian ...	876	876	876	699	661	730	8,556	8,544	8,565	6,956	6,590	7,252
European and Allied Races.	956	968	948	899	913	877	9,383	9,459	9,290	9,000	9,050	8,667
Indian Christian	344	441	239	253	329	173	1,399	1,806	957	904	1,277	507
Jain.												
Digambara ...	352	559	130	212	366	61	343	644	20	140	272	3
Swetambara ...	602	783	119	...	...	...	414	558	29	...	...	...
Sada ...	145	256	25	...	...	...	98	179	9	...	...	...
Tribal.												
Banajara ...	10	18	1	2	5	...	3	7	...	...	...	...
Koracha ...	10	19	...	6	12	...	14	28	...	...	...	...
Korama ...	25	46	2	17	32	2	8	5	...	6	11	...
Kuruba ...	6	12	...	1	1	...	8	15	...	...	...	...
Parsi.	837	814	726	682	746	593	7,666	8,074	7,257	5,484	6,349	4,286
Sikh.	560	800	104	396	412	267	1,190	1,636	345	821	840	667
Jew.	750	818	714	639	667	611	7,188	8,181	6,667	5,278	5,000	5,556
Buddhist.	397	607	172	269	414	99	1,813	2,895	652	842	1,431	149
Others	389	475	320	1,000	1,000	1,000	2,223	2,500	2,000	10,000	10,000	10,000

* NOTE.—The figures for 1931 show for each caste, the proportion of literates aged 7 years and over to the population also aged 7 years and over; while the figures for 1921 show the proportion of literates of all ages to the total population of the caste. The figures of the two Censuses are therefore not comparable.

VI.—PROGRESS OF LITERACY SINCE 1881.
(Six decades).

State, District or City	Number literate per mille											
	All ages 10 and over											
	Males						Females					
	1931	1921	1911	1901	1891	1881	1931	1921	1911	1901	1891	1881
	2	3	4	5	6	7	8	9	10	11	12	13
Mysore State, including Civil and Military Station, Bangalore ...	198	163	142	*			36	24	15	*		
Mysore State, excluding Civil and Military Station, Bangalore ...	192	157	136	117			32	21	13	8		
Bangalore City ...	543	536	497	430			205	176	126	71		
Bangalore District ...	157	128	123	112			23	14	10	6		
Kolar Gold Fields (City) ...	351	303	261	216			91	76	60	71		
Kolar District ...	159	139	126	116			21	16	10	5		
Tumkur District ...	194	156	138	114			26	17	10	7		
Mysore City ...	529	543	476	432			216	175	111	69		
Mysore District ...	119	95	91	78			15	10	6	4		
Chitaldrug District ...	203	153	135	116			20	13	7	5		
Hassan District ...	199	157	131	103			26	15	10	6		
Kadur District ...	221	180	151	135			37	23	13	8		
Shimoga District ...	217	180	143	122			29	20	12	6		
Civil and Military Station, Bangalore ...	494	461	457	*			227	193	150	*		
State, District or City	Number literate per mille											
	15-20						20 and over					
	Males				Females				Males			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
	14	15	16	17	18	19	20	21	22	23	24	25
Mysore State, including Civil and Military Station, Bangalore ...	206	174	137	144	54	43	24	18	208	169	152	129
Mysore State, excluding Civil and Military Station, Bangalore ...	200	167	132	139	49	38	21	16	200	162	145	123
Bangalore City ...	574	591	512	422	275	273	184	101	561	539	511	487
Bangalore District ...	170	133	115	155	85	25	15	18	164	133	130	117
Kolar Gold Fields (City) ...	348	315	226	166	102	115	79	257	372	308	259	240
Kolar District ...	169	153	128	136	40	33	21	15	164	139	130	120
Tumkur District ...	201	167	135	221	43	32	16	16	203	161	147	100
Mysore City ...	604	624	517	458	288	280	163	114	527	548	488	455
Mysore District ...	114	90	81	78	24	18	10	7	127	103	99	85
Chitaldrug District ...	211	169	134	128	32	20	11	8	210	159	144	129
Hassan District ...	191	160	131	112	42	31	17	11	212	164	142	112
Kadur District ...	214	184	143	132	53	37	21	16	230	183	163	146
Shimoga District ...	213	189	136	121	44	34	17	11	229	186	154	132
Civil and Military Station, Bangalore ...	454	464	416	404	281	232	183	138	544	499	497	441

* Figures of Civil and Military Station are not available.

VII.—PROPORTION OF LITERACY AT CERTAIN AGES.

Age group	Total population			Total literate			Total literate in English		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
5-10 years ...	882,466	440,978	441,488	25,834	18,254	7,580	1,466	875	591
10-15 „ ...	814,673	420,275	394,398	82,395	64,234	18,161	10,083	7,843	2,240
15-20 „ ...	602,622	305,621	297,001	78,955	62,814	16,141	16,621	14,057	2,564
20 and over ...	3,327,581	1,731,235	1,596,346	407,342	359,917	47,425	63,876	55,719	8,157

VIII.—NUMBER OF INSTITUTIONS AND PUPILS, ACCORDING TO THE
RETURNS OF THE EDUCATION DEPARTMENT.
(Four Censuses).

Class of Institutions	1931		1921		1911		1901	
	Number of		Number of		Number of		Number of	
	Institutions	Scholars	Institutions	Scholars	Institutions	Scholars	Institutions	Scholars
1	2	3	4	5	6	7	8	9
Institutions:—Public and Private ...	8,315	323,046	10,208	318,349	4,375	146,198	4,115	122,952
A. Public Institutions ...	7,091	304,562	9,426	307,547	2,568	123,294	2,350	101,475
(a) University Education.—Colleges ...	15	3,170	6	1,068	10	650	9	547
(b) School Education.—General:								
Secondary Schools for Boys ...	478	38,861	402	66,652	237	31,583	224	26,365
Secondary Schools for Girls ...	79	2,899	120	18,765	90	8,562	36	3,588
Primary Schools for Boys ...	5,857	222,816	8,206	199,801	1,927	68,031	1,804	58,168
Primary Schools for Girls ...	538	31,443	594	22,173	230	11,390	223	11,119
(c) School Education.—Special:								
Training Schools for Masters ...	12	812	7	452	2	177	4	158
Training Schools for Mistresses ...	3	93	3	43	3	33	1	5
Sanskrit Schools ...	77	1,846	57	1,861	41	1,371	41	1,056
Industrial Schools ...	20	1,545	23	1,181	20	1,234	7	422
Commercial Schools ...	4	551	4	332	2	101	...	...
Engineering Schools ...	1	303	2	165	2	115	1	47
Kindergarten Schools ...	...	...	...	...	1	15	...	...
Schools for deaf, dumb and blind boys ...	3	109	2	54	2	32	...	...
Agricultural Schools ...	4	115	...	...	...	...	...	...
B. Private Institutions ...	1,224	18,484	782	10,802	1,807	22,904	1,765	21,477
Advanced ...	...	...	...	...	9	158	12	248
Elementary ...	1,224	18,484	782	10,802	1,798	22,746	1,753	21,229

CHAPTER X.

LANGUAGE.

307. **Reference to statistics.**—This chapter deals with the information regarding the mother tongue of the people and other languages which they habitually speak as recorded at the Census and tabulated in Imperial Table XV. The following subsidiary tables have been appended to the chapter:—

Subsidiary Table	I.—Distribution of total population by mother tongue according to Census.
Do	II.—(a) Distribution by language of the population of each district
Do	(b) Distribution by subsidiary languages.
Do	III.—Comparison of caste and language tables.

308. **The meaning of the figures and their accuracy.**—The information was collected in two columns of the Census schedule. At previous Censuses the record related only to the mother tongue of each person. At this Census other languages which each person could speak were also recorded. The instruction for filling the column regarding the mother tongue was:—

“Enter the language which each person mentions as his mother language, that is, that which he ordinarily uses in conversation with his mother or other relations. The entry should be for the genuine mother tongue as first spoken from the cradle. In the case of infants and deaf-mutes, the language of the mother should be entered.”

The instruction regarding the subsidiary languages was that the language or languages habitually spoken by each person in addition to his mother tongue in daily or domestic life should be entered.

The main languages in the State are few and well known and the languages spoken by small numbers are known by quite definite names. Enumerators have entered the names of the languages as given and in the process of abstraction these names have been retained up to the very end and dialects combined with the main languages only when the final tables were ready. Thus for example, the Korama and Koracha languages appeared separately throughout the process of abstraction. If any errors have occurred it is only in the case of entries made for the small numbers of North Indian merchants known as Marwaris who dwell in the cities. These persons speak sometimes Gujarathi, sometimes Punjabi, and sometimes Hindi but there is a tendency for the mother tongue of all of them to be entered as Marwari. The numbers of these people are, however, small and the language cannot be considered as of much importance for the study of the languages spoken in the State. The statistics presented in Table XV may thus be considered as among the most accurate collected at the Census.

It must be noted that the mother tongue has been taken as the language spoken from the cradle. The bulk of the population in the State has Kannada for mother tongue. There is, however, a considerable population which speaks Telugu or Tamil of some sort at home, but being native to the State, often knows Kannada as well as it knows its mother tongue and sometimes even better. This is particularly the case with some Tamil speaking populations. They have lost touch with the Tamil of the Southern country and their Tamil has in consequence changed out of recognition. The Sankethi Brahmins of the Mysore and Hassan districts and the Dravida Brahmins of Kolar and Bangalore districts and many groups of Sri Vaishnava people are examples of this class. Often these people can read and write only Kannada and not Tamil. Such of them as have attempted literary work have done it in Kannada and not in Tamil. They should therefore be considered as having two mother tongues the more important of them being the language of the country rather than that which they use in limited intercourse in the family circle. In the statistics, however, they are

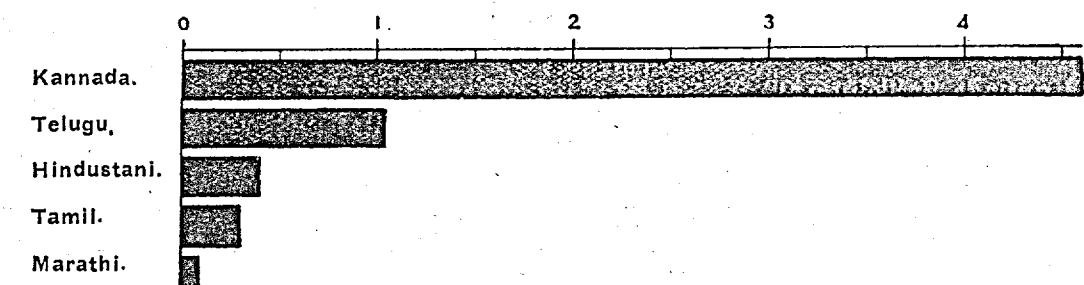
shown as having Tamil for their mother tongue and Kannada as subsidiary language.

309. **Distribution of the population by language.**—Five languages have been treated as vernaculars of the State at previous Censuses. These are Kannada, Hindustani, Telugu, Tamil and Marathi. Hindustani is otherwise called Urdu. The number of people who speak these vernaculars at this Census and their proportion per mille of the population are given below.

Vernacular	Number (in thousands)	Proportion per mille of population
Kannada	4,579	698
Telugu	1,031	157
Tamil	314	48
Hindustani	383	59
Marathi	91	14

The diagram given below shows the number of persons speaking each of the above five vernaculars of the State.

Diagram showing in millions the number of persons speaking each mother tongue:



These five languages are spoken altogether by 6,398 thousand persons. Among other Indian vernaculars, Lambani (Banajari) is spoken by 57 thousand, Tulu by 45 thousand, Konkani by 16 thousand, Malayalam by 9 thousand and Gujarathi by 5 thousand. Among European languages, English is spoken by 14 thousand. The more important of the other languages spoken in the country are given in the following statement.

Language	Number of persons speaking the language	Language	Number of persons speaking the language
Hindi	6,915	Arabic	746
Rajasthani (excluding Banajari)	2,296	French	127
Punjabi	275	Portuguese	306
		Persian	275

Koracha and Korama appear as languages spoken in the State and have been included in Tamil. Memani, Nagari, and Sourashtri appear in some numbers and have been included in Gujarathi. Konkani includes Goanese. The proportions per mille of the persons speaking the more important languages are shown in Subsidiary Table I.

310. **Classification of languages.**—Of the vernaculars spoken in the State Kannada, Tamil, Telugu, Malayalam and Tulu are Dravidian languages. Hindustani, otherwise called Urdu in the State, has been classified as Western Hindi in the Linguistic Survey. It is the Dakhani dialect of Western Hindi but is not likely

to be called Hindi by the people in general, this name being used for the language which is being popularised by the National movement at present. Banajari is the language spoken by the Banajaras, Marwari, the language spoken by the class of people generally known as Marwari—traders who have come from Central India, Rajputana and the Punjab and are doing business in the State. These two languages are treated in the Linguistic Survey as dialects of Rajasthani. Konkani is a dialect of Marathi. There are thus spoken in the State all the Dravidian languages, Tamil, Telugu, Malayalam, Kannada and Tulu and nineteen languages of the Indian branch of the Indo-European family of languages and one language—English—of the European branch of the Indo-European family.

311. Distribution of languages by locality.—Subsidiary Table II shows the distribution of 10,000 persons in each city and district according to mother tongue. The cities are naturally multi-lingual areas. The 172 thousand people of Bangalore City speak various mother tongues as under. The figures are in thousands.

Kannada 56, Telugu 40, Tamil 39, Hindustani 20, Marathi 13 and Gujarathi, Hindi, Konkani, Malayalam, Marwari, Sourashtri, Tulu and English less than one thousand each.

Other languages count very small numbers. About a third of the population of the City speaks Kannada, over a fifth Telugu, about the same proportion Tamil and about one-ninth Hindustani. The total number of languages spoken in Bangalore City is 34.

The 134 thousand population of the Civil and Military Station, Bangalore, is made up of the following numbers (in thousands) speaking various mother tongues.

Kannada 8, Telugu 22, Tamil 59, Hindustani 28, Marathi 4 and most of the languages mentioned against Bangalore City and other languages with smaller numbers.

The proportion of the speakers of Kannada is smallest here. Speakers of Telugu are about a sixth, of Hindustani about a fifth and of Tamil over a third. The total number of languages spoken in the Civil and Military Station is 41.

The Kolar Gold Fields Area has speakers of the following mother tongues. The figures are again in thousands.

Kannada 6, Telugu 17, Tamil 50, Hindustani 6, English and Malayalam 2 each.

Fifteen other languages are spoken here by small numbers. The speakers of Kannada are in small proportion here also. The speakers of Telugu are about a fifth and of Tamil well above a half. The number of Hindustani speakers here is almost equal to the number of Kannada speakers. This area has a smaller number of languages than either Bangalore City or the Civil and Military Station, Bangalore.

Mysore City has (in thousands) the following numbers speaking the several mother tongues.

Kannada 57, Telugu 10, Tamil 14, Hindustani 18, Marathi 6, and Gujarathi, Hindi, Konkani, Malayalam, Sindhi, Tulu and English less than one each.

Twenty-seven other languages are represented in the city. The speakers of Kannada are over one half of the population, of Hindustani about a sixth and of Tamil about one-eighth. Those speaking Telugu are less than a tenth.

From the figures for the districts it appears that in all the districts with the exception of Kolar the speakers of Kannada are a large majority. Among these districts the highest proportion of Kannada speakers is found in Mysore district and the next highest in Hassan; the lowest (of course with the exception of Kolar district) is in the Bangalore district. The majority of the population in Kolar district are speakers of Telugu, the Kannada speaking population here taking second place as the Telugu or Hindustani speaking population does in other districts. All the districts have a fair sprinkling of Hindustani speakers and excepting Tumkur and Chitaldrug of Tamil speakers. Of Marathi they have all much smaller proportions than of either Hindustani or Tamil.

312. Summary.—Kannada which is the mother tongue of a large majority of the population in the State (being spoken as shown in paragraph 309 by 698 people out of every thousand), is spoken by a majority of the population in all the districts (except Kolar district) and in Mysore City. It is spoken by about a fourth of the population in Kolar district and a third in Bangalore City and by about a thirteenth in the Kolar Gold Fields.

Telugu is spoken by small numbers of people all over the State and by a majority in Kolar district. It is spoken by about a fifth of the population in Bangalore City, Bangalore district, Kolar Gold Fields and Chitaldrug district and by about a seventh in Tumkur district. Kolar, Tumkur and Chitaldrug border on the Telugu country and this is the reason for the high proportion of Telugu speakers in this area.

Tamil is spoken by about a fifth of the population in Bangalore City and more than one half of the population in the Kolar Gold Fields, by about one-eighth in Mysore City and by about a third in the Civil and Military Station, Bangalore and by much smaller numbers elsewhere. The population speaking it is in large part immigrant and found largely in the cities. Hindustani and Marathi are spoken by some numbers in all the districts and cities. The former is spoken generally only by Musalmans.

Nearly 21 thousand of the speakers of Banajari are found in Shimoga district and another 13 thousand in Chitaldrug district where there are large Banajara populations. Kadur, Tumkur, Bangalore and Hassan districts contain nearly all the rest of the speakers of the language. Gujarathi, Hindi and Marwari spoken by tradesmen and moneylenders from the north who are doing business in the State are found in small numbers in almost all the districts. Konkani, Malayalam and Tulu are spoken in the State mainly by the immigrants from the west coast who come to work in the *malnad*. They are thus found spoken by large numbers in Shimoga, Hassan and Kadur districts, the largest numbers altogether being found in Kadur district. The speakers of Malayalam work also in the Kolar Gold Fields. Elsewhere the number of speakers of this language is very small.

313. Population speaking each mother tongue in districts and cities.—The distribution of 1,000 persons speaking each of the vernaculars of the State as amongst the districts and cities appears from the following statement.

District or City	Kannada	Telugu	Hindustani	Tamil	Marathi
Bangalore City ...	10	40	50	130	140
Bangalore District ...	130	170	160	190	130
Kolar Gold Fields (City) ...	1	20	20	160	10
Kolar District ...	40	450	150	120	90
Tumkur District ...	150	110	110	20	90
Mysore City ...	10	10	50	40	70
Mysore District ...	290	20	100	60	80
Chitaldrug do ...	100	120	90	20	80
Hassan do ...	120	10	50	40	40
Kadur do ...	60	10	50	20	50
Shimoga do ...	90	20	100	20	170
Civil and Military Station, Bangalore.	2	20	70	180	50

It may be as well to state that the figures should not be read as showing proportion as between the various languages in each area. Thus the figures 10 for Kannada, 40 for Telugu and 140 for Marathi against Bangalore City do not indicate the relative strength of the population speaking Kannada, Telugu and Marathi in the City. These latter proportions are given in Subsidiary Table II and have been dealt with in the last two paragraphs. The figures in the present statement indicate the proportion of the total population speaking each language contributed by each district or city.

314. Variation from 1921.—The growth of the population speaking the vernaculars of the State and English in the decade appears from the following statement.

Language	1921	1931	Difference	Percentage of difference
Kannada	4,257,098	4,578,801	321,703	7·6
Telugu	921,468	1,030,926	109,458	11·9
Tamil*	262,222	307,462	45,240	17·3
Hindustani	330,939	382,876	51,937	15·7
Marathi	78,336	91,322	12,986	16·6
English	14,194	13,825	—369	—2·6

*Not inclusive of figures relating to Korama and Koracha dialects.

It appears from the above statement that the Kannada speaking population has grown by 7·6 per cent and that Telugu, Tamil, Hindustani and Marathi have increased by much larger percentages and that the English speaking population is 2·6 per cent less than in 1921. The growth of the Kannada speaking population is all in the usual course and calls for no comment. The growth of the Telugu speaking population in two of the districts where it is the chief mother tongue, *viz.*, Kolar and Tumkur, from 430 and 103 thousands respectively to 466 and 111 thousands shows about the same rate of increase. In Bangalore district where also it is the mother tongue for a large population the increase is from 157 thousand to 178 thousand and is about 13 per cent. The increase in the Civil and Military Station, Bangalore is about 13·4 per cent. The most noticeable increase is however in Bangalore City from about 27 thousand to about 40 thousand. The increase in Bangalore City should be due to the opening of new industrial concerns which have attracted labour from outside.

The increase of nearly 45 thousand Tamil speakers is contributed to very largely by Bangalore City (13,931), Civil and Military Station (6,763), and Bangalore district (11,733). The growth in Bangalore City is over 50 per cent, in Bangalore district nearly 25 per cent and in the Civil and Military Station, Bangalore, about 13 per cent. The increase in Bangalore City should be partly due to immigration of labour to the mills and in some measure to people from the Tamil country settling in Bangalore. The increase of about 13 thousand under Marathi is contributed to largely by Shimoga (3,089) and Chitaldrug (1,462) districts and Bangalore City (2,609) and Bangalore district (1,702).

The increase under Hindustani and decrease under English correspond to the increase in the Musalman population and decrease in the population of European and Allied Races noticed elsewhere in the Report.

Other languages which are spoken by fairly large numbers and the numbers speaking them in 1921 and 1931 are shown in the margin. The increase under

Language	1921	1931
Konkani	11,999	16,295
Banajari	47,952	57,415
Gujarathi	2,936	3,430
Koracha	2,813	3,704
Korama	798	2,519
Marwari	2,680	2,217
Malayalam	5,818	8,513

Konkani is largely contributed by Kadur and Shimoga districts, and is largely due to more Konkani speaking people coming to these districts from South Canara. A comparison of the immigration figures shows that Kadur district in 1931 had 38,483 people born in South Canara as against 32,123 in 1921. The numbers for Shimoga district do not show such a large difference. Gujarathi shows no large increase. The Banajara speaking population shows a large increase, much of which should be natural. Koracha and Korama are languages spoken by two vagrant communities and the increase of 33 per cent in the former and over 200 per cent in the latter should be due partly to immigration and partly to difference of basis of return. Koracha shows noticeable decreases in some districts and increases in others. This is natural as these people are frequently on the move and families which lived in the former in 1921 may in the course of their wanderings have come to the latter at the time of the present Census. Korama shows an increase in most districts. The increase under Malayalam is largely in Hassan and Kadur districts and without doubt is due

partly to immigration. There is a reduction in Marwari and this probably means that some people speaking these languages who were doing business in the State in 1921 have now gone back.

315. Bilingualism.—Imperial Table XV (ii) gives the number of people speaking the more important languages of the State as mother tongues, who can speak other languages and use them in ordinary intercourse. There is a considerable amount of bi-or multi-lingualism in the State. The city populations here as elsewhere are a conglomerate of people speaking many languages and naturally those who are engaged in business and come in contact with people speaking other languages pick up these languages involuntarily or by choice for facility in business. There is not the same necessity or opportunity for picking up other languages in the country but populations speaking different languages are natives of the soil or are domiciled in large numbers in various parts of the country and in these cases there is an involuntary absorption of languages other than one's own. Thus in the Kolar and Tumkur districts wide margins of country are filled by Telugu speaking populations; and the Kannada speaking people of these parts speak Telugu just as well as Kannada and the Telugu populations speak Kannada as frequently as their own mother tongue. In the western parts of the country Tulu speaking and Malayalam speaking people come as labourers, traders and businessmen and thus many of the natives in these parts are able to speak Malayalam or Tulu, the immigrants themselves learning to speak Kannada. Besides, Musalmans are found scattered all over the State speaking Hindustani in their households and Kannada or Telugu to their neighbours outside and many of these latter by speaking with these people learn Hindustani of a sort. It has also been stated earlier that speakers of Tamil, Telugu, and Hindustani who are natives of Mysore learn Kannada in the schools and are often literate in Kannada and not in their mother tongue. To such persons Kannada is even more familiar than the language which they speak at home.

It has been stated above that Kannada is the mother tongue of 4,578,801 people in the State. Kannada being the main mother tongue of the State, only small numbers of this population are obliged to learn another language for ordinary intercourse. Thus we find that of 10,000 persons whose mother tongue is Kannada, 9,372 know only the mother tongue, 628 speaking one or more subsidiary languages. Five hundred and seventy four of these speak Telugu as a subsidiary language, 31 Hindustani and 21 Tamil. The other languages are not of significance. Telugu is thus the most important subsidiary language in the State. The proportion for the State is the result of large contributions by Bangalore City, the Civil and Military Station, Bangalore, Bangalore district, Kolar Gold Fields and Kolar district where Telugu speaking people are found in large numbers. In the other districts and in Mysore City the proportions are much smaller.

The Telugu speaking population has however to learn Kannada more largely. We thus find of ten thousand whose mother tongue is Telugu, the number which knows only the mother tongue is 5,872. Thus 4,128 out of every ten thousand of the Telugu population know the use of another language, 3,969 out of this number knowing Kannada and the remaining (less than 200) other languages. The number which knows only this mother tongue is large only in Kolar district and Kolar Gold Fields, and considerable in the Civil and Military Station, Bangalore, and Tumkur district. In Mysore City, Chitaldrug district and the three *malnad* districts of Hassan, Kadur and Shimoga, 76 to 84 per cent of the Telugu speaking population can speak Kannada.

The speakers of Hindustani as already stated are mostly Musalmans. Of ten thousand of them 4,244 can speak only the mother tongue, 5,756 being able to speak other languages, 4,826 can speak Kannada, 909 Telugu and 280 Tamil. Nearly half the Hindustani speaking population is therefore able to use Kannada in ordinary intercourse. The proportion of those using Kannada as the subsidiary language is small only in the Kolar Gold Fields, Kolar district and the Civil and Military Station, Bangalore. Everywhere else it is large. The Telugu proportion is largely contributed by Kolar district, and the Tamil proportion by the Kolar Gold Fields and the Civil and Military Station, Bangalore.

Of the population whose mother tongue is Tamil, 5,429 out of every 10,000 can speak only the mother tongue, 4571 being able to speak some other language. Of this number, 3,496 can speak Kannada, 1,406 Telugu and 257 Hindustani. The Civil and Military Station, Bangalore and the Kolar Gold Fields Area have the largest number of persons who can speak only the mother tongue. Elsewhere the number of those who can speak Kannada is quite large, being over 70 per cent in Tumkur district, in Mysore district and City and in Chitaldrug and Hassan districts. In Chitaldrug district this number is as much as 83 per cent. The Telugu proportion is largely contributed by Kolar and Bangalore districts.

The proportions of people with Marathi, Banajari, Tulu and Konkani as mother tongues who can use other languages in use in the State in ordinary intercourse appear from Subsidiary Table II (b). The populations who have these mother tongues being small, it is unnecessary to examine the proportions in the same detail as above. The figures however show that the number who can speak only the mother tongue, is much smaller in the case of all these languages except Tulu in which it is about the same as in the case of Hindustani. Seventy per cent of those whose mother tongue is Marathi, 75 per cent of those whose mother tongue is Banajari, 56 per cent of those whose mother tongue is Tulu and 67 per cent of those whose mother tongue is Konkani, can speak Kannada. The Marathi speakers can use Telugu, Hindustani and Tamil, and the Banajari speakers Telugu and Hindustani in considerable numbers. The numbers who can speak only the mother tongue in all the four cases except Banajari are found in a large proportion only in the Civil and Military Station, Bangalore, being much smaller in proportion in the other cities and in all the districts.

All the populations with other mother tongues are thus able to speak Kannada in noticeably large proportions. Of the total population of 6,557 thousand in the State, nearly 4,579 thousand have Kannada as mother tongue. Of the people whose mother tongue is some other language, the following numbers use this language in ordinary intercourse.

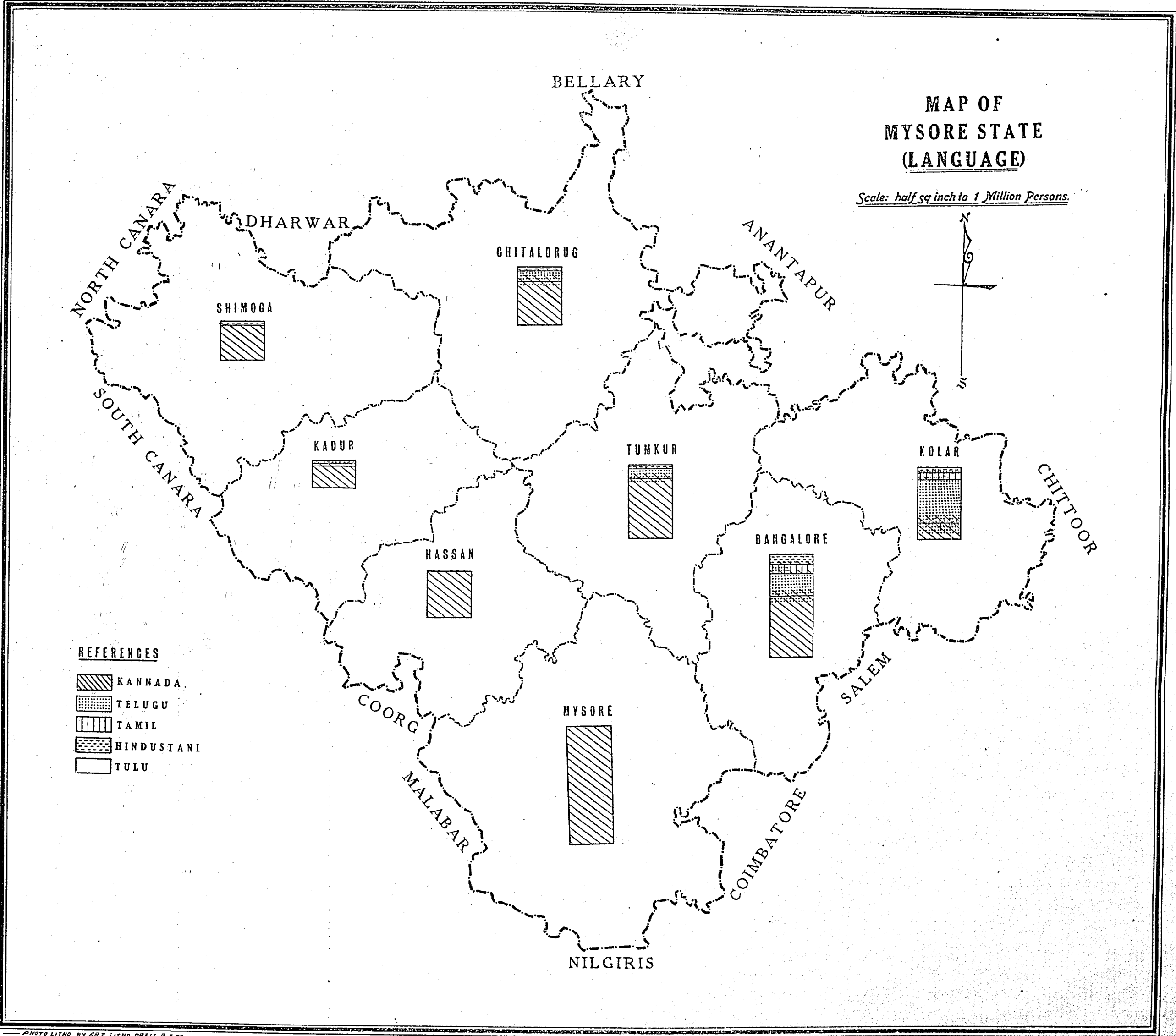
Language	Males	Females
Telugu	223,740	185,452
Hindustani	109,911	74,875
Tamil	59,235	50,424
Marathi	34,164	30,190
Banajari	22,889	19,977
Tulu	17,664	7,668
Konkani	6,678	4,178

Thus, of the population of the State, nearly 5,426 thousand or 82·7 per cent either have Kannada as their mother tongue or can use it in ordinary intercourse.

The number of people with Telugu and the other languages either as mother tongue or as subsidiary language is shown below.

Language	Mother tongue	Subsidiary language	Total
Telugu	1,030,926	353,214	1,384,140
Tamil	313,685	41,592	355,277
Hindustani	382,876	35,323	418,199
Marathi	91,322	4,838	96,160
Banajari	57,415	245	57,660
Tulu	45,168	8,118	53,286
Konkani	16,295	550	16,845

316. **Bilingual areas.**—The map on the opposite page indicates the areas where the population is bilingual. The key to the map is given as Appendix VI at the end of the volume.



In the following taluks there is a large number of people with Telugu as mother tongue.

Tumkur district : Madhugiri 32,282, Koratagere 8,453 ; Chitaldrug district : Chitaldrug 21,658, Challakere 37,383, Molakalmuru 16,782, Jagalur 14,133, Hiriyur 9,541 ; Bangalore district : Bangalore 45,828, Doddballapur 22,058, Hoskote 26,454, Devanhalli 24,723 ; Kolar district : Kolar 30,672, Malur 25,475.

In the following taluks Telugu is the mother tongue of the largest number of people.

District	Taluk	Number of people speaking Telugu as mother tongue	Population
Tumkur District	Pavagada ...	46,505	72,766
Bangalore do	Anekal ...	28,431	66,977
Kolar do	Bowringpet ...	32,958	70,093
	Chikballapur ...	43,052	62,208
	Srinivaspur ...	55,446	70,568
	Mulbagal ...	48,692	74,603
	Chintamani ...	59,366	78,211
	Sidlaghatta ...	38,366	62,355
	Bagepalli ...	52,539	57,706
	Gudibanda ...	16,283	18,226
	Goribidnur ...	63,500	101,594

Tamil is spoken by more than 3,000 people in the following taluks.

Bangalore district : Bangalore taluk 24,342, Hoskote 9,298, Kankanhalli 3,141, Anekal 14,694 ; Kolar district : Bowringpet 9,956, Malur 9,785, Kolar 8,069, Mulbagal 4,729 ; Hassan district : Hassan 3,092 ; Kadur district : Chickmagalur 3,008 ; Shimoga district : Shimoga 4,192 ; Bangalore City 38,922 ; Civil and Military Station, Bangalore, 58,693 ; Kolar Gold Fields Area 50,365.

Hindustani is the mother tongue of more than 5,000 people in the following taluks.

Bangalore district : Hoskote 7,861, Channapatna 7,925, Closepet 5,358, Magadi 8,525, Kankanhalli 6,958 ; Kolar district : Kolar 10,245, Bowringpet 6,135, Malur 6,069, Srinivaspur 6,338, Mulbagal 7,407, Chintamani 6,331, Goribidnur 5,107 ; Tumkur district : Tumkur 10,203, Sira 5,398, Gubbi 5,361, Kunigal 7,873 ; Chitaldrug district : Chitaldrug 6,618, Davangere 6,978 ; Kadur district : Chikmagalur 5,948 ; Shimoga district : Shimoga 11,500, Shikarpur 5,582 ; Bangalore City 19,821 ; Civil and Military Station, Bangalore 28,087 ; Kolar Gold Fields Area 6,201.

317. Displacement of tribal languages.—Subsidiary Table III gives an idea of the displacement of tribal languages by the more important vernaculars of the State. Koracha and Korama are dialects of the Dravidian group affiliated in the Linguistic Survey of India to Tamil. They are the mother tongues of communities of the same names. These communities were previously largely nomadic but have in recent years settled down in villages and assimilated with the general population using the mother tongues only within their communities. Numbers of them have of late begun to use Kannada and possibly in some cases Telugu or Tamil even in their houses.

The number of Korachas returned both under Hindu and Tribal religions is 12,085. As against this number, the number of people who have returned the Koracha language as mother tongue is 3,704. The population of Koramas returned both under Hindu and Tribal religions is 17,124. The people returned as speaking the language are only 2,519. These figures indicate what large proportions of the populations have discontinued speaking the dialects even in their houses. Banajari is a dialect of "Rajasthani" spoken by the community of the

same name. These people have not given up their mother tongue in as large a proportion as is the case among Korachas and Koramas. The population returned as Banajara, both Hindu and Tribal, is 64,368 and the number of people speaking the dialect is 57,415. All these communities are now receiving instruction in schools and numbers of them find Kannada a more suitable language for all purposes. The chances are that the dialects will lose ground continually in coming years and that the small numbers of Korachas and Koramas and increasing numbers of Banajaras will adopt Kannada as mother tongue. It is not to be assumed, however, that the change will place the communities at any disadvantage. Many of the adults, as already observed, can speak the languages of their neighbourhood quite easily and in habit and custom they are not very different from their neighbours. Adoption of the language of the neighbours is thus voluntary on the part of these people and is a measure of convenience rather than otherwise.

318. Comparison of the figures for Kannada with the Linguistic Survey Estimate.—

The Linguistic Survey of India gives an estimate of the total population speaking Kannada as mother tongue as 9,666,163 and the figures according to the Census of 1921 as 10,374,204. The Census figure is of course the more accurate. The Kannada speaking population in Mysore was noted as 3,655,976 in the estimate and found to be 4,257,098 in the Census of 1921. According to this Census the Kannada speaking population in the State is 4,579 thousand, the increase over the figures of the Census of 1921 being 7 per cent. The increase of the population in other areas where speakers of Kannada dwell being taken to be at the same rate their number at this Census might be taken as about 11 millions of which over 4½ millions are found in this State.

319. Literary activity in the decade.—There has been some literary activity in Kannada in the State during the decade. Modern work in other languages published here does not seem to be of the same significance. A short note on the main features of the work done in Kannada here as elsewhere in recent years is given in Appendix VII at the end of the volume.

SUBSIDIARY TABLES.

I.—DISTRIBUTION OF TOTAL POPULATION BY MOTHER TONGUE ACCORDING TO CENSUS.

Language	Total Number of speakers	Proportion per mille of total population	Where chiefly spoken
1	2	3	4
Mysore State including Civil and Military Station, Bangalore.	6,557,302	1,000	
A. Vernaculars of India ...	6,541,837	998	
1. Dravidian family ...	5,977,533	912	
Kannada ...	4,578,801	698	Mysore City and all the Districts in the State except Kolar.
Telugu ...	1,030,926	157	Bangalore, Kolar and Chitaldrug Districts and in the Cities of Bangalore, Kolar Gold Fields and Civil and Military Station, Bangalore.
Tamil ...	313,685	48	In the Cities of Bangalore, Kolar Gold Fields and Civil and Military Station, Bangalore.
Malayalam ...	8,513	1	Kolar Gold Fields (City), Hassan, Kadur and Shimoga Districts.
Tulu ...	45,168	7	Hassan, Kadur and Shimoga Districts.
Others ...	440	...	
2. Indo-European Family ...	564,234	86	
Hindustani (Western Hindi) ...	382,876	59	In the Cities of Bangalore, Mysore, Kolar Gold Fields and Civil and Military Station, Bangalore and Shimoga and Kolar Districts.
Hindi (Eastern) ...	6,915	1	In the Cities of Bangalore, Mysore and Civil and Military Station, Bangalore and Mysore and Shimoga Districts.
Marathi ...	91,322	14	In the Cities of Bangalore, Mysore, and Civil and Military Station and Shimoga District.
Konkani ...	16,295	2	Kadur and Shimoga Districts.
Rajasthani ...	59,711	9	Chitaldrug, Shimoga and Kadur Districts.
Gujarathi ...	4,600	1	Bangalore City, Civil and Military Station, Bangalore and Shimoga District.
Others ...	2,515	...	
3. Others ...	70	...	
B. Vernaculars of Asiatic Countries and Africa ...	1,095	...	
1. Indo-European Family ...	319	...	
Persian ...	275	...	Mysore District and Civil and Military Station, Bangalore.
Others ...	44	...	
2. Semitic Family ...	755	...	
Arabic ...	746	...	Kadur and Shimoga Districts.
Others ...	9	...	
3. Others ...	21	...	
C. European Languages ...	14,370	2	
1. Indo-European Family ...	14,369	2	
English ...	13,825	2	Kolar Gold Fields and Civil and Military Station, Bangalore.
Others ...	544	...	
2. Mongolian Family ...	1	...	

II (a).—DISTRIBUTION BY LANGUAGE OF THE POPULATION OF EACH DISTRICT.

State, District or City	Number per 10,000 of population speaking									
	Kannada	Telugu	Hindustani	Tamil	Marathi	English	Banajari	Tulu	Konkani	Others
1	2	3	4	5	6	7	8	9	10	11
Mysore State including Civil and Military Station, Bangalore.	6,983	1,572	584	478	139	21	88	69	25	41
Mysore State excluding Civil and Military Station, Bangalore.	7,116	1,571	554	396	136	7	89	70	25	36
Bangalore City	3,253	2,391	1,150	2,261	749	45	2	7	38	194
Bangalore District	6,502	1,957	670	662	134	3	54	...	1	17
Kolar Gold Fields (City)	747	1,980	729	5,918	86	244	...	1	4	281
Kolar District	2,514	6,105	769	474	106	1	18	...	1	12
Tumkur District	7,969	1,231	505	63	96	...	60	...	...	16
Mysore City	5,291	932	1,715	1,276	568	45	3	23	12	135
Mysore District	9,355	162	272	139	54	1	3	1	1	12
Chitaldrug District	7,261	1,824	502	72	110	1	192	1	6	31
Hassan District	8,833	247	327	205	67	2	75	162	17	65
Kadur District	7,518	310	502	200	170	3	215	841	189	92
Shimoga District	7,747	371	754	131	298	1	404	109	131	54
Civil and Military Station, Bangalore ...	594	1,623	2,094	3,476	314	718	...	...	18	1,163

II (b).—DISTRIBUTION BY SUBSIDIARY LANGUAGES—*contd.*

State, District or City	Mother tongue—Tamil							Number per 10,000 who speak more than one subsidiary language
	Number per 10,000 who speak							
	Mother tongue only	Mother tongue with subsidiary language						
		Kannada	Telugu	Hindu-stani	Marathi	Others	Total	
	26	27	28	29	30	31	32	33
Mysore State, including Civil and Military Station, Bangalore	5,429	3,496	1,406	257	6	4	10,598	568
Mysore State, excluding Civil and Military Station, Bangalore	4,684	4,220	1,568	216	7	4	10,699	668
Bangalore City	5,625	3,704	1,183	201	12	1	10,726	636
Bangalore District	3,687	5,177	2,003	102	2	...	11,061	1,039
Kolar Gold Fields (City)	9,321	94	568	70	1	...	10,054	49
Kolar District	3,256	3,205	4,696	67	5	...	11,259	1,230
Tumkur District	1,596	7,871	1,024	209	28	4	10,732	703
Mysore City	2,702	7,188	219	252	36	...	10,397	361
Mysore District	2,141	7,033	325	1,033	3	...	10,535	521
Chitaldrug District	1,541	8,321	975	261	11	6	11,115	1,051
Hassan District	2,119	7,765	123	195	2	14	10,223	205
Kadur District	3,583	6,011	556	530	7	98	10,785	746
Shimoga District	2,875	6,689	636	477	24	28	10,729	655
Civil and Military Station, Bangalore	8,667	350	702	433	3	...	10,155	135

State, District or City	Mother tongue—Marathi							Number per 10,000 who speak more than one subsidiary language
	Number per 10,000 who speak							
	Mother tongue only	Mother tongue with subsidiary language						
		Kannada	Telugu	Hindu-stani	Tamil	Others	Total	
	34	35	36	37	38	39	40	41
Mysore State, including Civil and Military Station, Bangalore	2,211	7,047	886	481	240	61	10,926	784
Mysore State, excluding Civil and Military Station, Bangalore	2,045	7,335	868	459	131	64	10,902	775
Bangalore City	3,205	6,512	773	410	298	13	11,211	930
Bangalore District	2,640	7,003	817	501	116	...	11,077	866
Kolar Gold Fields (City)	3,320	2,199	2,814	788	3,730	...	12,801	2,036
Kolar District	2,360	3,964	4,813	247	77	...	11,451	1,259
Tumkur District	1,210	8,234	817	330	22	6	10,619	540
Mysore City	1,483	8,333	145	1,054	219	2	11,236	1,146
Mysore District	2,127	7,608	61	720	44	...	10,560	539
Chitaldrug District	1,384	8,480	616	479	33	...	10,922	878
Hassan District	1,402	8,525	133	485	23	60	10,578	531
Kadur District	1,760	7,673	146	548	42	616	10,785	764
Shimoga District	1,577	8,337	61	246	27	148	10,396	375
Civil and Military Station, Bangalore	5,639	1,093	1,261	931	2,499	7	11,430	967

State, District or City	Mother tongue—Banajari (Rajasthani)							Number per 10,000 who speak more than one subsidiary language
	Number per 10,000 who speak							
	Mother tongue only	Mother tongue with subsidiary language						
		Kannada	Telugu	Hindu-stani	Tamil	Marathi	Others		Total
	42	43	44	45	46	47	48	49
Mysore State, including Civil and Military Station, Bangalore	2,013	7,466	555	516	7	25	...	10,582
Mysore State, excluding Civil and Military Station, Bangalore	2,013	7,466	555	516	7	25	...	10,582
Bangalore City	...	...	...	...	...	...	...	...
Bangalore District	1,441	8,155	229	717	8	...	...	10,550
Kolar Gold Fields (City)	...	...	...	...	...	...	...	...
Kolar District	1,845	222	8,492	...	...	...	...	10,059
Tumkur District	1,590	6,309	2,182	351	35	...	...	10,467
Mysore City	...	...	...	...	...	...	...	...
Mysore District	1,674	8,303	...	...	46	...	...	10,023
Chitaldrug District	1,904	7,769	625	211	14	116	1	10,640
Hassan District	1,659	8,826	18	235	...	...	...	10,238
Kadur District	1,773	8,174	1	1,144	...	...	...	11,092
Shimoga District	2,512	7,485	2	575	...	...	...	10,524
Civil and Military Station, Bangalore	...	...	...	...	...	...	...	...

II (b).—DISTRIBUTION BY SUBSIDIARY LANGUAGES—*concl'd.*

State, District or City	Mother tongue—Tulu								Number per 10,000 who speak more than one subsidiary language
	Number per 10,000 who speak								
	Mother tongue only	Mother tongue with subsidiary language							
		Kannada	Telugu	Hindu-stani	Tamil	Marathi	Others	Total	
	51	52	53	54	55	56	57	58	59
Mysore State, including Civil and Military Station, Bangalore ...	4,369	5,608	6	22	13	2	13	10,033	32
Mysore State, excluding Civil and Military Station, Bangalore ...	4,368	5,609	6	22	13	2	13	10,033	32
Bangalore City ...	81	9,274	161	...	403	161	...	10,080	81
Bangalore District ...	2,353	7,059	...	1,176	1,765	...	...	12,353	2,353
Kolar Gold Fields (City) ...	...	10,000	...	...	10,000	...	...	20,000	10,000
Kolar District ...	1,563	8,125	625	313	...	...	...	10,625	625
Tumkur District ...	2,258	7,742	...	...	...	...	...	10,000	...
Mysore City ...	2,939	7,020	122	41	327	...	...	10,449	367
Mysore District ...	841	8,879	93	467	93	...	...	10,373	374
Chitaldrug District ...	1,507	7,945	2,055	...	...	...	...	11,507	1,507
Hassan District ...	3,735	6,249	2	26	13	1	2	10,029	29
Kadur District ...	5,220	4,764	...	15	6	...	18	10,023	23
Shimoga District... ..	1,337	8,620	2	39	5	14	5	10,022	21
Civil and Military Station, Bangalore ...	6,667	3,333	...	...	...	...	...	10,000	...

State, District or City	Mother tongue—Konkani								Number per 10,000 who speak more than one subsidiary language
	Number per 10,000 who speak								
	Mother tongue only	Mother tongue with subsidiary language							
		Kannada	Telugu	Hindu-stani	Tamil	Marathi	Others	Total	
	60	61	62	63	64	65	66	67	68
Mysore State, including Civil and Military Station, Bangalore ...	2,349	6,662	24	338	98	102	1,980	11,553	1,464
Mysore State, excluding Civil and Military Station, Bangalore ...	2,285	6,743	22	322	78	100	2,014	11,564	1,475
Bangalore City ...	2,769	6,789	88	501	265	854	88	11,354	1,222
Bangalore District ...	952	7,738	357	476	119	119	1,190	10,951	714
Kolar Gold Fields (City) ...	4,324	4,595	...	541	2,432	...	...	11,892	1,851
Kolar District ...	2,051	7,179	1,282	1,538	1,538	513	256	14,857	2,308
Tumkur District ...	2,188	6,563	...	625	1,250	...	...	10,626	625
Mysore City ...	3,281	5,859	234	391	938	234	234	11,171	938
Mysore District ...	1,940	7,562	149	945	448	...	149	11,193	1,045
Chitaldrug District ...	4,185	5,589	75	351	...	75	25	10,300	276
Hassan District ...	3,375	5,034	...	201	...	29	4,228	12,867	2,500
Kadur District ...	2,990	5,184	17	479	66	14	3,923	12,673	2,529
Shimoga District... ..	1,280	8,556	1	139	34	120	277	10,407	386
Civil and Military Station, Bangalore ...	6,140	1,912	147	1,287	1,250	221	...	10,957	846

III.—COMPARISON OF TRIBE AND LANGUAGE TABLES.

Tribe and Language	Strength of tribe		Number speaking tribal language only		Number speaking tribal language and some other language	
	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7
Koracha— Returned as Hindu ...	5,319	4,919	252	244	1,754	1,501
Do Tribal ...	965	882	...	...	...	...
Korama— Returned as Hindu ...	6,893	6,714	219	213	1,034	1,063
Do Tribal ...	1,601	1,716	...	...	...	...
Banajara— Returned as Hindu ...	26,170	24,539	4,736	6,823	24,458	21,838
Do Tribal ...	6,967	6,692	...	...	...	...

CHAPTER XI.

RELIGION.

320. Reference to statistics.—This chapter is based mainly on Imperial Table XVI which shows the distribution of the population of the State by religion. Classification by religion appears also in Imperial Tables, V, VII and XIII. Table V shows the distribution under religions of the population of towns in the State arranged territorially. Table VII shows age, sex, and civil condition and Table XIII literacy by age-groups of the population of the various religions.

The following subsidiary tables are appended to this chapter :

- Subsidiary Table I.—General distribution of the population by religion.
 " II.—Distribution of the main religions by districts.
 " III.—Christians : number and variation.
 " IV.—Religion of urban and rural populations.

321. The accuracy of the statistics.—It may be said that with one exception which will be shortly adverted to, there is no difficulty in the State in distinguishing the followers of the several religions. In other parts of India, groups of people may be found who are partly Musalman and partly Hindu in manner of life and social custom. Depressed classes may, in some places, desire to be treated as non-Hindu and described as Adi-dharmi or by some other name which indicates that they have separated themselves from the Hindu community. In Mysore, these difficulties do not exist. Musalmans here are an easily distinguished class. The depressed classes previously known as Holeya and Madiga, and now described in official records as Adikarnataka, have so far made no claim to be treated as non-Hindu. Such awakening as has come among these people has led to a claim for better treatment in Hindu society and not to an attempt at a schism. There then remain the cases of Jains, Tribal Religions, and Brahmos and Aryas. The numbers of Brahmos and Aryas in the State are inconsiderable. At the last Census they were shown under separate heads as if non-Hindu. At the present Census they have been treated as Hindu and the figures relating to them shown under separate columns under the general head "Hindu." The Jain population in the State is also easily distinguished from the Hindu population. One group of Jains, namely, "Sada" is sometimes returned as Jain and sometimes as "Hindu." These people were probably part of the general Hindu community previously and converted to Jainism centuries ago. They worship Jain deities but have not quite given up Hindu worship. They are, however, more Jain than Hindu and so long as Jains are treated as separate from Hindus, should be shown under the separate head.

The single case of difficulty is that of the Tribal religions. A good number of the people who were previously returned as Animists were the community known as Lambani and now called Banajara. It is difficult to say why these people were first treated as Animists. In the Censuses of 1911 and 1921, Banajaras were in some cases described as Animists and in other cases as Hindus. What term was adopted seems to have depended on the manner in which the instructions were understood in different places. In one district, all the enumerators treated Banajaras as Animists. In adjoining areas belonging to another district they were treated as Hindus. The supervising Officer in the one case thought that they were Animists and in the other case that they were Hindus. In reality, there is no justification for treating any but a small proportion of these people as Animists. They live in villages more or less in the same way as the other communities, visit Hindu temples and have ceremonial which is not essentially different from the ceremonial of the lower classes of Hindus. Almost the only feature distinguishing them from corresponding groups in the other communities is the women's clothing and their ornaments. This difference in women's dress and ornament should, however, be considered as much less important than the general mode of life. Even if it is thought that they differ from Hindus in some small detail, it should be observed that their religion is by no means Tribal. The term used for Animist in the Vernacular is "Kadu Jana" (ಕಾಡುಜನ) meaning wild tribe. These people are by no means

a wild tribe. They are civilized like any other Hindu caste. Similarly in the case of the Korama and Koracha groups which have been treated as Animist, there is nothing to distinguish them from the groups which are treated as Hindu. Small numbers of these people may live in the open country moving from place to place. In this sense, they are an unsettled people and are different from the rest of their population living in villages but they are of the same stock and have the same beliefs. The classification into Hindu and Tribal is made because of the entry in the schedule and this is probably due in the majority of cases to the enumerator's whim. Variation in this manner in the basis of enumeration from Census to Census and from locality to locality has introduced, as will be seen later, some error into the figures for the Hindu and Tribal populations. The numbers involved are small compared with the total Hindu population and do not effect those figures largely. Compared with the populations of the Tribal people themselves they are larger and affect considerable changes in proportions.

322. Hinduism versus Animism.—It may well be asked whether it is correct to treat as Hindu at each Census just so many Animists as by the whim of the enumerator and supervisor are returned as such and no more. If Animists become Hindus by being merely included under this head by enumerators why should not all Animists be treated as Hindus in the Central Census Office? If this is considered as incorrect why, in the alternative, should we not say that all people of particular communities previously classed as Animists should be treated as Animists though some of them are returned in the schedules as Hindus? The questions are quite fair. There is so little population purely Animistic in the State, that it would be not far wrong to treat all the people shown under the head "Animists" as Hindus. Sections of Hinduism have beliefs and practices not very different from the beliefs and practices of the populations described as Animists. What we observe happening now has happened previously and Hinduism in consequence now contains a variety of religious beliefs and conceptions of the God-head in which there certainly is room for the gods and the faiths of the Animists. To include all Animists under Hinduism would thus be more correct than to exclude the whole of any community from Hinduism on the ground that some parts of such community had been returned as Animist. If then all Animists are not included under the head "Hindu," it is for two reasons: in the first place, the Census record tries to present the information so far as possible in the manner recorded during enumeration. In the second place, though in many cases inclusion in or exclusion from Hinduism might have been dependent on the whim of the enumerator or the supervising officer, it is possible that the entry "Animism" or "Hinduism" has some relation to the conditions of life of these communities. As has been stated, large numbers of Banajaras now live within the precincts of villages, settled on the land in the same manner as other populations in the villages. Small numbers, however, do live away in the jungles, not a settled life and not accepting the ways of life of the average villager. Similarly, among the Korama and the Koracha communities, while large sections are settled in villages, living a normal life of the people of our villages, small sections do live outside, wandering about and living in a manner distinct from the manner of average village life. More and more of the populations are settling down in villages and that is partly the reason for more and more of them being included among Hindus. It is quite possible that if the same tendency continues, there will be no need in the next decade or the decade thereafter to show "Animist" populations separately from the Hindu population. Till that time comes, however, and while some numbers of these people are returned as of Tribal religion, they have to be shown separately.

323. General distribution of the population by Religion.—Imperial Table XVI shows that the population of the State is made up of the following important religions. The numbers are given correct to the nearest thousand.

Total Population	6,557	Jain	30
Hindu	6,016	Tribal	24
Musalman	399	Minor Religions	2
Christian	88		

The figure for Hindu includes a small Brahmo and Arya population. The figure for Minor Religions includes Buddhists, Sikhs, Parsis and Jews.

The proportion of the population of the various religions in every unit of ten thousand of the population is given below.

Total	10,000	Jain	45
Hindu	9,174	Tribal	36
Musalman	608	Minor Religions	4
Christian	133		

The great majority of the population is Hindu. The number of Hindus is about 15·1 times that of the Musalmans who are the next largest in number. The Musalmans themselves are nearly 4·5 times as many as the Christians who are numerically the next strongest section of the population.

325. General comparison with previous Censuses.—It appears from Subsidiary

Years	Proportion
1881	9,308
1891	9,248
1901	9,206
1911	9,199
1921	9,168
1931	9,174

Table I that the proportion of Hindus has slightly risen since the Census of 1921. The proportion has shown a steady fall from 1881 as will appear from the figures noted in the margin. The increase noticed at this Census should not be taken as showing any change of this tendency. This is due to some numbers previously noted as Animists being returned as Hindus on this occasion.

The proportion of the Musalman population has increased steadily in the same Census periods. The proportion in every ten thousand of the population for the various Census years is shown in the margin.

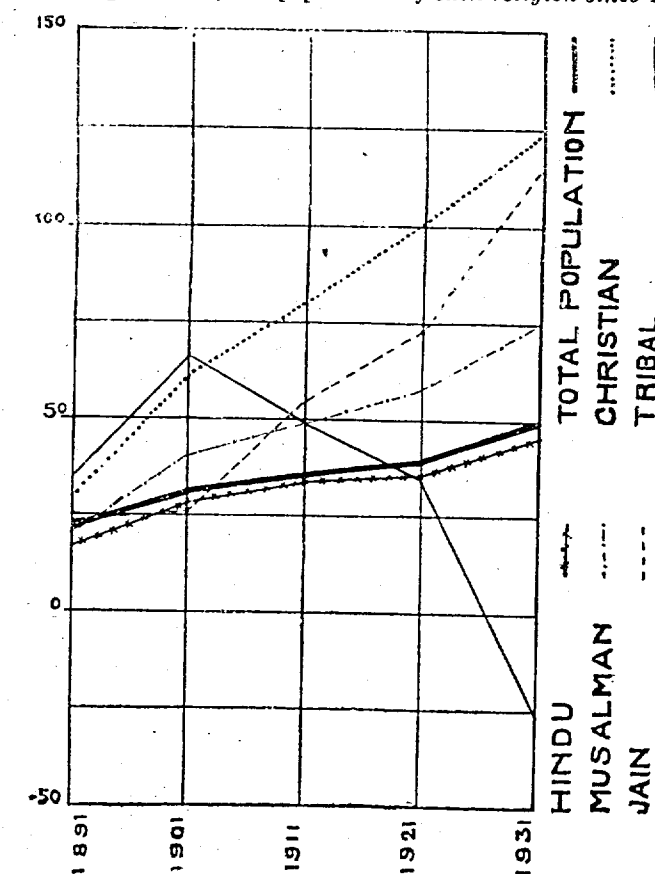
Years	Proportion
1881	479
1891	512
1901	523
1911	542
1921	570
1931	608

The Christian population in the successive years has been 70, 77, 90, 103, 119 and 133 out of ten thousand. This population also shows a steady increase and at a rate generally larger than that of the Musalman population.

The Animist or Tribal proportions for the same years have been 117, 136, 156, 124, 105 and 36. These figures show an uncertain movement upward and downward due generally to the inclusion of varying numbers of these communities among Hindus.

The diagram given below shows these variations in the composition of the population from Census to Census more readily to the eye.

Variation per cent of the population of each religion since 1881.



The meaning of these variations has been discussed at previous Censuses. The Hindu community is the bulk of the population and cannot show an increase comparable to a particular small part of the population. There are besides, prevalent within the community various social practices which result in a diminution of additions by birth and in comparatively larger loss by death. The prohibition of widow re-marriage in what are called the higher castes and discouragement of such marriage in other castes comes in the way of as large a part of the female population of productive years as in other communities bearing children. Early marriage and early motherhood lower the stamina of the population. The Musalman population does not object to widow re-marriage, and early marriage and early motherhood are somewhat less common in it. The Christian population, in addition to these conditions favourable to growth, has the further advantage of active proselytization. It thus shows an increase larger than the increase of the Musalman population. The uncertain fluctuation of the Animist or Tribal population has been explained. While the addition to, or diminution from, the Hindu population so caused becomes negligible on account of the largeness of that population, the change in the Tribal population itself becomes noticeable because its total is small.

325. What is Hindu.—It has been stated above that there is no problem in the State as to who is a Hindu. At the first Census taken in the State, every native of this part of India who did not claim to belong to Muhamadanism or Christianity, or such other specific group, seems to have been treated as a Hindu. This is as sound a procedure as any that can be thought of. This is probably what has been done in later Censuses. It may seem an empirical way of fixing a man's religion but yields far more correct results than if we begin to define Hinduism and attempt a scientific classification. It is sometimes stated that all Hindus accept the Vedas as true or the Brahmin as priest or hold the cow sacred. There is no specific creed which the Hindu is expected to accept. It is therefore difficult to say that all this population accepts the Veda. Many communities within Hinduism do not accept the Brahmins as priests. Almost the only thing which may be said to be common to all the communities is the acceptance of the higher aspects of the God-head worshipped by the better classes of Hindus. The lowest of the castes included in Hinduism worship village deities but would join in the worship in the temples used by the higher classes. To cover the case of all such classes, the Census Report of the State for 1911 proposed to define a Hindu as "a theist believing in the religious evolution which will, some day, but surely, through worship of God in his various forms according to the worshipper's idea and through good works in the present life or series of lives, land him in the God-head compared to whom nothing is quite real in this world." This is a good attempt to put together the more important factors of belief as visualised by an outsider which would make up the religion of a Hindu who has tried to study his religion. It is, however, not likely to apply to every person who calls himself a Hindu and many Hindus would refuse to accept all the factors mentioned in the definition. Few of them would know the meanings of their beliefs and practices in terms of religion and philosophy. They consider themselves Hindus because they are members of the social organization prevalent among the majority of the people and accept worship and ceremonial more or less of the kind adopted by Brahmins. They may be of the Veerasaiva community who deny a great part of the Vedas and do not accept the priesthood of Brahmins, but they would worship Siva and have a social organization similar to the one generally prevalent. What makes a man Hindu is the fact that he is an Indian by birth, that he shares religious belief of a kind familiar to the majority of the people, that he is a member of the social order accepted by that majority, and that he worships one or other of the deities in the pantheon commonly accepted by that same majority.

The difficulty in the case arises from the fact that Hinduism is not a religion in the sense in which Christianity or Islam are religions. Hinduism is one of the ancient religions of mankind. Almost the only religions now prevalent which can be compared with it are Judaism and Zoroastrianism. If Hellenism had survived Christianity, it would have been another religion similar to Hinduism, Judaism and Zoroastrianism. The peculiarity of this kind of religion which has

come from unknown beginnings is that it does not limit itself to man's spiritual life as what are ordinarily called religions do. Religion so called is only a part of the wide ground covered by these primaeval religions. These faiths inculcate love of race love of country, and obedience to a social organization, quite as much as principles of spiritual growth. Where in the case of Zoroastrianism and Judaism the people who had to be taught these lessons were of one stock and of manageable proportions, it fell to the lot of Hinduism to have to deal with a large tract of country inhabited by many races and many levels of social life. To most men, the demands of daily life are of far greater importance than those of the spirit, and love of country becomes active only when properly organised. Love of race and social organisation are of nearer concern; the former, as embodied in restrictions on marriage, the latter as expressed in codifiable rules of conduct. This is how Hinduism seems so bound up with locality and caste, and in its present state to be a matter of locality and caste, rather than anything else. The teachers of Hinduism refer to the religion as *Dharma* and to such new schools of thought as Buddha developed as *Mata*. This latter word has been used for Christianity, and Islam and rightly, for they are religions which owe their specific form to particular founders. Hinduism, on the contrary is a collection of many such schools and naturally covers too wide a range of ideas to be brought into a simple definition.

326. Increase in the Hindu population since 1881.—Hindus, as already stated, form the large majority of the population numbering 9,174 out of every 10,000. Their proportion has fallen from Census to Census but this does not mean that their total number has fallen. The Christian and Musalman communities which form considerable part of the population have proportionately for their numbers increased more than the Hindu. Hence, on the whole, the proportion of the Hindu in the total shows a decrease. The total population of the State in terms of the nearest thousand at each Census since 1881 and the percentage of increase from Census to Census, are given below.

Year	Total population	Percentage of increase
1881	4,186	...
1891	4,944	18'1
1901	5,539	12'1
1911	5,806	4'8
1921	5,979	3'0
1931	6,557	9'67

Corresponding figures for Hindus are noted below.

Year	Hindu population	Percentage of increase
1881	3,897	...
1891	4,572	17'3
1901	5,099	11'5
1911	5,341	4'7
1921	5,482	2'6
1931	6,016	9'74

Comparing the figures for the Hindus with those for the total population, it is seen that the rate of increase for the first four decades among the Hindus is slightly less than the rate of increase of the general population and very slightly more in the last decade 1921-31. The proximity of the Hindu percentage to the general percentage is natural, as the Hindus form the great bulk of the population. The fact that in 1921-31 it is larger than the general increase is due as already stated to a considerable part of the population previously classed as "Animist" being now shown as "Hindu." The high rate of increase in the total population in the decade 1921-31 as compared with the two previous decades is reflected in the figures for the religion.

327. Sects of Hindus.—Instructions were received on this occasion that the sect of Hindus should be recorded. This was not done in the State as, excepting the extremist Saivite sect of Veerasaivas and the extremist Vaishnavite sects of Sri Vaishnavas and Madhvas, there is no section of the population which can be called strictly only Vaishnavite or Saivite. The idea that every Hindu can be put into one of two categories, Saivite or Vaishnavite, seems to be a generalisation based on North Indian conditions not applicable to South India. Large sections of Hindus in the State would be found to be both Vaishnavite and Saivite. Often there is only one temple in a village, and often enough it is neither of Vishnu nor of Siva but a temple of Hanuman and it serves as a place of worship for the whole village. Every person leaving a village on important business would offer his cocoanut in the one temple and when the season of daily public worship comes round in winter every community shares responsibility for conducting it. It seems to have been suggested that each Hindu receives a *mantra* from a preceptor. The context shows that the reference is not to the *upanayana* of the "twice-born" castes. It is possible that the persons of the Veerasaiva sect and the Vaishnava sect when they pass through the hands of the preceptor are taught what are called the *Siva Panchakshari* and the sacred *Ashtakshari*. In these cases, the giving of the *mantra* is part of the larger ceremony of initiation, in the first case to *Sivachara* and in the second case to *Vaishnavachara*, the other main functions being the tying of the *linga* in the former, and the *mudrankana* or putting the mark of Vaishnavism in the latter. In other communities, so far as I have been able to ascertain, it is not usual for each person to receive a *mantra* in this manner. Some families by tradition wear the Vaishnavite trident mark on the face and a larger number the Saivite ashes, but this is a matter of family tradition. In many cases, the mark worn is neither the one nor the other and a person would not be able to say if he is Vaishnavite or Saivite.

328. Musalman.—The figures for the Musalman population at the several

Year	Musalman Population	Percentage of increase
1881	200	...
1891	253	26.5
1901	289	14.5
1911	314	8.6
1921	340	8.3
1931	399	17.1

Censuses, in terms of the nearest thousand, and the percentage of increase are shown in the margin. In each decade, this section of the population has shown a higher rate of increase than the Hindu population. The rate of increase in the decade is nearly twice as much as that of the general population.

329. Christian.—The corresponding figures for the Christian population are

Year	Christian Population	Percentage of increase
1881	29	...
1891	33	30.4
1901	50	51.5
1911	60	19.5
1921	71	19.3
1931	83	22.6

noted in the margin. These figures also show a steady increase larger than the increase of the Hindus and slightly larger than even the rate for the Musalmans. It is to be surmised that some part of the increase is due to additions by conversion.

330. Jain.—Corresponding figures for the Jain population appear in the

Year	Jain Population	Percentage of increase
1881	11	...
1891	13	23.4
1901	14	3.0
1911	18	28.9
1921	21	17.6
1931	30	42.8

margin. As observed in the report for 1921, the movement of the figures under this religion is uncertain. In one decade the increase is as much as 23 per cent, in the next decade it is as low as 3 per cent and in the last decade the increase appears as 43 per cent. The large increase shown in the 1911 Census was explained as due to large numbers of "Sadas," a caste found both among Jains and

Hindus, returning themselves as Jains. A similar tendency, it would appear, was noticed in the 1921 Census particularly in Goribidnur taluk in Mysore district. The population of the Jains being very small, any small addition whether by this cause or from emigration would result in a large fluctuation in the figures. In the present instance,

of the total increase of 8,881, Bangalore district shows an increase of 1,141, Kolar district 3,291, Tumkur district 4,017, the taluks which largely contribute to the increase being Magadi, Anekal, Goribidnur, Tumkur, Madhugiri and Koratagere. The Jains here are mainly local and it is likely that the increases are due to more persons of the Sada community being returned as Jains.

331. Tribal.—The figures for Animists or Tribal communities under the same

Year	Tribal Population	Percentage of Variation
1881	49	...
1891	67	36.7
1901	87	29.2
1911	72	-16.7
1921	63	-13.0
1931	21	-62.1

heads are shown in the margin. For reasons already stated, the decrease noted in this group does not mean any real reduction in population. What at one Census was classed as an Animist community might at another Census have been shown as a Hindu Community. There is very little wild population in the State and tribes living in the jungles are small in numbers.

332. Other Religions.—*Arya.*—The number of Aryas found in the State at this Census was 45. There is a branch of the Arya Samaj in Bangalore City. I have not been able to get information from those interested in the movement about the work that the branch is doing and about other places where there may be branches in the State. The Bangalore branch does some propaganda mainly in the direction of unifying communities among Hindus and occasionally there are conversions to Aryaism of persons who, or whose forefathers, changed from Hinduism to Christianity previously. There is occasionally also propaganda to condemn early marriage and the like defects in Hindu Society. There is otherwise not much activity outside a small circle of people interested in the Samaj, and the branch is more a meeting place of well-meaning and liberal-minded Hindus than the centre of a new and moving faith in reformed Hinduism leading to the practice of a new life.

Brahmo.—The number of Brahmos in the State at the various Censuses is

	Persons	Males	Females
1911	65	31	34
1921	60	34	26
1931	76	41	35

noted in the margin. About branches of the Brahma Samaj also, it has not been possible to get information. There seem to be two branches of the Samaj, one in the Civil and Military Station, Bangalore, and another in the City possibly affiliated to the branch in the Civil and Military Station. The Samaj

does not seem to be making any converts. Perhaps as has been observed, there is now no need to convert people from orthodox Hinduism to Brahmoism. Within orthodoxy itself, a man may now exercise considerable freedom in even essential matters. It is perhaps also necessary to say that the Karnataka man is somewhat slower to make innovations. He adopts changes when necessary, slowly and by degrees, and does not always try to form a new group. Of the congregation of Brahmos in the City and the Civil and Military Station, Bangalore, the local members are not always full members who have cut themselves off from the parent community. In a few of these cases at any rate, it is not generally known that the persons are Brahmos. They live in the parent community like any other family, less strict in orthodoxy but otherwise indistinguishable from the rest of the community.

Buddhist.—There was a return of Buddhists in the State at the very first Census in 1871. As has been observed earlier this however was the result of wrong classification due to insufficient information about the religion. Jains, Sadas, Marwaris and Gujarathis were declared to be sects of Buddhists and doubt was expressed whether Jains ought not to be called Buddhists. "Be this as it may" runs the report of that Census, "they are generally called Buddhists and considered heretics by orthodox Hindus whilst they in turn profess to be upholders of the ancient primitive religion and deny the supremacy of Brahmins." It is quite clear that all the persons reckoned as Buddhists at that Census were really Jains. Buddhism, in fact, has come into the State only within the last 40 years. The number was 5 in 1891 and 10 in 1901. In subsequent Censuses

their numbers have been 622, 1,319, and 1,239. They have been returned mainly from the Kolar Gold Fields Area where a Buddhist Mission is working.

Sikhs.—The number of Sikhs at the several Censuses is noted in the margin. The number has varied greatly from Census to Census. Almost the whole population is immigrant and much of it is found in the Civil and Military Station, Bangalore, as part of the British Military Forces.

Years	Persons
1891 ...	29
1901 ...	12
1911 ...	293
1921 ...	134
1931 ...	100

Parsis.—The number of Parsis at the various Censuses is noted in the margin. Nearly the whole of this population is found in Bangalore City and in the Civil and Military Station, Bangalore and in Mysore City.

Years	Persons
1891 ...	35
1901 ...	101
1911 ...	101
1921 ...	217
1931 ...	331

Jews.—The number of Jews at the several Censuses is noted in the margin. These people are all found in Bangalore City and the Civil and Military Station, Bangalore, and in Mysore City.

Years	Persons
1891 ...	21
1901 ...	34
1911 ...	40
1921 ...	35
1931 ...	39

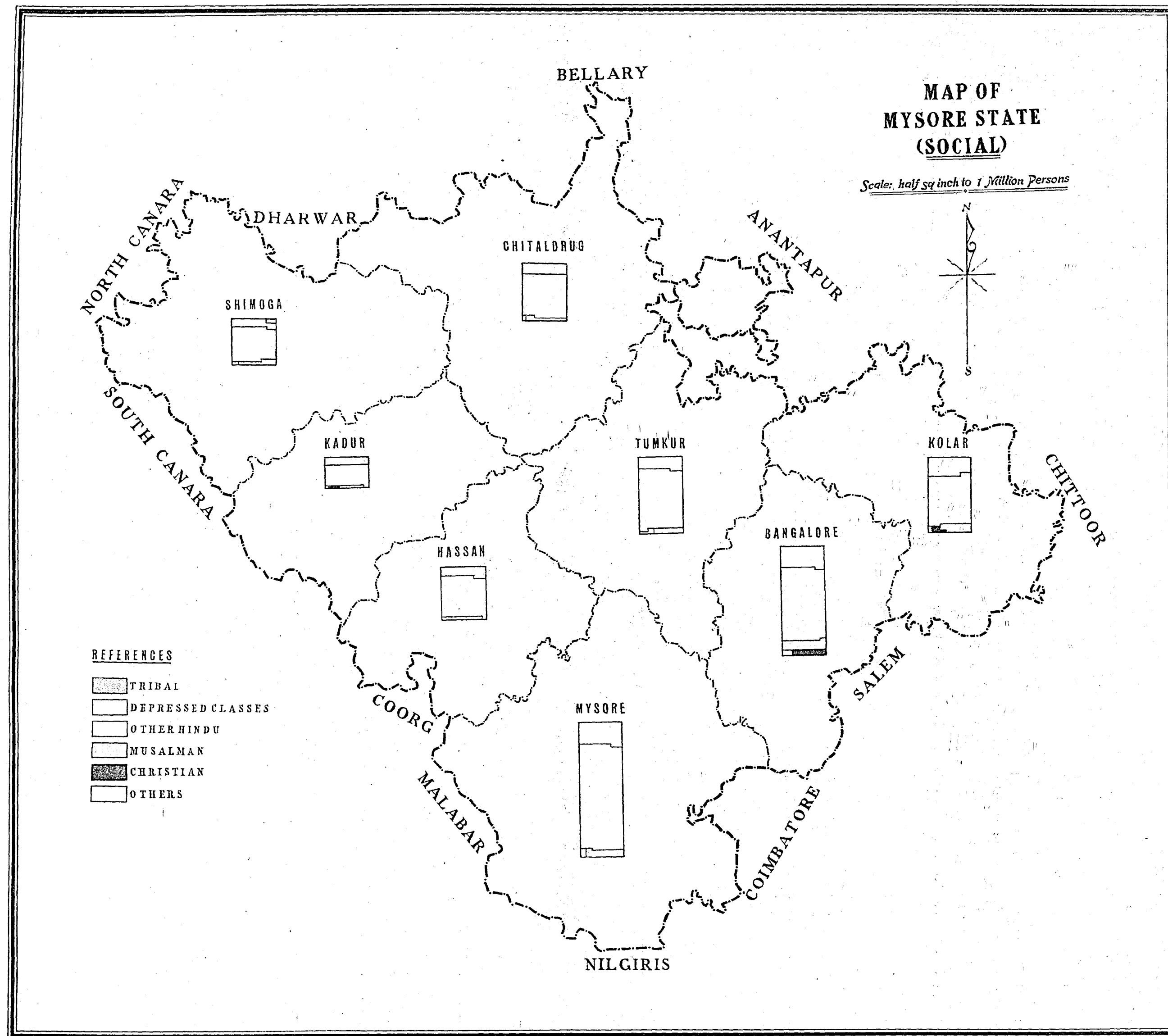
333. Variation in the last fifty years.—From Subsidiary Table I it appears that the Hindu population has increased in the last fifty years by about 54 per cent, the Musalman population by nearly 100 per cent, the Christian population by over 200 per cent and the Jain by 175 per cent. The Animist or Tribal population has decreased in the same period by 51 per cent. As has been observed earlier, the figures for the Hindus for the later Censuses include varying numbers of persons previously returned as Animist. A correct idea of the increase among Hindus and Animists cannot be got from these figures. A better course is to take the two populations together and calculate the percentage of increase. If this is done, we find that 3,945,597 Hindus and Animists of 1881 became 6,039,708 in 1931. The increase is 53 per cent. Roughly speaking, this population of Hindus and Animists has increased by one-half of itself. The Musalman population has doubled itself and the Christian population tripled itself. The variation in the manner of enumeration of the Jain population and the fact that numbers in this religion are affected by emigration makes comparison between census and census for this religion difficult. It may be stated however that the proportion of 173 against this religion is in the circumstances considerable.

334. Distribution by locality.—The number of persons of the various religions in every ten thousand of the population in the cities has been discussed in the second chapter of this report (*vide* para 88). The figures for the districts only need be reviewed here.

The Hindus who form nine-tenths of the population of the State are found in nearly this proportion in all the districts. Their proportion per 10,000 of the population is highest

District	Proportion
Mysore ...	9,603
Hassan ...	9,501
Tumkur ...	9,365
Chitaldrug ...	9,363
Kadur ...	9,182
Bangalore ...	9,130
Kolar ...	9,115
Shimoga ...	8,930

viz., 9,603 in Mysore district and lowest in Shimoga district *viz.*, 8,930. The proportions for the eight districts arranged in order between these limits are shown in the margin. Hassan shows a slightly smaller proportion than Mysore district. Tumkur and Chitaldrug show about the same proportion coming below Hassan; Kadur and Bangalore coming



below these have about the same proportion. Kolar comes just above Shimoga. The proportion for Musalmans for the districts is noted below

Shimoga	....	788	Kadur	....	559
Kolar	....	769	Tumkur	....	515
Bangalore	....	664	Hassan	....	366
Chitaldrug	....	561	Mysore	....	310

The Hindus and Musalmans together form over 97 per cent of the population in the districts. All the other religions count less than 3 per cent and sometimes as little as one per cent. Thus it might be expected that the Musalman proportion is larger where the Hindu proportion is smaller. As a matter of fact this is the case. Mysore which has the highest Hindu proportion has the lowest Musalman proportion and Shimoga which has the lowest Hindu proportion has the highest. The other districts lie between in the same order as for the Hindu proportion except for Kadur district coming below Chitaldrug in the Musalman proportion as well as in the Hindu proportion. This deviation is caused by the unusually heavy proportion of Christians in Kadur district. The Christian, Jain and Tribal figures do not follow this order as their populations are affected largely by immigrations and local conditions. The Christian proportion is by far the largest in Kadur district. In Bangalore, Hassan and Shimoga, it is considerable. Elsewhere it is less than 35 in ten thousand and as low as eight in Chitaldrug district. The Jain proportion is nowhere higher than 85, this level being attained in Tumkur district. It is lowest in Mysore and Chitaldrug districts viz., 18. The tribal proportion is highest viz., 151 in Shimoga district. It is as much as 50 and 45 in Chitaldrug and Mysore districts. In other districts it is decidedly smaller and is barely two in ten thousand in Kolar district.

The reasons for the large proportions of Musalmans, Christians, Jains and Tribal communities in some districts as compared with others have been mentioned in previous Census Reports for the State.

The above figures are illustrated in the map given on the opposite page. The key to the map is given as Appendix VIII at the end of the volume.

335. Variation since 1881 by districts.—The variation in the proportion of the various religions in the total population of the State from 1881 has been dealt with earlier. The variation in the districts and cities may now be examined.

In Bangalore district, the proportion of Hindus fell from census to census until 1911 and then rose in 1921 and has again risen at the present Census. Corresponding to this the proportion of Animists (Tribal) has fallen in the two Censuses 1921 and 1931. The Musalman and Christian proportions have steadily increased.

In Kolar district the proportion of Hindus has fallen from census to census all through and the proportion of Musalmans increased. The proportion of Christians increased up to 1911, fell in 1921 and rose in 1931.

In Tumkur district, the Hindu proportion fell until 1911, rose in 1921 and has slightly fallen at the present Census. The Musalman proportion shows a steady increase and the Christian proportion which rose up to 1911 fell in 1921 and has now slightly risen.

In Mysore district the Hindu proportion steadily rose till 1911 and has fallen since then. The Musalman proportion fell until 1911 and has risen since then. The Christian proportion has shown a noticeable increase only at this Census. This is believed to be due to conversions.

In Chitaldrug district the proportion of Hindus steadily fell until the last Census and has now shown an increase. Corresponding to this was the increasing proportion of the Tribal religion in the same district up to 1921 and the sudden fall at this Census. Larger numbers of Banajaras who were probably enumerated as Animists up to 1921 have this time been treated as Hindus. The proportion of Musalmans has steadily increased in this district. The Christian proportion shows an increase as compared with 1881 but is less than in 1901.

In Hassan district the Hindu proportion as in Chitaldrug district fell steadily till 1921 and now shows an increase. There is a corresponding rise and fall of Animists in this case as in Chitaldrug district. The Musalman and the Christian proportions show a steady increase.

Kadur district shows a fall in Hindu population up to 1901, a rise and fall in 1911 and 1921 and a great rise at the present Census. Again as in Chitaldrug and Hassan districts there is a sudden fall in the proportion of Tribal religions between the last and this Census. The proportion of Musalmans and Christians has risen, the former with one slight reverse and the latter steadily.

Shimoga district shows a fall in the proportion of Hindus down to 1901, a rise and fall in the last two Censuses and a rise at the present Census. The Musalman and Christian proportions both show a steady increase. The Animist proportion shows a sudden fall between 1921 and 1931 explaining the rise in the Hindu proportion.

It thus appears that the Hindu proportion has fallen from census to census in all the districts showing a rise in the figures only when there is a fall in the proportion of Animists. It is safe to say that but for the inclusion of groups of population once shown as Animists (Tribal) as Hindu at subsequent Censuses, the proportion would have shown a fall from Census to Census throughout. The Musalman and Christian proportions show quite steady increases in all the districts; the Jain figures have not been examined in this view as the numbers are small or are largely affected by emigration.

Taking the cities now we find that Bangalore City shows a fall in the proportion of Hindus till 1911 and a rise for the last two Censuses. Correspondingly, as might be expected, the Tribal proportion is large up to 1911, falls by a great deal in 1921 and has disappeared in 1931. The proportion of Musalmans decreased up to 1921 and has now risen a little. The proportion of Christians rose up to 1911 and has fallen in the two subsequent Censuses.

Mysore City shows an increasing proportion of Hindus till 1921, and a considerable fall at this Census. The Musalmans show a decrease up to 1921 and an increase in 1931. The Christians show an increase up to 1901, a fall in 1911, and a rise since then. The increase of the Hindu proportion in Mysore City cannot be set down to the inclusion of Animists or such other populations.

The Civil and Military Station, Bangalore, has shown a steadily smaller proportion of Hindus since 1881 and a proportion of Musalmans steadily increasing up to 1901, decreasing since then to 1921 and again slightly increasing; and of Christians steadily increasing up to 1921 and showing a small decrease in 1931.

The Kolar Gold Fields Area shows a fluctuating proportion of Hindus, Musalmans and Christians. This is natural as the composition of the population at any time is determined by labour requirements.

The variations in the cities from census to census cannot be brought under a general description like variation in the districts.

336. Proportion of each Religion in Districts and Cities.—The following statement shows the population of each religion found in each district and city in the nearest thousand and its percentage to the total population of each religion in the State.

District or City	Hindu		Musalman		Christian		Jain		Tribal	
	Population	Percentage	Population	Percentage	Population	Percentage	Population	Percentage	Population	Percentage
Bangalore District	834	18.9	60	15.1	8	9.2	4	11.9	3	11.1
Kolar	696	11.6	59	14.6	3	3.0	6	20.4	1	5.8
Tumkur	807	18.4	44	11.1	2	1.8	7	24.8	1	0.5
Mysore	1,348	22.4	43	10.9	3	3.8	3	8.5	6	26.8
Chitaldrug	615	10.2	37	9.2	1	0.5	1	3.9	3	13.7
Hassan	567	9.4	21	5.4	5	6.0	1	6.5	1	4.5
Kadur	319	5.3	19	4.8	7	7.5	1	4.6	1	4.4
Shimoga	464	7.7	41	10.2	4	4.6	3	9.2	6	32.9
Bangalore City	145	2.4	20	4.9	7	7.7	1	3.8	...	...
Mysore	85	1.4	18	4.5	4	4.8	1	1.8	...	...
Kolar Gold Fields (City)	62	1.3	7	1.7	15	16.6	1	1.5	...	...
Civil and Military Station, Bangalore.	74	1.2	29	7.2	30	34.3	1	2.7	...	...

The percentage of the Hindu population follows more or less the percentage for the total population. Mysore district has more than one-fifth of the population. Bangalore, Tumkur and Kolar districts come thereafter with considerable percentages and the other four districts lower down, Chitaldrug district having about a tenth of the total Hindu population of the State. The cities and the Kolar Gold Fields Area between them contain 6.3 per cent of the total Hindu population. Of the Musalman population Bangalore and Kolar districts contain large percentages. Then come Tumkur, Mysore and Shimoga districts. The other districts contain less. The cities between them contain 18.3 per cent of the total Musalman population of the State. Bangalore district, again, among the districts, has the largest percentage of the Christian population. Then come Kadur and Hassan districts. The other districts come lower down. The cities contain 63.3 per cent of the total Christian population of the State, and among them the Civil and Military Station 34.3 per cent and the Kolar Gold Fields Area 16.8 per cent. Nearly a fourth of the Jain population of the State lives in Tumkur district, over a fifth in Kolar district; then come Bangalore and Shimoga districts and the other districts lower down. The cities between them contain about 10 per cent of the total Jain population of the State. Of the Tribal population, nearly a third is found in Shimoga district, more than a fourth in Mysore district, and more than one-eighth in Chitaldrug district. Bangalore district has a considerable percentage and the other districts smaller percentages. The cities do not contain any percentage of these communities.

The urban character of the Musalman, Christian and Jain populations has been fully dealt with in Chapter II. It may, however, be here remarked that Bangalore City, whose Hindu population among the cities bears the largest percentage to the total Hindu population of the State has less than one half of the percentage contained in Kadur district which has the lowest percentage among the districts. Of the Musalman population, the Civil and Military Station, Bangalore, contains one and a half times as many as Hassan district, and Mysore City and Bangalore City contain each about the same number as Kadur district. The Christian population contained in Mysore City is larger than that contained either in Kolar district or Mysore district and is about the same as that contained in Shimoga district. The Jain population in Bangalore City is about the same as in the whole of Chitaldrug district.

337. Distribution by Taluks.—From Provincial Table II, which gives the population of the various religions by taluks it appears that the Hindus and Musalmans are found in fair numbers proportionately to their population in all the taluks, the Christians, Jains and Tribal communities appearing only in particular localities. The cities appear as units in Provincial Table II but are not dealt with in this section. The number of Musalmans is very small in Gudibanda, Pavagada, Turuvekere, Mysore, Yelandur, Alur and Sringeri taluks. Elsewhere it is generally over a thousand. In the following taluks their number is more than five thousand.

Taluk	Population	Taluk	Population	Taluk	Population
Bangalore	9,929	Srinivasapur	6,185	Kunigal	8,138
Hoskote	7,540	Chintamani	6,161	Chitaldrug	7,220
Magadi	8,426	Goribidnur	5,373	Davangere	7,602
Channapatna	7,856	Malur	5,831	Chikmagalur	6,509
Closepet	5,228	Bowringpet	6,049	Shimoga	11,552
Kankanhalli	7,159	Tumkur	10,077	Channagiri	7,805
Kolar	10,166	Sira	5,450	Shikarpur	5,633
Mulbagal	7,429	Gubbi	5,581	.....	...

The population of this religion in Closepet, Goribidnur, Malur, Sira, Gubbi, and Shikarpur was less than 5,000 at the last Census. These taluks have reached this limit at this Census.

The number of Christians is noticeable only in the following taluks.

Taluk	Population	Taluk	Population	Taluk	Population
Bangalore ...	5,089	Hassan ...	2,031	Narasimharaja- pura. ...	585
Kankanhalli ...	1,328	Arsikere ...	527	Mudgere ...	2,561
Kolar ...	946	Belur ...	710	Shimoga ...	1,830
Chikballapur ...	512	Manjarabad ...	1,552	Sagar ...	623
Tumkur ...	1,082	Chikmagalur ...	1,617	Tirthahalli ...	890
Chamrajnagar ...	869	Koppa ...	1,263		

In the five taluks Chikballapur, Chamrajnagar, Arsikere, Belur and Narasimharajapura, the population of this religion was less than 500 at the last Census. Now it is higher.

The Jains are found in noticeable numbers in the following taluks.

Taluk	Population	Taluk	Population
Nelamangala ...	847	Sira ...	669
Magadi ...	1,836	Heggaddevankote ...	999
Goribidnur ...	5,813	Hassan ...	738
Tumkur ...	1,578	Channarayapatna ...	645
Madhugiri ...	3,339	Mudgere ...	827
Koratagere ...	952	Sagar ...	1,942

The taluks of Tumkur, Koratagere and Sira had less than 500 people of this religion at the last Census. They have passed the limit at this Census. The increase in these cases is probably due to persons of the Sada community who are Jains having returned themselves as Jains more clearly at this Census. A large increase of numbers under this religion is noticed in Madhugiri taluk also.

The Tribal communities are found in considerable numbers in Kankanhalli (2,103), Hunsur (658), Heggaddevankote (2,708), Chamrajnagar (1,580), Yelandur (570), Challakere (1,327), Jagalur (613), Arsikere (646), Tarikere (988), Channagiri (6,732) and Honnali (663) taluks.

338. Sect and Race of Christian population—Europeans and Anglo-Indians.—Of the total Christian population of 87½ thousand, nearly 5½ thousand have returned themselves as European or of Allied Races and about 8½ thousand as Anglo-Indians. The other 73½ thousand are Indians. The figures under the same heads for 1921 were 71 thousand (total), 7 thousand (Europeans and Allied Races), 7 thousand (Anglo-Indians) and 57 thousand (Indians). The number of Europeans was thus about 1½ thousand less at this Census than in 1921, the number of Anglo-Indians 1½ thousand more, and the number of Indian Christians about 16½ thousand more.

The decrease among Europeans is due mainly to the fact that the strength of troops in the Civil and Military Station is now less than in 1921. The increase among Anglo-Indians is very considerable. It is possible that part of the decrease among Europeans and part of the increase among Anglo-Indians is due to erroneous entries in the schedule. The phrase "Anglo-Indian" is now applied to persons of mixed parentage who formerly were known as Eurasians. When the word "Eurasian" was in use for persons of mixed parentage the term "Anglo-Indian" was applied to English and other foreign people living in India. The change of name in official records has not been strictly followed in popular parlance, and hence there is risk of some persons of European or Allied Races returning themselves as Anglo-Indians still.

Indian Christians.—The figures for Indian Christians for the years 1911, 1921 and 1931 by districts and cities are noted in the margin.

State, City or District	Population of Indian Christian Sect.		
	1911	1921	1931
Mysore State including Civil and Military Station, Bangalore.	46,554	57,719	73,818
Mysore State excluding Civil and Military Station, Bangalore.	34,201	40,820	53,474
1. Bangalore City ...	3,416	4,282	6,039
2. Bangalore District ...	5,257	6,156	7,720
3. Kolar Gold Fields (City) ...	7,247	9,878	12,536
4. Kolar District ...	3,063	2,057	2,602
5. Tumkur District ...	1,276	1,162	1,580
6. Mysore City ...	1,832	2,557	3,519
7. Mysore District ...	1,464	1,976	3,263
8. Chitaldrug District ...	231	318	493
9. Hassan do ...	3,652	4,084	5,183
10. Kadur do ...	4,342	5,123	6,493
11. Shimoga do ...	2,421	3,227	4,047
12. Civil and Military Station, Bangalore.	12,353	16,399	20,344

The increase of about 16 thousand in the total population is the result of the large increases of 3,400 in Bangalore City and district, 3,000 in the Kolar Gold Fields, 2,200 in Mysore City and district, 2,500 in the Civil and Military Station, Bangalore, and about a thousand each in Hassan, Kadur and Shimoga districts. There are missions working in almost all the districts and as the increase is seen in every district it is probable that conversion has made additions in all these areas.

It may be noticed that whereas at the last Census a decrease was noticed in Tumkur district, on this occasion there is an increase in all the districts and cities.

Of the nearly 88 thousand Christians in the State, over 52 thousand are Roman Catholics; nearly three thousand have been returned as Anglicans and eight thousand as Methodists. As many as 17 thousand Christians have not returned their sect. About two thousand have returned themselves as of the South India United Church. Small numbers totalling less than 200 have returned themselves as Romo-Syrians and other Syrians. All other denominations have returned 4,482 persons. The largest sect now, as on the last occasion, is the Roman Catholic. To judge from the figures appearing in the Tables the number has not increased since the last Census but this is clearly due to the imperfection of the returns made and is not a real reduction in the total population of this sect. A large number who undoubtedly were returned as Roman Catholics on the last occasion have on this occasion not specified their sect. Attempts were made to get information where possible but as the number of such persons in the Civil and Military Station was over 12,000, it was not thought possible to collect information afresh. This number forms the bulk of the 17 thousand for whom at this Census, as against a bare 114 persons in the last Census, the sect was not returned. It would not be wrong to allot about thirteen or fourteen out of this seventeen thousand to the Roman Catholic sect. The Head of the the Roman Catholic Church in Mysore has stated that congregations of his church all over the State number about 66 thousand. From the figures discussed above it will be seen that this estimate is fairly accurate. The Anglican Communion counted 7,400 persons on the last occasion. The number is less than 3,000 at this Census. This should also be due partly to cases in which the sect has not been returned. The number of Methodists has increased from 6,700 to 7,900. The percentage of increase, about 16·4 per cent, is not bad and might ordinarily be taken as showing a fair natural increase. Even here, however, there is reason to fear some omission due to failure to return sect, as conversions effected during the decade should have made the percentage somewhat higher. The South India United Church which represents an enlightened movement among the Christians for uniting into one group the several sects now existing counted on the last occasion only 226 people. Now this number is 2,060. It is returned mainly from Bangalore district, the Kolar Gold Fields Area and the Civil and Military Station, Bangalore. On the last occasion, it was returned mainly from the Civil and Military Station and from Bangalore City. The figures show that the movement has spread into the districts. The majority of the Anglican Communion are either European and Allied Races or Anglo-Indians. The Methodists and Roman Catholics are mainly Indians. Romo-Syrians and Syrians who are of an indigenous sect of Christianity are necessarily all Indian. The South India United Church contains small numbers of European and Allied Races and Anglo-Indians.

339. Christian Missions in the State.—Missions of the following Christian sects are known to be working in the State in the places noted below.

Roman Catholics.—There are congregations of this sect scattered all over the State.

Wesleyan Mission.—This mission has workers in all the districts. Work is done in the four city areas, in five taluks in Bangalore district, five in Tumkur district, eight in Mysore district, seven in Hassan district, two, six and two taluks respectively in Kadur, Shimoga and Chitaldrug districts. Thus 35 taluks out of 79 in the State are touched by this mission.

London Mission.—Work is done in Bangalore, Anekal and Devanhalli taluks in Bangalore district and Chikballapur, Malur, Sidlaghatta and Goribidnur taluks in Kolar district.

Ceylon and India General Mission.—Work is done in Bangalore City and the Civil and Military Station and in Pavagada in Tumkur district.

Society for the Propagation of the Gospel Mission.—Work is done in Bangalore City, and the Civil and Military Station, and in Hebbal, Shimoga, Channapatna and Mysore.

Bible Mission.—Work is done in Malvalli, Kankanhalli, T.-Narsipur and Chamarnajagar taluks.

Seventh Day Adventist Mission.—Work is done in Bangalore City and the Civil and Military Station and their vicinity and area adjoining Kollegal in Mysore State.

Church of England Zenana Mission.—Bangalore City, Civil and Military Station and Channapatna.

340. Religious Institutions.—Provincial Table V contains some information

City or District	Number of temples per every 10,000 of the population
Bangalore City ...	26
Bangalore District ...	75
Kolar Gold Fields ...	45
Kolar District ...	83
Tumkur District ...	107
Mysore City ...	17
Mysore District ...	70
Chitaldrug District ...	96
Hassan do ...	104
Kadur do ...	89
Shimoga do ...	91

about the number of temples and similar institutions in the State. The number of buildings of one kind or another used as temples in the whole State at the time of the Census was 53,758. The number of temples for every 10 thousand of the population in the districts and cities is given in the margin. Proportionately for the population, Hassan and Tumkur districts have the largest number of temples; then comes Chitaldrug district and then Shimoga district. It need not be stated that all kinds of buildings have been included in the Census. Thus what has been counted a temple may in one case be a great edifice like the one in Seringapatam or a store-house

of sculpture as the temple in Belur or just a small structure built by fixing stone-slabs all round and covering the roof with more slabs. Yet these figures are of interest as showing how great a part religion plays or has played in the life of the people. If we had taken a Census of the sects to which the various temples might be affiliated, we should have seen what diverse forms of worship are represented by these institutions. It is quite common for the same village if it is large enough, to have temples dedicated to Vishnu, Siva, Hanuman, Ganapathi, Kali and Mari, in their various forms and designations. Taking all buildings together, Bangalore city has 188 temples and Mysore City 181; the Kolar Gold Fields Area with its 81 villages, 387 temples; Kolar Town 82, Chintamani town 28, Chikballapur town 30, Tumkur town 70, Chitaldrug town 46, Davangere town 72, Hassan town 50, Chikmagalur town 55 and Shimoga town 59. Several of these temples are what are called *Muzrai* institutions being recognised by Government and receiving a grant from public funds. Many are purely private institutions receiving some attention from people of the persuasion to whom they owe their existence. According to the Administration Report for 1930-31 there were in the State 13,141 *Muzrai* institutions of which 386 were major institutions, 1,136 were minor institutions and 11,266 were village ones. Among the *Muzrai* institutions were 310 belonging to Musalmans and 48 belonging to Jains.

341. Is classification by Religion necessary in the Census?—In the Census carried out in the State, as in the rest of India, Religion is used not only for faiths but is also a basis of classification in the statistics relating to urban and rural population, age, sex, civil condition and literacy. It has been suggested in some quarters that classification on this basis is not statistically of any use. Hindu, Muslim, Christian, it is stated, do not indicate differences of race, tradition or custom, and differences indicated by the statistics cannot be set down to one or other of these circumstances indicated by religion. Customs of demological importance like early marriage, seclusion of women, treatment of children and the like, it is argued, depend not on religion but on social and economic conditions. Besides, it is urged, Hindus in different provinces have different customs; so also the Musalmans; and doubt has been expressed whether in parts of the country the distinction between Hinduism and Tribal religion affords any basis for explaining variations. This question was raised at the time of the 1921 Census and discussed in the Report for that Census for the State. All that is necessary now seems to be to recapitulate the view then expressed. Neither race nor economic condition is as definite a basis in the State as religion for classifying the population. Social conditions in the State depend a great deal on religion. The suggestion that in regard to early marriage, seclusion of women and treatment of children, difference arises not from religion but from other causes does not apply in the State. The reasons urged against religion as a basis of classification therefore do not hold good so far as the State is concerned. On the contrary, religion with reference to the three most important sections of the population, Hindus, Musalmans and Christians, does give rise to difference of social life, marriage customs and other circumstances affecting the growth and improvement of the people. The Hindu in the State for example, marries early, discourages widow remarriage, and does not observe the *pardah*; the Musalman marries about as early but does not discourage widow remarriage and observes the *pardah*; the Christian marries generally later, does not discourage widow remarriage and does not observe the *pardah*. These vital matters, affect the health of these populations and their growth. Classification on the basis of religion in those cases is therefore not only unobjectionable but desirable and necessary. Many conclusions have been drawn in previous chapters in comparing the statistics of these religions; and every one of them justifies collection and consideration of Census statistics under as many heads as possible on the basis of religion. The only two other groups separately shown in the State are Jain and Tribal. It is true that in conditions of social life there is not much difference between Hindus of what are called the higher classes and the Jains, and between Hindus of what are called the lower classes and the Tribal communities. If, however, for the reasons stated earlier, religion is accepted as a basis of classification for Hindu, Musalman and Christian, it would be undesirable to refuse to classify Jains and Tribal groups. The Jains, as corresponding to the higher classes of the Hindus, are of use in indicating probable conditions in these classes considered separately; and their leaders would require information which throws some light on the social conditions of their co-religionists. For similar reasons it is desirable to have figures for the Tribal communities separately. Thus from all points of view, classification on the basis of religion is of importance in the State and yields valuable results.

342. Religious consciousness during the decade.—There has been no movement of a specific kind for reform in religion in the State during the decade in any community. One person claiming to be an incarnation of Channabasaveswara coming to effect reconciliation between Islam and Hinduism found some adherents but his teachings aroused considerable opposition among the Veerasaivas of the State and his propaganda was prohibited. There has been some organisation of religious institutions in some of the communities, the Vakkaligas of the South of Mysore, for example, constituting the Sree Adi Chunchangiri Mutt as the centre of their religious life, but otherwise the population has gone on more or less in the old way.

One important change, however, is the recognition that the question of untouchability in Hinduism has received from the more cultured Hindu, thanks to the lead given by Mahatma Gandhi. As stated elsewhere there was an

attempt at Satyagraha for temple entry in one place in the State during the decade but otherwise the Adikarnataka community has gone on using whatever help Government are giving and trying to improve. More, however, than the discontent of the Adikarnataka with his own condition is the discontent that the cultured Hindu is feeling about the treatment accorded by his religion to such a large population claiming to belong to that religion. The purely orthodox groups and the large mass of the people who cannot understand either the rights or the wrongs of a case of this sort would, as ever, oppose removal of untouchability; but the majority of persons who have thought about the subject would be found to favour the abolition of the humiliation involved in this custom. Even when the mere sense of justice is not sufficient to lead to this view, the fact that untouchability has become the weakest point in Hinduism and is placing large populations on the brink of cessation to other religions seems to the more thoughtful of the Hindu community to necessitate immediate reform.

There is also apparent among the educated classes a great interest in their religions as a result of the national awakening. Institutional religion has not much attraction for the modern mind but there is now stronger desire in the Hindu and the Musalman to understand Hinduism or Islam, to justify by knowledge the pride that one instinctively feels in one's religion, to prove if possible that Hinduism or Islam is as good as, if not better than, any other religion for the uplift of mankind. Some works that have been published in the last decade have helped to spread a better knowledge of Hinduism among the people. Translations of the Bhagavadgita and the Ramayana and good and correct editions of the sayings of Veerasaiva Saints have appeared in the decade. For the benefit of Kannada people who follow the Maharashtra Saints, and Tamilian people of the Karnataka who follow the Saints of the Tamil School but cannot read Tamil works, translations have been made of sacred lore from Marathi and from Tamil. As has appeared earlier, there is a movement for unity among the Christian Churches working in the State and though it is not very obvious, there is a spread of the idea that the Indian Christian should get rid of what has been called the mission-compound mentality, that he grows best if he keeps root in Indian culture, that in fact Christianity is the crown of Hinduism. What has to come and may be expected to come in time is the view expressed by Mr. Arthur Davies that Hinduism is just as much the crown of Christianity as Christianity is of Hinduism. Cultured opinion in the State, as elsewhere, has moved fast during the decade towards what may be called a league of religions in spirit. Whatever harm it has done, the existence of all the important religions of the world in India has done this good: it has shown that followers of different religions should explore fields of agreement and ignore differences. While each man thinks of his religion as the best in the world or as a special revelation and emphasizes its peculiar features, conflict must continue. Conflict will cease only when all try to agree on fundamentals and differ, if at all, in the less essential details. Just as the League of Nations evolved in Europe where the sense of nationality roused the bitterest animosities and led to disaster, so a league of religions has to come into being in India where too lively a sense of religious superiority will lead to spiritual animosity and disaster. Europeans may talk lightly of Hinduism or Buddhism. They have no Hindu or Buddhist compatriots whom they need fear to hurt. Prominent Turks may talk lightly of Christianity. They have no Christian brothers whose feeling they should respect. No prominent Hindu or Indian Christian or Musalman, however, whatever his personal opinion may be, can talk lightly of Islam or Christianity or Hinduism. For each has a brother professing the religion he would condemn and is compelled by many considerations to think well before saying or doing anything that will hurt him.

SUBSIDIARY TABLES.

I.—GENERAL DISTRIBUTION OF THE POPULATION BY RELIGION.

Religion and Locality	Actual number in 1931	Proportion per 10,000 of population in					
		1931	1921	1911	1901	1891	1881
1	2	3	4	5	6	7	8
Hindu.							
Mysore State including Civil and Military Station, Bangalore.	6,015,880	9,174	9,168	9,199	9,206	9,248	9,308
Mysore State excluding Civil and Military Station, Bangalore.	5,941,876	9,251	9,242	9,262	9,264	9,321	Details not available.
Musalman.							
Mysore State including Civil and Military Station, Bangalore.	398,628	608	570	542	523	512	479
Mysore State excluding Civil and Military Station, Bangalore.	370,003	576	538	511	492	473	439
Christian.							
Mysore State including Civil and Military Station, Bangalore.	87,538	133	119	103	90	77	70
Mysore State excluding Civil and Military Station, Bangalore.	57,516	90	77	69	60	41	31
Jain.							
Mysore State including Civil and Military Station, Bangalore.	29,613	45	35	30	25	27	26
Mysore State excluding Civil and Military Station, Bangalore.	28,799	45	34	31	25	27	Details not available.
Tribal.							
Mysore State including Civil and Military Station, Bangalore.	23,828	36	105	124	156	136	117
Mysore State excluding Civil and Military Station, Bangalore.	23,828	37	107	126	159	138	Details not available.
Parsi.							
Mysore State including Civil and Military Station, Bangalore.	331	1	...	...	...	...	...
Mysore State excluding Civil and Military Station, Bangalore.	87	...	...	...	...	...	...
Sikh.							
Mysore State including Civil and Military Station, Bangalore.	100	...	...	1	...	...	...
Mysore State excluding Civil and Military Station, Bangalore.	68	...	...	...	...	...	...
Jew.							
Mysore State including Civil and Military Station, Bangalore.	39	...	...	...	...	...	...
Mysore State excluding Civil and Military Station, Bangalore.	18	...	...	...	...	...	...
Buddhist.							
Mysore State including Civil and Military Station, Bangalore.	1,239	2	2	1	...	...	...
Mysore State excluding Civil and Military Station, Bangalore.	979	2	2	1	...	...	...

I.—GENERAL DISTRIBUTION OF THE POPULATION BY RELIGION—*concl'd.*

Religion and Locality	Variation per mille Increase (+) or Decrease (—)					Net variation per mille
	1921—1931	1911—1921	1901—1911	1891—1901	1881—1891	
	9	10	11	12	13	
Hindu.						
Mysore State including Civil and Military Station, Bangalore.	+97	+26	+47	+115	+173	+544
Mysore State excluding Civil and Military Station, Bangalore.	+97	+25	+47	+118	Details not available.	
Musalman.						
Mysore State including Civil and Military Station, Bangalore.	+170	+83	+86	+145	+262	+958
Mysore State excluding Civil and Military Station, Bangalore.	+173	+81	+88	+170	+275	+1,060
Christian.						
Mysore State including Civil and Military Station, Bangalore.	+226	+193	+195	+313	+304	+1,993
Mysore State excluding Civil and Military Station, Bangalore.	+287	+184	+197	+628	+557	+3,511
Jain.						
Mysore State including Civil and Military Station, Bangalore.	+428	+176	+269	+30	+234	+1,752
Mysore State excluding Civil and Military Station, Bangalore.	+433	+161	+265	+36	Details not available.	
Tribal.						
Mysore State including Civil and Military Station, Bangalore.	—621	—130	—167	+292	+367	—514
Mysore State excluding Civil and Military Station, Bangalore.	—621	—126	—171	+300	Details not available.	
Parsi.						
Mysore State including Civil and Military Station, Bangalore.	+525	+1,149	...	+1,886	—255	+6,043
Mysore State excluding Civil and Military Station, Bangalore.	—74	+709	+196	+586	Details not available.	
Sikh.						
Mysore State including Civil and Military Station, Bangalore.	—254	—548	+23,417	—586	—293	+1,439
Mysore State excluding Civil and Military Station, Bangalore.	+1,720	—583	+4,455	—621	Details not available.	
Jew.						
Mysore State including Civil and Military Station, Bangalore.	+83	—100	+176	+619	+20,000	+38,000
Mysore State excluding Civil and Military Station, Bangalore.	+1,000	+500	—714	+48	Details not available.	
Buddhist.						
Mysore State including Civil and Military Station, Bangalore.	—61	+1,121	+61,200	+1,000	—800	+136,667
Mysore State excluding Civil and Military Station, Bangalore.	—132	+1,051	+182,333	...	Details not available.	

NOTE 1. In the case of Civil and Military Station, Bangalore, details are not available for 1881 separately for Jains and Tribal.

2. Brahmos have been added on to Hindus and not shown separately as in 1921.

II.—DISTRIBUTION BY DISTRICTS OF THE MAIN RELIGIONS.

State, District or City	Number per 10,000 of the population who are														
	Hindus					Musalmans					Christians				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Mysore State, including Civil and Military Station, Bangalore.	9,174	9,168	9,199	9,206	9,248	608	570	542	523	512	133	119	103	90	77
Mysore State, excluding Civil and Military Station, Bangalore.	9,251	9,242	9,262	9,264	9,321	576	538	511	492	473	90	77	69	60	41
Bangalore City ...	8,385	8,367	8,193	8,204	8,366	1,151	1,106	1,194	1,235	1,804	892	417	478	463	302
Bangalore District ...	9,180	9,147	9,100	9,160	9,228	664	648	637	608	560	88	80	76	74	59
Kolar Gold Fields (City).	7,322	7,623	7,278	7,596	9,313	796	822	638	561	548	1,722	1,378	1,986	1,939	51
Kolar District ...	9,115	9,199	9,175	9,263	...	769	695	656	595	...	35	32	44	38	...
Tumkur District ...	9,365	9,373	9,302	9,333	9,399	515	490	479	468	434	19	16	22	14	13
Mysore City ...	7,914	7,940	7,848	7,707	7,674	1,659	1,638	1,799	1,928	2,067	368	333	302	333	221
Mysore District ...	9,603	9,635	9,648	9,620	9,623	910	801	298	296	300	24	16	12	12	12
Chitaldrug District...	9,363	9,220	9,290	9,304	9,380	561	535	482	480	439	8	6	4	9	7
Hassan District ...	9,501	9,464	9,508	9,519	9,561	360	327	306	293	265	88	72	66	67	64
Kadur District ...	9,182	9,010	9,148	9,013	9,093	559	539	490	500	471	189	156	134	107	67
Shimoga District ...	8,930	8,835	8,965	8,810	8,981	788	729	663	613	572	79	67	49	37	31
Civil and Military Station, Bangalore.	5,518	5,554	5,608	5,662	5,760	2,134	2,108	2,260	2,407	2,387	2,239	2,244	2,026	1,911	1,789
State, District or City	Number per 10,000 of the population who are														
	Jains					Tribal					Other Religions				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	
Mysore State, including Civil and Military Station, Bangalore.	45	35	30	25	27	36	105	124	156	136	3	3	2	...	...
Mysore State, excluding Civil and Military Station, Bangalore.	45	34	31	25	27	37	107	126	159	138	2	2	1	...	...
Bangalore City ...	67	79	50	16	28	...	24	60	81	...	184	5	7	5	1
Bangalore District ...	39	30	34	9	19	29	95	162	149	...	1	...	...	...	...
Kolar Gold Fields (City).	53	50	...	...	...	...	...	1	2	...	108	127	97	2	...
Kolar District ...	79	39	25	13	15	2	35	100	88	...	73	...	...	...	...
Tumkur District ...	85	43	45	32	34	16	78	152	153	...	120	...	...	...	...
Mysore City ...	51	83	45	20	92	1	1	2	8	...	48	7	5	9	6
Mysore District ...	18	17	14	15	17	45	31	33	57	...	...	...	...	...	...
Chitaldrug District...	18	17	16	16	16	50	222	208	191	158	...	...	...	...	...
Hassan District ...	33	32	31	33	26	18	105	89	88	84	...	...	...	...	...
Kadur District ...	39	42	39	43	40	31	253	189	337	329	...	...	...	...	...
Shimoga District ...	53	61	58	66	65	151	808	264	474	351	...	...	1	...	...
Civil and Military Station, Bangalore.	61	54	32	12	18	...	...	34	...	42	48	40	40	8	4

III.—CHRISTIANS (NUMBER AND VARIATION).

State, District or City	Actual number of Christians in						Variation per mille					
	1931	1921	1911	1901	1891	1881	1911 to 1931	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	1881 to 1931
1	2	3	4	5	6	7	8	9	10	11	12	13
Mysore State, including Civil and Military Station, Bangalore ...	87,538	71,395	59,844	50,059	38,135	29,249	+226	+193	+195	+313	+304	+1,993
Mysore State, excluding Civil and Military Station, Bangalore ...	57,516	44,706	39,414	32,933	20,233	12,751	+287	+134	+197	+628	+587	+3,511
Bangalore City ...	6,754	4,945	4,238	3,212	2,425	932	+866	+167	+319	+325	+1,602	+6,247
Bangalore District ...	8,036	6,340	5,807	5,367	3,632	2,457	+268	+92	+82	+458	+480	+2,231
Kolar Gold Fields (City) ...	14,661	12,087*	9,660*	7,027	2,996	869	+212	+251*	+375	...	+2,448	+16,942
Kolar District ...	2,679	2,280*	3,253*	2,573	...	...	+201	-314*	+262	+2206	...	...
Tumkur District ...	1,620	1,159	1,631	949	743	603	+362	-271	+719	+277	+232	+1,687
Mysore City ...	3,947	2,793	2,152	2,266	1,640	2,603	+411	+300	-50	+382	+132	+1,813
Mysore District ...	3,875	2,069	1,543	1,441	1,307	...	+631	+341	+71	+103	+986	+2,601
Chitaldrug District ...	515	327	245	443	281	143	+575	+335	-147	+560	...	...
Hassan District ...	5,280	4,125	3,828	3,795	3,296	2,393	+259	+96	+9	+151	+377	+1,206
Kadur District ...	6,575	5,221	4,542	3,883	2,209	1,245	+259	+149	+168	+760	+774	+4,231
Shimoga District ...	4,034	3,305	2,515	1,967	1,651	1,476	+236	+314	+279	+191	+119	+1,767
Civil and Military Station, Bangalore ...	30,022	26,689	20,430	17,126	17,902	16,498	+125	+306	+193	-43	+85	+820

* In the decade 1911-1921 there was an alteration in the areas of Kolar district and Kolar Gold Fields (City) on account of transference of 81 villages from the district to the Kolar Gold Fields Sanitary Board Area. Hence the figures of 1921 are not comparable with those of 1911.

IV.—RELIGIONS OF URBAN AND RURAL POPULATIONS.

State	Number per 10,000 of urban population who are						Number per 10,000 of rural population who are					
	Hindus	Musalman	Christians	Jains	Tribal	Others	Hindus	Musalman	Christians	Jains	Tribal	Others
1	2	3	4	5	6	7	8	9	10	11	12	13
Mysore State, including Civil and Military Station, Bangalore ...	7,661	1,630	6	615	71	17	9,461	414	42	42	40	...
Mysore State, excluding Civil and Military Station, Bangalore ...	7,977	1,556	7	375	73	12	9,461	414	42	42	40	...

CHAPTER XII.

CASTE.

343. Reference to statistics.—This chapter is based on Imperial Table XVII in which the figures of population of 33 main castes in the State are presented. Caste appears in two other Imperial Tables, viz., VIII and XIV. The former presents statistics of age and civil condition for the same castes and the latter the statistics of literacy.

Two other tables for castes compiled in 1921 have been omitted on this occasion. One is the table showing infirmities by caste and the other occupation by caste. As has been stated elsewhere, these tables have been omitted, partly as not leading to any definite conclusions and partly in the interests of economy. Information regarding the number of people of each caste earning their main livelihood from ten of the most important groups of occupations has however been compiled and given in a subsidiary table in the chapter on occupation.

A subsidiary table is appended to this chapter to show the variations in numbers of the larger castes since 1901 and the proportion of each to the population of the State.

344. The meaning of the figures and their accuracy.—Information regarding caste, tribe or race was recorded in the Census in column 8 of the schedule. This column was divided into two sub-columns in the State (a) for caste and (b) for sub-caste. The following instruction was issued for the guidance of enumerators in entering the information :—

“(Caste and sub-caste). Enter caste as ordinarily understood. For wide castes enter sub-caste also. The class titles, Brahmin, Kshatriya, Vaisya and Sudra are usually insufficient by themselves. For non-Indian subjects of the Empire and for foreigners, enter race, as “Anglo-Indian”, “Canadian”, “Goanese,” “Turkish.” Both the sub-columns (a) and (b) should be filled up for Hindus and Jains. For others, only sub-column (a) should be filled up and sub-column (b) left blank. Persons returning themselves as Kunchatiga should be entered as such and not as Vakkaliga.

“For Hindus, you should enter in sub-column (a) the caste as Nagartha, Lingayat, Vakkaliga, Kunchatiga, Viswakarma, Kuruba, Beda, Banajiga, Vodka, Adikarnataka and so on. For Jains, ascertain whether Digambara, Svetambara or Sada or other caste or sect and enter in sub-column (b). For Musalmans who do not observe caste distinctions, enter the tribe, etc., as Pathan, Mughal, Labbai, etc. For Christians, enter the race or nationality as English, Scotch, Irish, etc., in the case of foreigners and Indian for Indian Christians. Any other distinction which may be returned among Indian Christians may also be noted.”

The provision of a sub-column for sub-caste was made with the object of getting specific details which would help classification. The same caste uses various names in different parts of the country and often a person asked to give his caste gives only the name of the sub-caste. Only if he is asked the sub-caste does he realise that the name he has given is that of a sub-caste and not of a caste. There are, besides, instances in which persons use new names for their castes and as some of these names might not be known to the Census Department, classification would be difficult unless further details were available. People who use new names for the caste have not thought generally of a new name for sub-castes also and thus a record of sub-caste helps the Abstraction Office in affiliating the new name to the old caste. Much correspondence with local authorities which otherwise would have been necessary was thus avoided.

345. Representations regarding the caste return.—The caste return is perhaps the one item of information collected at the Census which, to judge from the correspondence on the subject, rouses the greatest amount of interest in the people.

To show the kind of interest aroused, a summary is given below of the more important representations received in this department in regard to the caste return in connection with this Census.—

(i) Some persons of a community calling themselves Venkatapur Brahmins and ordinarily included in the Satani community desired to be enumerated separately.

The Shattada Sri Vaisnava Samaja of Kunigal requested that the people hitherto shown as Satani should be shown under the name "Shattada Sri Vaishnavas."

(ii) The people of the community shown as Lambani in the records previously, desired to be called "Banajara."

(iii) The Reddy community of Chitaldrug district, requested that their people should be shown separately from the Vakkaliga community. There were other petitions from the community making the same request.

The Kunchatigar Sangha, Mysore, wished clear instructions to be issued regarding the entry of Kunchatiga in the schedule in the case of all persons who belong to their community as otherwise such persons would be counted among Vakkaligas and the Kunchatiga return would to this extent suffer loss.

The Salahuva Vakkaliga community desired to be shown as such under a separate head.

The community calling itself "Pakanaka Reddi" wished to be shown under this name.

(iv) The community known as Beda desired to be shown under the name "Naik."

(v) The Sadhu Setty Sangha of Bangalore desired that the name "Sadhu Setty" should be used in place of names like Goniga, Janapa, Sadhu Chetty, Setty Banajiga, Yaga Kshatriya, etc., used by members of the community previously.

(vi) The people of the community previously known as Besta desired to be shown as "Gangamathastha."

Certain persons of the Rayaravuta community of Kankanhalli taluk, wished to be treated as a separate caste and not as a sub-caste of the Besta community.

The Parivara community wanted its name to be changed into "Rajaparivara."

(vii) A member of the Beri Vaisya community objected to be included in the community of Vaisyas and wished that Beri Vaisyas should be shown separately.

Representatives of the Nagartha Vaisya community requested that Sivachar Nagarthas should be included under "Nagartha Vaisya" and not under "Lingayats."

(viii) A representative of the Brahmin community dwelling in or around Devarayasamudra desired that his community should be described as Vadama Dravida.

(ix) The Kuruhina Setty Sangha, Bangalore City, requested that the members of the community should be enumerated as "Kuruhina Setty."

The people of the Bilimagga community desired to be shown as "Kuruhina Setty."

(x) The editor of a newspaper "Bharataputra" requested that Kurubas might be enumerated as "Kuruba (Arya)."

The Kurubara Sangha, Bangalore City, requested that communities known as Dhanagars, Heggade, Halumatha, and Gollavadu in Telugu parts, be enumerated as Kurubas.

(xi) Leaders of the Golla community desired to be shown as Yadavas.

(xii) A member of the Pollegar community requested that Pollegars should be shown as "Valmiki Kshatriyas."

(xiii) A leader of the Jetty community desired that Jetties should be shown separately.

(xiv) The President of the Mysore Lingayat Fund Association, stated that many Lingayats returned their avocation instead of their religious denomination and that thus there was risk of their being included under Vakkaligas, Kurubas, Devangas, etc., and that the Census staff should be specific in interrogation about community and get correct answers.

The Aradhya Brahmanas of the Akhila Bharata Aradhya Brahmana Maha Sabha requested that the Lingayat community should be re-classified under castes as shown in a statement.

(xv) A representative of the Aravatthu Vokkalu Manethana community wished that his people should be included under "Kshatriya."

(xvi) The Secretary of the Swakula Sali Conference requested that his community should be shown separately.

(xvii) Some members of the Nayinda community requested that in pursuance of practice elsewhere they should be shown as "Nayee Brahmins."

(xviii) Ande Ravutas of Tumkur Town desired to be classified separately.

346. Their disposal.—Requests of this kind come up at the time of each Census. It does not seem to be realised by the persons who make such requests that the Census is a record of existing conditions and that it makes no attempt to grade people by their class. For the purpose of a Census no caste is either higher or lower than another. The difficulty in accepting a new name for the Census Tables arises from the fact that too many and too frequent changes from Census to Census would make the statistics collected of no use. Also when a community not generally considered as a Brahmin or Kshatriya community, wants to adopt a name that makes it appear as a sub-caste among Brahmins or Kshatriyas the proposal is rejected. When any community has proposed to adopt a new name which is not misleading in this manner it has generally been accepted.

The changes to be noted in the table for the present Census are the following:—

Caste	
1931	1921
Adikarnataka	Holeya }
	Madiga }
Banajara	Lambani
Gangakula	Besta
Viswakarma	Panchala
Yadava	Golla
Vaisya	Komati }
	Vaisya }

The people of the Viswakarma community have long desired to be shown as "Viswakarma Brahmins." For reasons already stated the proposal could not be accepted. On this occasion they desired to be shown as "Viswakarma" and a resolution to this effect was adopted in the Representative Assembly and the request granted by Government. There is no doubt that the new name describes the caste more correctly than the old name.

"Banajara" was an alternative name for the Lambani in the State. For some reason not very clear to the outsider, the Community considers "Banajara" a better name than "Lambani." There could be no objection to the adoption of the new name and it was permitted. For similar reasons "Yadava" has been adopted in the place of "Golla."

Some people of the caste now denominated "Gangakula" are fishermen and ferrymen. Gangamakalu or the children of Ganga was a name returned by some of these people at previous Censuses. They have also a feeling that the new name is better than the old one. This change also has been permitted by Government.

Komati and Vaisya were treated as different castes at the last Census. The people of the communities however use the names as equivalent. The statistics

are likely to be wrong if a distinction not observed in practice is made in the tables. All persons using the two names are therefore shown under the same head Vaisya at this Census.

The use of the word Adikarnataka for Holeya and Madiga, two depressed classes in the State, followed similar change elsewhere.

The remaining suggestions were not accepted. It is unnecessary to state the reason for each case but it may be stated for a few of the cases by way of illustration. The request that the name "Satani" may be changed to Sattada Sri Vaishnava could not be accepted because Sri Vaishnava is the distinctive name of one group of "Brahmins" and the Satani community is not generally treated as a Brahmin community. The adoption of the new name would have been misleading. A suggestion received from a leader of the Viswakarma community outside the State that the community should be classed as a Brahmin community at this Census was not considered, as leaders of the community in Mysore had asked that they should be called "Viswakarma" and orders had been passed approving of this alteration. The Aradhya sect in the Veerasaiva community desired to be treated as a Brahmin community. This request should be distinguished from the requests made at previous Censuses that the whole of the Veerasaiva community should be shown as "Veerasaiva Brahmana." It is from one group of Veerasaivas who claim to correspond in the Veerasaiva community to the Brahmins in the general Hindu community. It is believed that Basavanna, the leader of the Veerasaiva Reform Movement of the 12th Century was of this community. In the Report of the Ethnographic Survey of the State by Rao Bahadur L. K. Ananthakrishna Iyer recently published, the Aradhyas have been shown as a Brahmin community. The three main groups forming the Brahmin community in the general Hindu fold do not accept the claim of the Aradhya to Brahminhood; but this by itself, would not be a reason for rejecting the claim. The community known as Halekarnataka claims to be a Brahmin community and is refused that status by the three main groups; but it is treated as Brahmin for Census purposes as the people return themselves as Brahmins and cannot be said to belong to any other group. The special reason applying to the case of the Aradhyas is somewhat different. They are Veerasaivas though they be Veerasaiva Brahmins and to class them separately would be to begin a classification of the Veerasaiva community into castes. This is not necessary from the Census point of view and it is also not certain that public opinion in the Veerasaiva community would approve of the division of the community into many castes in the Census tables. In an ideally perfect Census, perhaps, castes may be distinguished among Veerasaiva and Jains, as sects are distinguished among Christians, and full details secured; but this would involve a large amount of extra work without yielding any results that would be of value in studying social conditions. Another request that could not be sanctioned was that the "Beda" community should be shown as "Naik." "Naik" happens to be a caste title for other communities in the surrounding British Indian Provinces. The use of this name in the Census tables for the State, might, it was feared, lead to students of statistics adding together the population of different communities in Mysore and the neighbouring country under one head.

It is curious what great trouble leaders of the several communities are prepared to take to prove their title to a new name. Texts are quoted from various scriptures, extracts brought out from *Sannads* and *Kharithas* and records of old discussions, relevant and irrelevant, copiously referred to. There seems to be a feeling in these cases that the associations that go with the old name are unpleasant. Sometimes the community feels that it really has a status in society which is denied in the old name. By the use of a new name such communities wish to regain lost position or divest themselves of unpleasant associations. As indicating rising self-respect among the communities these attempts should be wholly welcome. It is good that every community should feel that its status is high and desire to live worthily of that status. If by adopting a new name the level of life in the community is likely to rise, there ought not to be any opposition to the new name. Often, however, the struggle for the name by itself is no more than pathetic. A hardening social system has more or less fixed the position of a community in the midst of other communities in a manner that

hurts its self-respect. This community does nothing particular to raise the level of its life. It does not even think of the weaknesses in that life. Its ideal is some other community which it considers higher than itself but which in all conscience is sufficiently in the slough of the same disorganised social order and unhealthy customs. In some cases, the explanation of the old name given in supporting the case for the new name is extremely fanciful. A petition from the "Beda" community suggested with great ingenuity that its name "Bedar" is derived from two Hindustani words "Be" and "Dar", meaning, "without fear". These people, it would seem, formed the army of Musalman rulers and as they were a fearless lot, the Musalmans called them in their own language "Bedar". A fatal objection to this flower of amateur philology is that the word to be derived is *beda* the singular, not *bedar* the plural number, and that the word *beda* is derived by grammar in the usual course from the Sanskrit word "Vyadha" applied to a hunter. The "Bedas" as a class were huntsmen and fowlers.

347. Castes selected for Tables.—It was at first intended at this Census to sort for all the castes that might occur, but it was decided later from consideration of economy to confine sorting to the castes for which figures were separately shown in the tables for 1921. These castes were selected at that Census as having considerable numbers—more than one per mille of the population—according to the Census of 1911. All the other castes were shown together under "Others". As, of the castes thus shown separately in 1921 the "Komati" caste showed according to the Census of 1921 less than one per mille of population and the distinction if any that existed between the Komati and the Vaisya is also not recognised at present, Komati as a separate caste was omitted at this Census.

348. Anomalies of scheme of caste now adopted.—The Hindu castes and communities appearing in the tables separately, count among them 91·2 per cent of the total population of the State. It is necessary to say of these castes that some of them are exceedingly composite. Quite a good example of this is the Brahmin caste. Though all this population is shown under one name there are really three main groups in it called generally the Smarta, the Srivaishnava and the Madhwa. The Smarta is the largest group. It is the main branch of the community and consists of followers of the Sankara school of philosophy. The Srivaishnava community follows the school of Ramanuja. The Madhwa community is so called after the teacher Madhwa who established the Dwaita School of philosophy which it follows. For all practical purposes within society these communities are as good as castes. In orthodox circles they do not interdine, and they never intermarry. These groups are however treated as one caste because they have all been traditionally treated as Brahmins and function together as one community in all religious matters. The Smarta community consists of groups, some of whom speak Kannada, some Telugu, and some Marathi, having come from Maharashtra. The Srivaishnavas speak Tamil and Telugu. The Madhwas speak Kannada and Marathi. Another example is the Neygi caste. It has more than half a dozen sub-castes: Bilimagga, Sale, Patnulkar, Pattegar, Seniga, Thogata among them. A group of people included in the caste is called "Swakulsali." The people included in the caste speak Kannada, Telugu, Sourashtra and Marathi. They are all Hindus and their faith is the same in outline but in details there are all kinds of differences. One group does not share in the social life of another, does not eat with it and, of course, does not intermarry. Similarly the caste shown as Kshatriya includes diverse communities like Arasu, Kodaga and Raju coming of different stocks, speaking different languages, having different ways of social life, and not interdining or intermarrying with one another. While in the case of the Brahmins the sub-groups differ on account of the school of philosophy followed, the difference in these cases is, from one point of view more vital and fundamental. On the other hand, some groups which are not more distinguished from one another than these groups are treated as different castes. An example of it is the caste shown as Kunchatiga. In earlier Censuses the Kunchatiga seems to have been shown as separate from Vakkaliga. Progressive movements among the Vakkaliga community however included these people and the Kunchatigas came to be merged in the caste Vakkaliga in some Censuses. Sometime before the Census of 1921 the Kunchatigas desired to be treated as a separate caste and this was permitted

In a petition addressed to Government on this occasion the leaders of the Kunchatiga community stated that there were 38 sub-divisions among Vakkaligas. One of the sub-divisions mentioned was Kunchatiga. It would thus appear as if the very persons who desired separate enumeration for their caste believe their caste to be a sub-caste and not a separate caste. Early in 1930 the community known as the Reddi community, till now included among Vakkaligas, desired to be enumerated as a separate caste. It differs from the bulk of the Kannada Vakkaliga population in much the same way as the Kunchatiga population does. If, however, it is to be treated as a separate community on this account there are many sub-castes which would have to be given the position of castes. Caste, in fact, is essentially a fissiparous institution. To treat sub-castes with sufficiently marked characteristics as so many more castes would multiply the number of castes almost indefinitely.

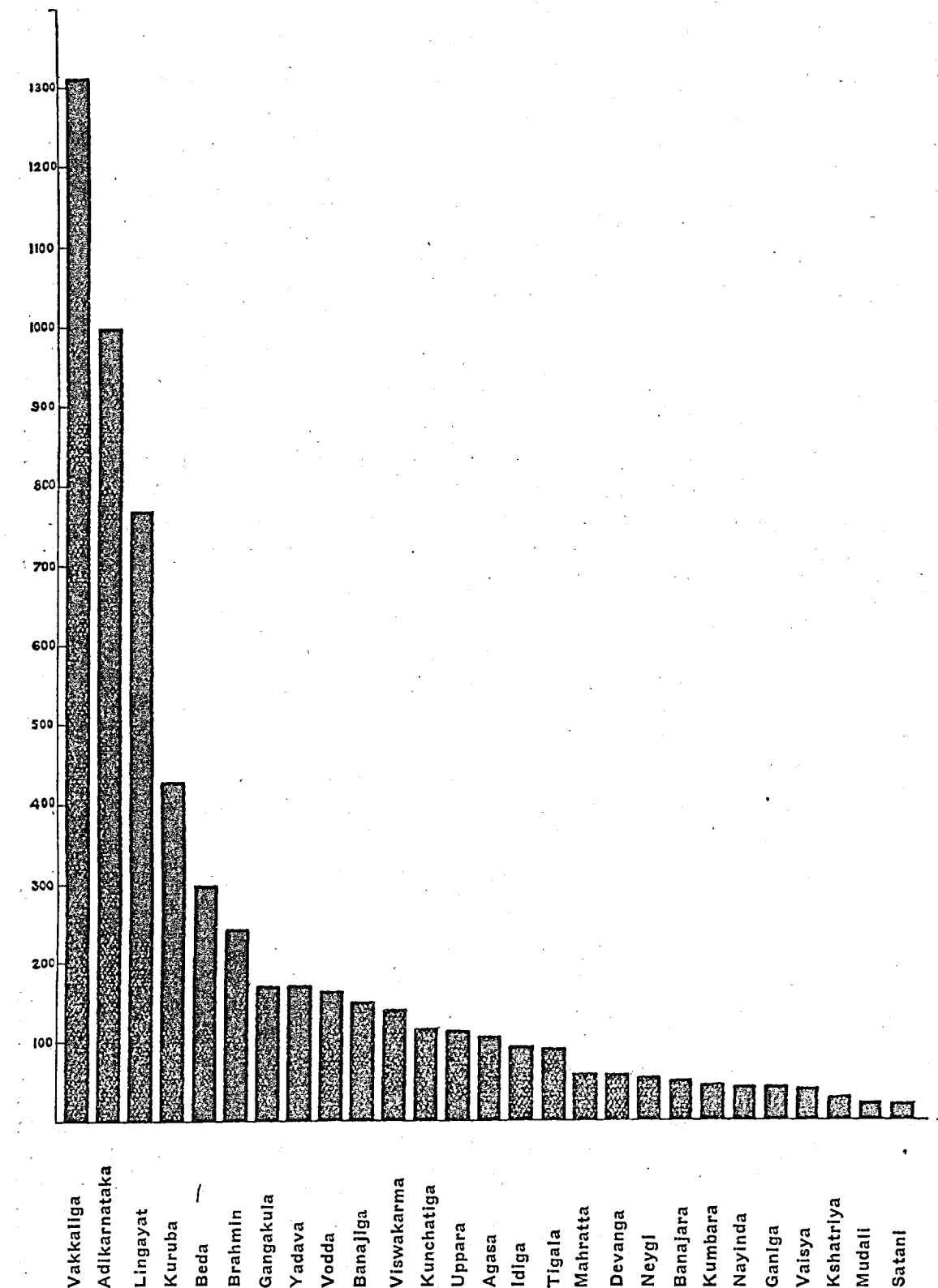
The situation is full of anomalies and requires to be reviewed completely. The following would be among the questions to be considered in this connection. Should such castes as the Aradhya which have Brahmin customs and have maintained social homogeneity by endogamy be included in the Veerasaiva community or should they be shown separately from the rest of the Veerasaivas? Should not the Arasu, the Chattri, the Kodaga and the Raju communities be shown as separate castes rather than as sub-castes of the one caste "Kshatriya"? Should the groups previously shown as Holeya, Madiga and Thirukula be shown under one head as Adikarnataka as has been done at this Census or under separate heads? Should not the Patnulkars who speak Sourashtra and the Swakulsalis who speak Marathi be treated as castes separate from the Padmasale who speak Kannada? Mere identity of occupation cannot make several groups of people into sub-groups of a larger group to be called caste. For a set of people to be a caste there must be some connection between them in origin. There should, besides, be a certain substratum of custom common to the whole group. Separate parts of such a large group having peculiarities in details may be treated as sub-castes of the larger caste. An ethnographic survey of the State has just been completed. Now that full information regarding the castes is available, it may be possible, to give a more scientific basis to the classification of the people into castes than has been adopted hitherto. To treat every small group as a caste because it desires to be so treated is not possible. To club together a large number of such groups into one caste for the purposes of a Census simplifies tabulation but is not correct. A scientific classification has to avoid both extremes and group only such communities as really are parts of larger groups into castes and treat smaller groups like the Swakulsali or the Patnulkar or the Kunchatiga as separate unrelated castes. It may be possible for the next Census to deal with this question more satisfactorily than could be done on this occasion.

349. Population of castes.—Statistics under various heads relating to caste, age-distribution, sex proportion, civil condition, occupation and literacy, have been discussed in the respective chapters relating to the general population. The figures that have now to be reviewed relate merely to the numbers in the various castes.

Two castes have a million or more persons each *viz.*, Vakkaliga 1,312 thousand and Adikarnataka 1,000 thousand. The Vakkaliga is thus about a fifth of the total population of the State and the Adikarnataka a little less than a sixth. Twelve castes have between a hundred thousand and a million population. The largest of them coming next after the Adikarnataka in numbers is the Lingayat community with 771 thousand. The Lingayat, as observed earlier, is a religious sect made up of many castes and expected by the doctrines of the dominant school to ignore differences of caste. Thus among Lingayats there are Vakkaligas, Kurubas, Kumbaras and Agasas. Next after Lingayats in numbers come the Kurubas with 431 thousand. Then comes the Beda caste with 301 thousand and then the Brahmin caste with 245 thousand. Gangakula previously known as Besta and Yadava previously known as Golla, have each 174 thousand. Vodda (165), Banajiga (153) and Viswakarma (144) come thereafter. Kunchatiga counts 117 thousand persons. This community was previously treated as part of the Vakkaliga community. Uppara counts 116 and Agasa 109 thousand. These 14 are the only castes which have more than a hundred thousand population.

The other castes have each less than 100 thousand. Five castes have between 50 and 100 thousand; Idiga (95), Tigala (91), Mahratta (61), Devanga (59) and Neygi (54). Eight castes have between 20 and 50 thousand: Kumbara (49), Nayinda (46), Ganiga (45), Vaisya (44), Kshatriya (41), Mudali (32), Satani (23), Darzi (21); the other castes have each less than 20 thousand population. The figures are illustrated in the diagram given below.

Diagram showing the number of persons (in thousands) in each caste.



350. Increase in decade 1921-1931.—The largest increase of any individual caste as compared with 1921 appearing in the tables is under Kunchatiga. This population which was about 13 thousand at that Census is now 117 thousand. The community had been shown as part of the Vakkaliga community for some

time previously and was shown separately again at the last Census. Apparently the Kunchatiga population then did not know that they would be shown separately and thus the returns were not clear. Large numbers should thus have been counted as Vakkaliga. The leaders of the community took trouble on this occasion to educate their people to make the return clear; hence the phenomenal increase in numbers. When it was shown as a separate caste in the Census of 1881 the community counted over 80 thousand. The number returned at this Census is therefore not too large. Corresponding to the very large increase of the Kunchatigas there is a very small increase of 1·3 per cent among the Vakkaligas. Taking the two communities together we find that 1,308 thousand in 1921 became 1,429 thousand in 1931. This is a little over nine per cent of increase which is roughly equal to the increase in the total population.

The following other castes show a large increase as compared with the figures of 1921: Devanga 55 per cent, Mudali 41 per cent, Darzi 36 per cent and Tigala 22 per cent. The large percentage of increase among the Devangas should, like the increase among the Kunchatigas, be considered as due to more correct enumeration. The Neygi and Devanga communities had been shown together until 1911 and were shown separately at the last Census. As in the case of the Kunchatiga community the return was apparently not clear in many cases in 1921. The community having understood the need for clear returns, more correct results have been obtained on this occasion. There is correspondingly a decrease of the Neygi population by 14 per cent, the number being about 63 thousand for 1921 and 55 thousand for 1931. There is no reason to think that this is a real decrease in the Neygi community. Taking both communities together we find that 101 thousand in 1921 has become 111 thousand now, the increase being about 13 per cent. The increase in the population of Mudali and Darzi is not easy to understand. Some of it should be due to immigration.

The following communities show increases between 10 and 20 per cent:—

Jogi 19·0, Kshatriya 16·5, Mahratta 14·1, Brahmin 13·7, Banajiga 12·9, Yadava 11·7, Beda 11·2, Gangakula 10·4.

The percentage of increase in the following cases is less than 10:—

Kumbara 9·9, Agasa 9·6, Nayinda 9·1, Viswakarma 8·7, and Vodda 8·3.

It is difficult to explain the somewhat higher percentage of increase in the communities first given and the somewhat lower rate of increase in those given later.

In the following cases the increase is rather low:—

Kuruba 8·0, Lingayat 7·8, Adikarnataka 7·4, Ganiga 7·1, Vaisya 7·1, Uppara 7·2, Idiga 6·6, Satani 5·4.

The low increase in the case of Lingayats should be partly due to difficulty of classification. It is observed that this community showed 2·7 per cent increase between 1881 and 1891 and 38·9 per cent in the next decade, 8·7 per cent increase in 1901-11 and 2 per cent decrease in 1911-21. The reason for the low percentage of increase of Kurubas is perhaps similar. Some groups of people among the Yadavas are said to use a name—Dhanagar—which is in use among the Kurubas also and it is difficult in the absence of information as to the main caste to say to what caste particular persons using this name belong. The low increase among the Adikarnatakas may be partly due to the hard conditions of the life of the community. The population under the head "Idiga" consists of Idigas so called of the *maidan* country and the corresponding class of the *malnad* known as Halepaika. There has been some disinclination in recent years among the Halepaikas to return their name in the old way. What other name they use has not been known. It is possible that slips that should have gone into the Idiga group have gone into some other group and led to error in both cases. Similarly in the case of the Satani community, there is a disinclination on the part of the people to return themselves under names which will be identified as Satani. The very low increase in the case of the Vakkaliga community and the decrease in the case of the Neygi community have already been explained.

A community which shows a great decrease (52·9) is Nagartha. The numbers against this community have been fluctuating since 1881 being about 8, 23, 9, 8,

18, and 8 thousand at successive Censuses. Quite clearly the enumeration and classification have been varying. Some Nagarthas consider themselves as Vaisyas, some as different from Vaisyas. Some Nagarthas are Lingayats and return themselves and desire to be counted as Veerasaivas. Some of these again desire to be counted as Nagarthas. A number of returns according to personal inclinations would influence the figures under all three groups Vaisya, Nagartha and Lingayat and the result would be most noticeable in the figures for smallest community, namely, Nagartha.

The three Musalman tribes show nearly the same rate of increase, the Saiyad being highest with 22·9 per cent and the Pathans lowest with 18·9 per cent. The Tribal Koracha and Korama show large decreases. As explained in the previous chapter, large numbers of people classed as Animists at the last Census have been returned as Hindu at this Census. This explains the decrease.

351. Comparison with previous Censuses.—Looking over the percentages of variation from Census to Census in the caste figures, one is struck by the large range of variation. The Adikarnataka showed 1·1 per cent increase in 1911-21 and 18·7 in 1881-91. The Agasa showed 2·2 per cent in 1911-21 and 23·5 per cent in 1881-91. Similarly Banajiga, Beda, Ganiga and Yadava. It might be suggested that the large increase in 1881-91 was a recoil from the decimation of the previous famine and the small increase in 1911-21 was due to the Influenza epidemic and the food scarcity of the later years of the decade. But the former decade shows decreases for the Gangakula and Mudali and very low increases for Lingayat, Uppara and Mahratta. The latter decade shows large increases for Idiga, Nagartha, Darzi and Mudali. Clearly, part of the increase or decrease is due to difficulties of enumeration and classification and not merely to the conditions of the decade influencing rates of increase of population. The figures for the castes have therefore to be taken as only approximately correct.

Taking the period 1901-31 the various castes show increase as given in the last column of the subsidiary table. It is observed that all the castes except Nagartha show an increase, some very low as in the case of Brahmin (2·9 per cent) and the Satani (3·2 per cent) and some very high as in the case of Idiga (96·3) and Kshatriya (61·3). The Vakkaliga and Kunchatiga have together increased by 11·0 per cent, the Vaisya by 35·3 per cent, the Viswakarma by 14·4, the Nayinda by 18·2, the Lingayat by 14·8, the Kuruba by 14·3 and the Adikarnataka by 13·8 per cent. The increase in the 30 years between 1901-1931 in the communities about the enumeration and classification of which there is no difficulty may be taken as having been about 20 per cent. The increase in the total population in the 30 years has been about the same percentage.

352. Should the Census take note of caste?—Considering that classification in each caste is so difficult and that enumeration is attended with so much difficulty, it may be asked whether there is any need for and any use in getting a return of caste and presenting the figures regarding castes and communities in the tables. It has been stated that it is an anomaly that a Christian Government should perpetuate the system of caste in British India. Advanced opinion in the country considers caste as a source of disunion among Hindus and an obstacle to the development of the sense of nationhood. It would abolish the system altogether. It therefore disapproves of enquiry regarding caste during the Census. There has been therefore, in some places, an attempt to dissuade people from returning their castes. These objections are weighty and require consideration. It is true that there is difficulty about collecting correct information about caste and classifying the population into castes and the figures obtained cannot be said to be very accurate. This, however, is not sufficient reason for discontinuing collection of information if the information is valuable otherwise. There is the same difficulty about getting correct information about age and the figures tabulated are manifestly inaccurate and have to be smoothed by statisticians to yield useful and reliable conclusions, but it is not suggested on this account that information need not be collected about age and that no attempt should be made to make an estimate of the age-composition of the population and of its length of life. No more can collection of information about caste be discontinued on the

ground of the difficulty of getting correct returns. The objection that Government ought not to perpetuate caste distinctions is quite just. If the population does not desire to be shown under different castes, Government ought to discontinue asking for a return of caste. The number of persons who, however, refuse to return their castes is insignificant. People not only are not anxious to forget their castes; they are very anxious to return their castes and, as seen by the number of petitions a summary of which has been given earlier, are very keen on being included under particular castes, not being included under particular other castes, or being shown as separate castes by themselves. What the Census does is not to perpetuate distinctions which the people wish to abolish but to make a record of the distinctions which the population is desirous of having recorded. Progressive opinion possibly influenced by political considerations may object to the institution of caste and to the record of caste in a Census, but the fact remains that the caste return is of importance in the eyes of the people. If sufficiently large numbers of the people should make a return of "No caste" at any Census, it will then be right and proper to discontinue getting information about caste. It might be suggested that an idea of this kind cannot spread among the people but it is easy to demonstrate that the people respond to suggestions that have their approval. The return for the Kunchatiga community at the Census of 1921 was manifestly incorrect. The leaders convened meetings and conferences and made their community understand that their progress depended on their returning themselves distinctly as Kunchatigas so as to be separated from the Vakkaliga community. The appeal was understood and the result was that the population figure of the Kunchatiga community to-day is much more nearly correct than in 1921. Caste as an institution may have done some good and it may now be doing harm. The way to abolish it is not to remove it from the Census schedule or the Census tables but to teach the population to understand its nature and to shed it. So far as the Census is concerned the time has not come for omitting the caste return from the schedule or the caste statistics from the tables.

The caste return and the caste statistics, on the contrary, are of considerable value. A population which was content to plod its weary way under whatever conditions existed, has only now become more alive to its environment. The first effect of this wakefulness has been to rouse a somewhat aggressive caste consciousness. Each community wants to raise its status in society, sometimes to improve its way of life, to learn more and live better. Each community wants its members to have chances of education and employment. In elbowing its way through to the front each community is likely to press upon the neighbouring ones a little but the desire to elbow through is only to be encouraged. Leaders of the communities need in rousing their people to more effort information about the existing condition of their and other communities. What is the number of literate persons in the various castes? What is the number of girl-wives? What is the number of widows? What is the rate of growth of the various castes? These are all questions of great importance for each community. It is the business of a Census to provide this information. Not to provide the information would be a serious omission in a Census. To take the whole population and say that the growth is ten per cent in 10 years or that the percentage of literates is 9 or that the proportion of girl wives is so much per cent, would give no indication of the differences between community and community in these matters. So far from helping social improvement, such clouding of fact would mislead the people. These observations should be obvious to any one who has read the sections in earlier chapters devoted to the question of literacy or civil condition among castes. The figures presented are not the last word in accuracy, yet they are sufficiently correct to indicate the position of the various castes in these matters, and, to this extent, they must be considered as serving a very useful purpose.

353. Distribution of Castes by Districts.—The Adikarnataka, Agasa, Brahmin, Devanga, Jogi, Mahratta, Meda, Mudali, Nayinda, Neygi, and Vakkaliga are found in fairly even numbers all over the State. The other castes appear in large numbers proportionately to their population in some of the districts and in comparatively smaller numbers in some other districts.

The Banajara community appears largely in Shimoga and Chitaldrug districts, in negligible numbers in Kolar district and small numbers between these extremes elsewhere. It is believed to have come from the north and it is natural that its numbers should be largest in the northern districts.

The Idiga community appears in largest numbers in Shimoga district and shows fair distribution elsewhere. The great strength of it in Shimoga district seems to be due to the Halepaika, a *malnad* community found in large numbers in this area, being classed as Idiga. Halepaika people seem to be drawers of toddy just as the Idigas are and this has determined their classification.

The Beda community counts very small numbers in Mysore, Hassan and Kadur districts and large numbers in Kolar, Tumkur and Chitaldrug districts. The Banajiga community counts the largest numbers in Kolar and Bangalore districts and elsewhere much less. The Vaisya counts large numbers in Kolar, Tumkur and Bangalore districts and small numbers in Mysore, Kadur and Shimoga districts, and numbers in the other two districts between these extremes. The Vodka appears in large numbers in five of the districts, Bangalore, Kolar, Tumkur, Chitaldrug and Shimoga and in much smaller numbers elsewhere. These four communities—Beda, Banajiga, Vaisya, Vodka—are Telugu speaking communities and it is therefore natural that the largest numbers of them should be in the Telugu side of the State. The Yadava previously shown as Golla in the tables is found in large numbers in Tumkur and Chitaldrug districts, in smaller numbers in Bangalore and Kolar districts and very small numbers elsewhere.

Of the Gangakula (previously Besta) caste very large numbers appear under Mysore district and smaller numbers elsewhere. These people seem to have formed a large part of the following of the ruling class in Mysore. Hence their numerical strength in Mysore district. The Ganiga, Kumbara and Kuruba appear in large numbers in Mysore district. Elsewhere these communities are found in fair proportion except that the Ganiga has very small numbers in Kadur and Shimoga districts.

The Lingayats are a small number in Kolar and a large number in Mysore, Tumkur, Chitaldrug and Shimoga districts. The Nagarathas are few in Tumkur, Hassan and Kadur districts and fairly distributed elsewhere. The Uppara counts a large number in Mysore district and small numbers elsewhere, the number in Bangalore district being negligible. The Viswakarma counts large numbers in Mysore district and fair numbers elsewhere. These are Kannada speaking communities and hence found in small numbers in the Telugu side of the State.

Koracha appears in noticeable number in Kolar district and Korama in Tumkur district. Elsewhere their numbers are small. The Kshatriya appears in small numbers in Chitaldrug and Hassan districts but counts fair numbers elsewhere. The Kunchatiga appears in negligible numbers in Kolar, Mysore and Kadur districts and in very large numbers in Tumkur and Chitaldrug districts. As has been stated already, they were formerly treated as a Vakkaliga community. They form the bulk of the cultivating population in the area around Sira in Tumkur district which seems to be their home.

The Satani appears in small numbers in Kolar, Chitaldrug, Kadur and Shimoga districts and in fair numbers elsewhere.

The Tigala counts large numbers in Bangalore, Tumkur and Kolar districts. Elsewhere its numbers are very small. This is a Tamil community and is found largely in and around Bangalore.

354. Caste composition of Cities and Districts.—The caste composition of cities and districts may now be briefly examined. In Bangalore City Brahmmins number more than any other single caste being over 32 thousand. The Vakkaliga caste comes next with nearly 13 thousand. The Banajiga and Adikarnataka number over 10 thousand each and the Devanga, Mudali, Lingayat, Neygi, Kshatriya and Tigala more than 5 thousand each. The other castes count less than 5 thousand each. The Brahmin community forms thus over a sixth and less than a fifth of the total population of the city; and the Brahmin, Vakkaliga, Banajiga and Adikarnataka communities between them 40.9 per cent. In Mysore City also the Brahmin community counts the largest numbers being nearly 21 thousand and

the Vakkaliga community the next largest being nearly 12 thousand. Then come in order of numbers, Adikarnataka, Lingayat, Kuruba and Kshatriya. Other communities count much less. In the Civil and Military Station, Bangalore the Adikarnataka community counting nearly 27 thousand is by far larger than any other single community. Mudali and Banajiga come thereafter, and Tigala and Vakkaliga next with about 4 thousand persons each. Other castes count smaller numbers. In the Kolar Gold Fields Area, as in the Civil and Military Station, the Adikarnataka is the largest single community counting nearly 35 thousand which is about 2 out of every 5 persons. No other single community counts so much as five thousand persons or one-seventh of the Adikarnataka community. Banajiga, Kuruba, Mudali and Vakkaliga are the largest among these, counting more than 2 thousand each. The Kuruba and Vakkaliga are probably contributed by the villages included in the area. The Mudali and Banajiga may be part of the mining area proper where they have gathered for trade and other business.

The statement below shows the first eight numerically important castes in each district. The population is shown in the nearest thousand.

Caste	Bangalore	Kolar	Tumkur	Mysore	Chitaldrug	Hassan	Kadur	Shimoga
1. Adikarnataka ...	159	132	113	229	77	96	65	46
2. Agasa ...	...	...	...	...	...	11	...	...
3. Banajiga ...	23	47	...	...	...	...	...	...
4. Beda ...	...	66	64	...	109	...	...	24
5. Brahmin ...	22	27	...	34	...	22	20	30
6. Gangakula ...	...	...	...	113	...	...	...	...
7. Idiga ...	...	...	...	...	...	...	9	48
8. Kunchatiga ...	...	...	66	...	26	...	...	...
9. Kuruba ...	45	42	52	139	43	46	29	24
10. Lingayat ...	46	...	104	200	141	86	65	107
11. Tigala ...	39	...	25	...	...	...	...	...
12. Uppara ...	...	...	...	52	...	10	10	...
13. Vakkaliga ...	281	186	145	382	19	188	42	35
14. Viswakarma ...	...	...	...	43	...	16	8	...
15. Vodka ...	31	35	...	...	32	...	...	19
16. Yadava ...	...	22	57	...	51	...	...	...

355. Urban and Rural castes.—Most of the castes which count large numbers in the State follow rural occupations and are mainly rural. There are hardly eleven which may be described as noticeably urban. The Agasa is traditionally washerman, the Ganiga traditionally oil-miller, the Yadava milkman and breeder of cattle, the Kumbara potter, the Kuruba shepherd, the Nayinda barber. They are all mainly rural. The great land-owning class Vakkaliga, the composite community known as Viswakarma engaged in carpentry and smithy, the other composite community Lingayat counting large numbers of various classes, the Kunchatiga who also is a kind of Vakkaliga, are likewise rural. So too are the Gangakula, Idiga, Meda, Nagartha, Satani and Uppara and the earth-working Vodka and the part Tribal and part Hindu Banajara, Korama and Koracha. The number of these communities dwelling in the cities is a very small part of their total.

The communities of which a noticeable proportion is found in the cities are Banajiga, Brahmin, Darzi, Devanga, Kshatriya, Mahratta, Mudali, Neygi, Tigala and Vaisya. The Banajiga and Vaisya are trading communities. This is why considerable numbers of them are found in the cities. The Brahmin lives mainly by occupations which pay his literacy. No large number of this community is found in the Kolar Gold Fields Area, nor much more in the Civil and Military Station, Bangalore. The Darzi is a small community and its main occupation is tailoring. It is natural that it should be found in the cities. The groups that make up the Kshatriya community and the Mahratta are employed in the army or otherwise engaged in urban occupations. The Mudali and Tigala are Tamilian communities largely engaged in business and in market-gardening respectively. The Neygi and Devanga are weaving communities which also are found in large

numbers in Bangalore City. The proportion of the people of these eleven communities found in the four city areas taken together appears in the following statement:—

Caste	Percentage of the city-dwellers to the total population of the caste
1. Banajiga ...	18'0
2. Brahmin ...	23'7
3. Darzi ...	24'1
4. Devanga ...	16'5
5. Kshatriya ...	30'7
6. Mahratta ...	16'5
7. Mudali ...	70'0
8. Neygi ...	14'2
9. Tigala ...	12'5
10. Vaisya ...	17'1
11. Nagartha ...	12'1

356. Depressed Classes.—Two castes in the State have previously been treated as depressed classes. In the reports of previous Censuses they were named Holeya and Madiga. According to orders of Government these two communities are, as already stated, now called "Adikarnatakas" in all Government records. This is the name used in the Tables and Report at this Census. It may be stated that these are the two castes which are treated by the other castes as untouchables. For grant of special facilities for education Government have directed that besides these two communities the Vodka and the Banajara, Koracha, Korama (both Hindu and Tribal) should be treated as depressed classes. It does not appear that these communities are treated as untouchable anywhere in the State. The two communities previously called Holeya and Madiga are really quite distinct. The only common thing between them is that they generally have their dwellings at one end of a village and not scattered among the houses of the other castes within the village. The objection of the caste Hindu to move freely with these people has, in recent years, been often explained as due to the fact that these people drink openly and have no objection to eat the carcass of the cattle of the village. It has been sometimes surmised that the depressed classes were kept outside village limits as they worshipped gods hostile to those worshipped by the village communities. It is difficult to say this of the Adikarnataka castes in Mysore. The Adikarnatakas have little temples of their own inside their quarter of the village. Sometimes the temple is in a grove of trees outside the village. Whether within the Adikarnataka quarter or outside in a grove of trees, the temple is a very modest affair being generally just a heap of earth with a small niche scooped out somewhere about the middle. The image within is often a shapeless piece of stone. Ordinarily this is what the Adikarnataka worships. He, however, worships also the god or gods of the village worshipped by the caste people. If it is a village goddess to whom animals are sacrificed it is often the Adikarnataka that kills the sacrificial animal. When the temple is of the more orthodox type in which Rama or Hanuman is worshipped the Adikarnataka is not allowed to go into the temple but can worship from outside standing beyond the outer pillar.

The degree of untouchability attaching to these castes varies according to local conditions. In villages where the population of the Brahmin or other equally "high" castes lives together in one street, the Adikarnataka is not allowed to walk through the street. In other cases he can walk along the streets but makes way when a person of the higher caste comes along. He does not come into the houses of the caste people. In some cases he can come to the outer precincts of the houses. There are other castes whose touch the higher castes avoid but a person of no other caste is forbidden to come near or to enter temples.

There have been many movements in the past for the amelioration of these classes. The Veerasaiva and the Vaishnava movements preaching a religion of

devotion tried to abolish or weaken caste feeling in the Hindu community. It is well-known that one of the Saints of the Sri Vaishnava School belonged to the depressed classes. Famous devotees of the Veerasaiva creed were some of them of these classes. Ramanuja allowed these people the right to enter two temples in the State, at Melkote in Mysore district and Belur in Hassan district, on particular days once a year. The communities exercise this privilege even now. Some of the communities included in Hinduism have realised again how iniquitous was the doctrine of untouchability developed from an exaggerated sense of physical purity and Hindu conscience has been touched. To forget the social custom of untouchability would not really be strange to the Hindu. There is ancient and sacred teaching in support of it. What now is required is an awakening to the humiliation caused by the custom to fellow human beings. The awakening has not yet come. Orthodox persons of the higher communities would still be horrified at the suggestion that the Adikarnataka should be treated like the members of any other caste. There is still difficulty about the Adikarnataka taking water from the common well; the difficulty about his children's admission into a school has not disappeared everywhere. But the influence of Mahatma Gandhi is producing an impression and it may be expected that popular conscience will soon be roused to put an end to untouchability as a custom.

357. Facilities provided to them by Government.—The Government of His Highness the Maharaja have been doing whatever is possible to hasten the advent of a better time. Special facilities for education are given to youths of these communities. 603 separate schools have been opened for them. In the year 1930-31, 16,717 children of these communities were receiving education in various grades. Special hostels for boarding and lodging of students of these communities have been opened in Bangalore, Mysore, Tumkur, Malvalli, Hassan, Hanuvadi and Kolar Gold Fields. It has been ordered that Adikarnataka children should be admitted into the general schools in the same manner as children of any other community. Representatives of the communities have been nominated to the Representative Assembly and to local bodies in the more important places and sometimes in villages. Special facilities have also been given in respect of appointments to the Public Service. Qualifications being the same, an Adikarnataka applicant should always be preferred to a person of any other community. The department in charge of Co-operation in the State has opened special societies for the benefit of these classes and given them grants free of interest for ten years. There were 280 Depressed Classes Societies in 1931 with a membership of 6,221. Their paid up share capital was Rs. 42,318 and the deposits amounted to Rs. 2,862. The special grant placed at the disposal of ten societies was over 42 thousand. These measures have improved the condition of these communities in recent years.

The spirit in which the problem is approached appears from the following paragraphs of the address of the Dewan, Sir Mirza M. Ismail to the Representative Assembly in 1927. "Government have extended to the Adikarnatakas representation on all the great constitutional bodies of the State, and have ever listened to their voice with respect and sympathy. Inequalities in the constitution of society there will always be, for such inequalities are in the nature of things; but it is the duty of the State to afford to all communities the best and fullest opportunities for the development of their God-given gifts; only so, can society as a whole find stability and strength. The State, which has been well called, 'the only potent and universal instrument of society,' must address itself to this duty. It is not merely a duty; it is the truest political wisdom. These people ought to be the strength of our strength; shall we let them become our weakness? They have a rankling sense of wrong which only kindness can heal. The aim should be to "Hinduise" them more and more—for they belong to the Hindu community really—and to offer them every facility to remain within the fold. They will be a mighty accession to the strength of our body politic; if not they will be an equally heavy subtraction from it. Alienated, they will introduce an additional element of heterogeneity which will further complicate the already difficult problems of administration. No possible means of amelioration should be neglected, and every friend of Hindu society, every lover of Mysore, should supplement the efforts of Government with all his strength."

358. A Question of Classification.—A few words should now be said about a question of classification that arose at this Census. In parts of Mysore district there is a community of people known as Kaniyars. It would appear that these people are also called the Tirukula people. They are apparently Vaishnava by faith and are somewhat different from the usual Adikarnataka in manner of life and social custom. They are however not allowed to enter temples used by caste people and they generally live in separate quarters though not in Adikarnataka quarters. Leaders of this community on this occasion requested that they should be treated as separate from the Adikarnatakas. In 1921 they were treated as part of the Holeya community. Reports from officers acquainted with local customs showed that though these people are not exactly Adikarnatakas they yet are not treated as people of any other caste. For both these reasons they have at this Census been continued in the category of Depressed Classes.

359. Caste consciousness during the decade.—Caste consciousness has been greatly strengthened during the decade. In response to a demand for special facilities for education Government early in the decade provided for a large number of scholarships for students of the backward classes in all grades of education. Special rules were also framed for giving appointments in Government Offices to persons of these classes who so far had not entered it in numbers proportionate to their strength. Hope of obtaining employment at the end of the school or college course has given a great impetus to education and generally to public endeavour to improve their position in all these castes. Many conferences have been held by the more important castes: among them being the Vakkaliga, Veerasaiva, Kunchatiga, Mahratta, Banajara, Vaisya and Adikarnataka. Some of the smaller communities like the Swakulsali, Rajaparivar have also held conferences. The resolutions passed at these conferences show that the outlook of the communities is improving in various directions: for, they urge members of the respective communities to put off the marriage of girls to reasonable years, to reduce expense during marriages and funerals and to put an end to harmful customs in society. The more well-to-do among the communities have been able to supplement the help received by the younger generation from Government with funds collected from the public. The Vakkaliga community long ago opened a large hostel in Bangalore City. It has now many small hostels in various places in the State. The Veerasaiva, Vaisya and Mahratta communities have each a high class hostel for students of their own communities in Bangalore City. Activity of this kind is of course possible only to the larger and richer communities but there is no want of effort on the part of people of other communities to take advantage of such facilities as are available for improving their social condition.

360. Caste Restrictions.—A question of some interest connected with the caste system is how far the restrictions prescribed by caste are relaxing. The main directions in which the caste system imposes or implies restrictions relate to occupation, drink, food, marriage and personal purity.

In regard to occupations it is doubtful if there was severe restriction at any time. This matter has been dealt with earlier in the chapter on occupation. Even now children of artisans, unless they are sent to undergo higher education, follow the occupation of the father. Nothing however prevents the father holding land and cultivating it and the son going in his wake. Nothing, also, prevents or has ever been understood to prevent a young man of any community receiving education and adopting some other profession. An occupational question closely related to caste would arise when a man of what are called the higher castes takes up what are considered as impure trades. A Brahmin or Kshatriya would not ordinarily work as barber or washerman or boot-maker. Under existing conditions however, these people may supervise establishments where work of this kind is done and sometimes may take a hand in the work itself. The superior men in the caste may dislike the idea of these people working in such occupations but public opinion at present does not consider such persons impure.

In most of the castes there is a ban against the drinking of liquor. This ban is still observed in villages. If there is any relaxation it is in an inconsiderable number of cases in the country and a somewhat larger but still not considerable number of cases in the cities. Much of the population which drinks

in the toddy and arrack shops situated in the rural parts belongs to castes which are known to drink and are not forbidden from drinking; for example, Adikarnataka and Vodda. The restriction in regard to food is also fairly strictly observed in rural parts. The castes that are known to be among the lowest will take food in houses of any higher caste. Communities which consider themselves equal to one another do not eat in one another's houses unless custom has established such relationship. Most of the population thus still observes food restriction. Meat is forbidden to a large number of castes. In such cases this restriction is also fairly strictly observed. The case is somewhat different in the cities. Some numbers here have facilities for breaking the rules without being discovered and a small percentage are placed in a good position from which they can afford to defy public opinion. Some part of this population has gone abroad and returned and is emancipated and feels that these food restrictions are old fashioned and unreasonable. "The educated classes" it has been said, "are coming to regard restrictions on food and drink and on eating and drinking with others as an irksome and unnecessary bar to social intercourse and are gradually abandoning them. This tendency is greatly strengthened by the example and social contact of Europeans, with the consequence that in a religion generally forbidding the eating of beef are many well-educated gentlemen who have no objection to eat beef and may often have done so in England though in India they may abstain out of deference to the prejudices of their relatives especially the women." The number of such persons is however too small to affect the castes as a whole.

Then as regards personal purity, the feeling that certain animals are impure and that you should not touch them, that certain actions should be succeeded by a bath, that one should not take water for drinking from people of a caste believed to be lower than one's self, that one should not touch people of castes considered as impure, all persist in the country. In travelling by railway and in the bustle of city life these restrictions may not receive sufficient attention, but within the home circle every man reverts to the *achara* of his community. Educated people who consider these restrictions unreasonable may not observe them strictly but they live in an atmosphere where the restrictions are considered very important. A Brahmin, Arasu or Vakkaliga and an Adikarnataka who are both members of a high class club may eat at the same table in the club, or go in company to a hotel and take their lunch together, but the former would not bring the Adikarnataka into his house for food and would not himself go to the Adikarnataka's house and eat with him. Views in regard to these restrictions are no doubt more liberal now than perhaps thirty years ago. But the restrictions remain there in essence and are observed by a great majority of the population.

The rules in regard to marriage similarly are in full force and the number of persons marrying from outside the groups with which they ordinarily have such intercourse is insignificant. There is not now the same bigoted dislike of change which in the past resulted in the excommunication of such persons from the community but new connections of this kind are generally discouraged, and, when they occur, create considerable sensation in the communities concerned.

361. Caste Government.—A few words may now be said about Caste Government in the State. Under the old order each caste had a caste panchayet which protected the interests of the caste as a whole and prevented disobedience of caste rules. These panchayets should have depended for their authority upon the consent of the members of their communities, and at a time when Government more or less accepted the right of each caste to regulate its own affairs, should have been quite powerful. The principle that a caste might look after its own affairs received, however, a severe blow when with the establishment of civil and criminal courts to consider claims and complaints regarding personal liberty and honour and dishonour under a new code of law, particular persons dissatisfied with the decisions of a caste panchayet could appeal to outside authority. The power of caste panchayets has thus greatly weakened in the last few decades and is now almost extinct. If a panchayet decreed a fine or penalty in the past it could enforce its decision. If the offender were recalcitrant it could prevent his intercourse with the community without fear of itself getting into trouble. Now such a recalcitrant member can file a suit in the civil court against the members of a Panchayet or prosecute them for defaming him. The panchayet may be in

a position to justify its action but whether the court will accept the defence is always a problem, and no panchayet in the circumstances would be prepared to take extreme action. In the present day where a panchayet does take extreme action and risks being dragged into court, it quite often is done not in the interests of a caste regulation but in prosecuting some private quarrel. Cases are known in which parties wishing to injure, or feeling injured, have gone from court to court in appeal and revision and review and spent large sums of money in order to bleed their opponents, themselves bleeding fairly profusely in the interval. A few examples might be given of disputes of this kind. Some members of Brahmin community went out to England and returned. They desired to undergo the "Prayaschitta" ceremony and get into the caste again. Some persons in the caste were willing, others were not. The former put the England-returned persons through a ceremony of purification and mingled with them; the other party persisted in refusing caste privileges to the England-returned and to punish the people who had supported them excommunicated them. The caste thus broke into two factions. Some ground of dispute was found for taking the matter to the courts and the quarrel raged for years together. It cannot be said that either side has done anything to help the caste but both sides have suffered a great deal and it would not be possible to say what good cause either of them has served. In another case some people believed to have been converted to Christianity were kept out by the majority of their community for some time. They had been declaring that they were never converted. After some time the alleged converts undertook to go through a process of purification just to satisfy the other side and obtained from a religious mutt a certificate to say that having gone through the process prescribed they were now quite pure and should be taken into the community. The other party did not agree and neither the purified converts nor the mutt was able to enforce the certificate. In a third case an uncle or some other near relative who was *Yajaman* of his caste had some reason for complaint against his near relative and as the latter had married from a slightly different community he declared that the people of his community should not take food in this near relative's house. The parties quarrelled long over this, and when the younger man wanted to arrange for a marriage a dispute arose and there was assault and abuse which brought in the police. The case went to the criminal courts and evidence was recorded about caste rule and custom and much other detail in explanation of the circumstances leading to the quarrel. Which ever side won it is certain that much bitterness would have been engendered and the caste been none the better for the quarrel that had taken place. These are only examples. A large number more could be cited if we took up the records of the Civil and Criminal Courts in the State and they would all show that caste Government has lost much of its meaning and authority at present.

362. Musalman Communities.—Of the Musalman population of 399 thousand in the State, the Sheiks count 224 thousand, the Saiyads 74 thousand and the Pathans 55 thousand. The other large communities are Pinjari, Moghul and Labbai. Together they count about 34 thousand.

Compared with the last Census, the figures are; Sheiks 40,357 increase, Saiyads 13,737 increase, and the Pathans 8,851 increase.

363. Christian Races.—Of the total Christian population of 88 thousand, 5 thousand are persons of European and Allied races, 8 thousand Anglo-Indians and 74 thousand are Indian Christians. In 1921 the total Christian population was about 71 thousand; of these seven thousand were returned as European and Allied races, seven thousand as Anglo-Indians and 58 thousand as Indian Christians. Of European and Allied Races therefore there are about 1,500 less than in 1921. As compared with 5,411 persons returned as of European and Allied races, the number of persons in Table VI returned as born in Europe, America, Africa and Australasia is about 3,400. The reasons for the difference between 1921 and 1931 in the three groups have been discussed in the previous chapter.

364. Anthropometry.—In January 1932 Dr. Guha, M.A., PH. D., of the Zoological Survey of India, Calcutta, took measurements of about a hundred people of the Kannada-speaking communities in the State, about 50 Brahmins and 50 of other

castes, as part of series of measurements of populations speaking the various languages taken in connection with the Census of India. A short statement of the preliminary results of the calculations based on these measurements given by him is given in Appendix IX at the end of the Volume. It need not be stated that the number of measurements taken is too small to lead to any final conclusions about the racial characteristics of the population of the Kannada country. The results now given are also subject to revision. Such examination as has now been made however seems to show that the ideas hitherto prevalent about the racial characteristics of this part of India need revision. Persons with anthropological training have a large field of research in the State. If a prophecy may be ventured by a layman, the material here collected will be of more interest than that collected in almost any other single area in the country south of the Vindhyas, for, the State has been the meeting-place of many races and cultures.

365. Ethnography.—Reference has been made earlier to an ethnographic survey of the State. The survey was begun in the early years of this century by the late *Rajamantrapravina* H. V. Nanjundaiya and has been concluded recently by Rao Bahadur L. K. Ananthakrishna Iyer of the Calcutta University. Persons interested in details of caste origins, customs and allied matters are referred to the report of the Survey which has been recently published.

366. Enquiry regarding primitive Tribes.—The collection of information in regard to certain matters relating to forest and hill tribes in connection with the general Census having been prescribed I made enquiries regarding 4 classes of people in the State who may be considered as coming under this description, *viz.*, Jenu Kuruba, Betta Kuruba, Soliga, Iruliga. The information collected is given in Appendix X at the end of the Volume.

SUBSIDIARY TABLE.

VARIATION IN CASTE, TRIBE, ETC., SINCE 1901.

Number	Caste, Tribe or Race	Persons (000s omitted)				Variation per mille increase (+), decrease (—)			Net varia- tion per mille 1901 to 1931	Number of persons in each caste per 10,000 of the population in 1931
		1931	1921	1911	1901	1921 to 1931	1911 to 1921	1901 to 1911		
1	2	3	4	5	6	7	8	9	10	11
	Hindu.									
1	Adikarnataka ...	1,000	932	921	879	+74	+11	+48	+138	1,526
2	Agasa ...	109	100	98	92	+96	+22	+63	+191	167
3	Banajiga ...	152	135	133	139	+129	+14	+3	+93	232
4	Beda ...	301	271	268	245	+112	+10	+96	+230	460
5	Brahmin ...	245	216	195	190	+137	+108	+24	+29	374
6	Darzi ...	21	15	12	13	+367	+299	+40	+621	31
7	Gangakula ...	174	158	157	153	+104	+6	+23	+137	266
8	Ganiga ...	45	42	40	41	+71	+37	—7	+104	69
9	Idiga ...	95	89	39	48	+66	+1,299	—196	+963	144
10	Jogi ...	15	13	13	13	+190	—27	+0	+158	23
11	Kshatriya ...	41	35	38	25	+165	—72	+491	+613	63
12	Kumbara ...	49	44	42	44	+99	+59	—40	+117	74
13	Kuruba ...	431	400	403	378	+80	—9	+68	+143	658
14	Lingayat ...	771	715	730	671	+78	—20	+87	+148	1,175
15	Mahratta ...	61	53	46	55	+141	+155	—140	+104	92
16	Mudali ...	32	22	18	18	+418	+251	+522	+718	48
17	Nagartha ...	8	18	8	9	—529	+1,289	—165	—100	13
18	Nayinda ...	46	42	39	39	+91	+75	+8	+182	70
19	Neygi ...	54	63	97	97	—142	+54	—6	+172	83
20	Devanga ...	59	38	38	38	+551	—	—	—	—
21	Satani ...	23	22	23	22	+54	—47	+29	+32	90
22	Tigala ...	91	74	69	67	+224	+70	+68	+350	135
23	Uppara ...	116	109	108	106	+72	+4	+18	+96	138
24	Vaisya ...	44	38	36	33	+71	+137	+111	+353	77
25	Komati ...	1,312	1,295	1,331	1,287	+93	—18	+34	+110	2,001
26	Vakkaliga ...	117	13	13	13	+87	+32	+20	+144	178
27	Kunchatiga ...	144	132	128	126	+87	+32	+20	+144	219
28	Viswakarma ...	165	162	143	135	+83	+68	+58	+224	251
29	Vodda ...	174	156	151	143	+117	+34	+34	+216	266
30	Yadava ...									
	Musalman.									
28	Pathan ...	56	47	45	41	+189	+46	+86	+351	85
29	Saiyad ...	74	60	68	42	+296	+40	+358	+736	112
30	Sheikh ...	224	184	176	179	+219	+43	—12	+256	342
	Christian.									
31	Indian Christian ...	74	58	47	40	+279	+240	+176	+865	113
32	Anglo-Indian ...	8	7	6	6	+226	+147	+19	+452	13
33	European ...	5	7	7	5	—215	—99	+570	+140	8
	(a) British subjects ...	5	7	7	5	—260	—68	Details not available	Details not available	7
	(b) Others ...	1	...	...	...	+909	—218	Details not available	Details not available	1
	Jain.									
34	Digambara ...	13	14	10	12	—115	+494	—176	+90	19
	Hindu and Tribal.									
35	Banajafa ...	64	53	51	46	+208	+42	+123	+412	98
36	Koracha ...	12	10	21	10	+973	—451	+114	+214	18
	Korama ...	17	5	6	15					26

APPENDIX I.

(See Paragraph 16 of the Report.)

Median Point of Area, Median Point of Population, and the Centre of Population.

The median point of area and of population and the centre of population were fixed as follows:

1. MEDIAN POINT OF AREA.

A map of the State was first drawn on graph paper. On this map a north and south line was drawn so as to make what by a rough count of the squares on either side of the line seemed to be two parts of approximately equal area. The area on each side of the line was then measured by Amsler's Planimeter, an instrument which measures directly the area enclosed by any plane curve. One of the parts being found to be larger than the other, the line was moved towards that part until the Planimeter showed that the two parts on the two sides of the lines were almost exactly equal.

A similar line was drawn east and west, again by trial, until the northern part and the southern part were found to be almost exactly equal.

The point of intersection of these two lines is the *Median Point of Area*.

2. MEDIAN POINT OF POPULATION.

The median point of population was determined in the same way. The difference in procedure was that instead of the areas as in the previous case it was the populations of the taluks on either side of the trial lines that were added up in this case. In the case of the taluks which lay entirely on one side of a trial line, there was no difficulty in adding up populations. Each trial line however necessarily passed through some taluks dividing them into segments. In such cases the population on either side of the line was taken as proportional to the area of the segment on each side. A north and south line was drawn so as to have half the population of the State on each side and then an east and west line in the same way. The point of intersection of these lines is the *Median Point of Population*.

CENTRE OF POPULATION.

The Centre of Population or the centre of gravity of the population of an area is the pivotal point on which the surface of the area would balance if it were a weightless rigid plane sustaining the population as actually distributed, each person being assumed to have the same weight and to exert therefore, where he is, a pressure exactly proportionate to his distance from the pivot. The centre of gravity of the population of the State would thus be the point where the resultant of the pressures exerted by the populations of several units of area at the centre of gravity of population for each such area would act. The pressure of each unit would itself be proportionate to the numerical strength of its population and the distance of its own centre of gravity of population from the pivot.

The unit of area in the calculation for the State was taken as a taluk. The cities were treated for this purpose as parts of the taluks in which they are located. The centre of gravity for each taluk was assumed to be its median of area determined approximately.

The Centre of Population was then fixed in the following manner.

Two axes of reference were drawn through a convenient point on the map of the State. Taking p_1, p_2, p_3 , etc., to stand for the populations of the taluks and x_1, x_2, x_3 , etc., for the distances of the median points of the respective taluks from the vertical axis, the distance of the point at which the resultant pressure would act with reference to the axis, which may be termed X , is found by:

$$X = \frac{p_1 x_1 + p_2 x_2 + p_3 x_3 + \dots}{p_1 + p_2 + p_3 + \dots}$$

Similarly, taking y_1, y_2, y_3 , etc., to be the distances of the median points of the respective taluks from the horizontal axis, the distance of the point at which the resultant pressure would act with reference to this axis which may be termed Y is found by:

$$Y = \frac{p_1 y_1 + p_2 y_2 + p_3 y_3 + \dots}{p_1 + p_2 + p_3 + \dots}$$

The *Centre of Population* was fixed by measuring a distance of X from the vertical axis and Y from the horizontal axis.

APPENDIX II.

(See paragraph 45 of the Report.)

Composition of families in a few typical taluks.

Composition of families.—The constitution of families in some typical taluks in the *maidan* and *malnad* has been studied from the schedules. The taluks selected are Bangalore, Hoskote, Devanhalli, Magadi and Kankanhalli in Bangalore district, Kolar and Malur in Kolar district and Malvalli, Mandya, Chamarajnagar and T.-Narsipur in Mysore district as representative of the *maidan*; and Sagar and Tirthahalli in Shimoga district and Koppa and Mudgere in Kadur district as typical of the *malnad*. Schedules relating to a few blocks in each of these taluks were selected at random and the details for families here and there in these schedules copied into a statement showing the total number of members in the family and their relation to each other. Entries relating to 444 families in all were thus extracted. Of this, 404 were Hindu, 29 Musalman and 11 Indian Christian. The Hindu families were all from the more important castes.

The study can by no means be considered as comprehensive but discloses interesting results. Broadly speaking, the composition of a family varies according to the professions which the members of the family follow, the castes to which they belong and the localities where they live.

Composition of families by occupation.—Among Hindus several communities follow more or less the same kind of profession. Agriculture is the chief occupation of more than 75 per cent of the population in the State and a large proportion of Hindus follows it. Vakkaliga, Adikarnataka, Vodda, Tigala, Kuruba, Lingayat and Gangakula are mainly agricultural communities and the largest families are generally found among them. Two Vakkaliga families, one in Devanhalli taluk and the other in Mandya taluk are found to consist of 56 members each. In the same community there are other families with a strength of 47, 42, 39, 38, 31 and 30 respectively in Kankanhalli, Magadi, Bangalore, Malur, Hoskote and Malvalli taluks. An Adikarnataka family in Mandya taluk consists of 42 members and another in Malvalli of 40. Kankanhalli, Chamarajnagar and T.-Narsipur taluks have families of Adikarnatakas with 27 members. Families among the remaining agricultural castes are not generally as large as in these two communities. The following cases are of interest:—a family of 37 among the Kurubas in Hoskote taluk, a Lingayat family with a strength of 36 in Mandya taluk, two Vodda families with 29 members each in Hoskote and Tirthahalli taluks, a Gangakula family with 26 in Malvalli taluk and a Tigala family with a similar number in Bangalore taluk.

It is easy to understand the tendency of agricultural families to grow into large proportions. The Vakkaliga family of 56 members residing in Devanhalli taluk is composed of the head of the family (who is the eldest of several brothers) aged 40 years, his wife aged 30 years, his mother, his 4 children, 17 brothers, 6 wives of married brothers and their 8 children, 7 sisters and 1 brother-in-law, 6 uncles, 3 aunts and 1 nephew. Another Vakkaliga family in Mandya taluk consists of the chief of the family aged 60, his wife aged 45, his mother, 2 sons and 1 daughter-in-law, 9 grandchildren, 7 brothers, 6 brothers' wives and their 22 children, 2 brothers' daughters-in-law and 4 other relations.

Considerably smaller families are met with as we pass from agricultural to artisan communities. In the latter are included castes such as Neygi, Meda, Viswakarma, Devanga, Kuruba, Agasa and Ganiga. The strength of a family in the Neygi caste is not generally more than 10 and in that of the Devanga not more than 18. In the Viswakarma caste, however, we find two families of 21 and 20 members in Malvalli and Mandya taluks. Excepting these two the average strength of families in this community in other taluks is considerably lower. Similarly in the Kuruba community with the exception of three families in Malvalli, Kankanhalli and Koppa taluks consisting respectively of 26, 24 and 20 members, families are comparatively small and vary in strength from 3 to 12. The biggest Agasa family with its 16 members is found in the T.-Narsipur taluk; elsewhere the strength is low. There is a Ganiga family of 21 members in Malvalli taluk; in other cases the number is smaller.

In the trading classes like Vaisya and Nagartha, families are similarly smaller. The highest number in a Vaisya family is 21 in the Kankanhalli taluk. Among the Nagartha families examined, the strength is in no case more than 14. Males in these classes have a tendency to set up separately when they marry and are able to earn their livelihood. They have moreover to shift to places where they can make a decent living and where they find a market for their ware.

Composition of families by Religion.—Religion, too, seems to determine the strength of families. Families among Musalmans are generally not so large as among Hindus but much larger than among Christians. Except two families in the taluks of Devanhalli and Kolar with 32 and 30 members, the Musalman families examined show moderate numbers. Among the Musalmans as among Hindus, the profession followed influences the strength of the family. Agriculture is the main occupation of the two families noted as large. The family of 32 members in Devanhalli taluk consists of, the chief of the family aged 80, his wife aged 70, 3 sons, 4 daughters-in-law and 20 grandchildren and 3 other relatives. The composition of the other family of 30 members in the Kolar taluk is as follows: the chief of the family aged 53, his four wives aged 45, 35, 30 and 25 years, 18 children, 2 grandmothers, 2 grandchildren, 1 brother and 2 other relatives. Among the Christians, big families are rare. There is only one family in the Bangalore taluk having 21 members who are inter-related as follows: chief of the family aged 70, wife aged 65, 5 children, 4 daughters-in-law and 10 grandchildren. The general tendency of the males among Christians is to set up separate families after marriage. The usual Christian family consists of 4 to 6 members *i.e.*, 1 couple with their unmarried children.

Composition of families by locality.—An important factor connected with family composition is locality. In healthy and fertile regions the strength of the family is greater than in other places. A mere glance at the statement showing the strength of families at the end of this note makes it clear that the family in the *maidan* is generally larger than in the *malnad*.

Below is given a comparative statement showing the strength of families in the *maidan* and the *malnad*:—

Taluks.		Vakkaliga	Adikarnataka	Musalman
<i>Maidan.</i>				
1. Bangalore	..	38	21	20
2. Devanhalli	...	56	25	32
3. Kankanhalli	...	47	27	18
4. Mandya	..	56	42	22
<i>Malnad.</i>				
1. Sagar	...	18	5	18
2. Tirthahalli	...	20	21	...
3. Mudgere	..	24	17	10
4. Koppa	...	28	23	3

General.—Some general observations may now be made. The grandfather is the oldest member found in any of the families examined. Of 29 Musalman families under review, the head of one family had four wives and two others two wives each. Of the Hindu families the heads of 13 out of 404 had two wives each. No Hindu was found to have more than two wives. There were widowed dependents in 104 families, the number in each family varying from 1 to 4.

Statement showing the strength

Number	Taluk	Adikarnataka	Vakkaliga	Vodda	Gangakula	Kuruba	Banajiga	Beda	Tigala	Uppara	Yadava	Brahmin	Lingayat	Kshatriya
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Bangalore ...	21 16 9 4 ...	38 31 29 10 3	28	3	30 23	...	2	26 18 4	...	35	10 2	...	...
2	Hoskote ...	10 9 4 ...	31 29 26 11 2	29 10	...	37 31 10 2 ...	25 4	23 22	25 3	...	29 10 3	23 3	22	...
3	Devanahalli ...	25 21 10 4 ...	56 41 39 11 3	20	22	22	27 4	28 25 13 10 ...	4	...	21 20	30 5	...	...
4	Magadi ...	20 10 3 ...	39 32 11 9	... ... ... ...	5	4	22	...	18	...	30 3	22	20 19	17
5	Kankanahalli ...	27 18 3 ...	47 22 11 3	10 3	...	14	26 4	...	4	...	...	15 11 3 ...	17 16 11 ...	...
6	Kolar ...	14 5	42 31 13 3	18 10 5 ...	23	23 5	10 4	10 3	...	...	...	20	21 5	13
7	Malur ...	23 4 ...	38 11 5	4	14 4 ...	25 2	10	25 4	22 19	...	25 12	10 5	...	...
8	Malvalli ...	40 21	39 25 11 4	19	26 22 13 ...	17 11 3 ...	...	...	...	10	...	25	19 10 4 ...	20 11
9	Mandya ...	42 21 3 ...	56 33 11 5	13	24 20 10 4	18 11 5 ...	36 5	...	...	...	...	10	36 21 5 ...	...
10	Chamrajnagar ...	27 22 10 3	11 ... ... ...	... ... ... ...	15	19 10	...	...	...	20 19 10 5	...	...	23 22 13 3	...
11	T.-Narasipur ...	27 3	2 ... ... ...	... ... ... ...	18 17 12 ...	10 4	...	...	...	16 5	...	24 10 4 3	17 10	17 13
12	Sagar ...	5	18 3 ... ...	... ... ... ...	18	...	...	...	...	4	4	21 11	19 11	28
13	Tirthahalli ...	21 11 3	20 5 ...	29	...	...	...	...	...	...	...	23 12 ...	14 4 ...	...
14	Mudgere ...	17 10 4	24 22 13 5	15 3	...	...	16	...	...	...	...	10	18 10 3 ...	...
15	Koppa ...	23 5 ...	28 10 4	... ... ...	...	...	...	...	...	23	...	20 10 6	...	...

of typical families.

Mahratta	Vaisya	Sathani	Nagartha	Neygi	Devanga	Meda	Visvakarma	Kumbara	Nayinda	Agasa	Ganiga	Idiga	Musalman	Christian
16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
...	...	3	...	...	...	...	11	...	...	...	...	...	20	21
...	...	...	...	...	...	...	...	...	...	...	...	...	8	17
...	...	...	...	...	...	...	...	...	...	...	...	...	4	12
...	...	...	...	...	...	...	...	...	...	...	...	...	...	3
34	...	...	...	3	...	...	10	11	4	3	...	...	23	...
...	...	...	...	...	...	...	...	...	...	...	...	...	11	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3	12	3	12	...	...	...	4	...	12	3	...	...	32	...
...	...	2	...	...	...	...	...	...	5	...	...	...	4	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	10	...	...	...	4	...	3	...	...	18	...
...	...	...	...	...	...	...	...	...	...	...	...	...	13	...
...	...	...	...	...	...	...	...	...	...	...	...	...	4	...
...	21	24	...	10	...	19	14	24	...	...	3	...	18	11
...	...	...	...	3	...	...	3	...	...	...	...	...	11	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	10	...	...	...	...	11	4	...	5	...	...	30	6
...	...	...	...	...	...	...	...	...	...	...	...	...	10	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
15	...	...	5	...	...	...	10	...	...	10	...	...	24	...
...	...	...	...	...	...	...	...	...	...	...	...	...	11	...
...	...	...	...	...	...	...	...	...	...	...	...	...	4	...
...	...	...	...	...	18	...	21	26	16	...	21	3	21	...
...	...	...	...	...	...	...	3	11	...	...	3	...	10	...
...	...	...	...	...	...	...	...	...	...	...	...	...	5	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	5	20	10	21	5	...	23	22	...
...	...	...	...	...	...	...	...	...	...	...	...	...	20	...
...	...	...	...	...	...	...	...	...	...	...	...	...	11	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	16	...	11	3	...	4	...	...	18	15
...	...	...	...	...	4	...	5	...	...	...	...	...	...	3
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	15	...	...	...	...	...	16	...	12	16	...	...	19	...
...	...	...	...	...	...	...	5	...	8	...	...	...	...	...
...	...	...	...	...	...	...	2	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	17	...	...	...	...	...	...	4	5	...	...	36	18	...
...	11	...	...	...	...	...	...	3	...	...	...	33	...	...
...	...	...	...	...	...	...	...	...	...	13	...	31	...	...
...	...	...	...	...	...	...	...	...	...	...	...	10	...	...
19	...	...	4	...	...	...	4	...	...	4	...	35	...	8
...	...	...	...	...	...	...	...	...	...	...	...	14	...	...
...	...	...	...	...	...	...	...	...	...	...	...	8	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	12	...	...	...	...	10	4
...	...	...	...	...	...	...	...	4	...	...	...	...	5	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5	...	...	14	...	...	...	10	20	...	3	...	11	3	...
...	...	...	...	...	...	...	...	...	...	...	...	5	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

APPENDIX III.

(See paragraph 173 of the Report).

Woman's life as pictured in Karnatak Folk-song.

An Association in Dharwar interested in Karnataka life and culture and calling itself "Geleyara Gumpu" or "Group of Friends," published a book of folk-song last year. They all relate to incidents in woman's life. The following is a picture of that life as appearing from these pieces.

The piece that says that a girl is no unwelcome child to its mother and its grandmother has been quoted. "This is no mere girl to us; it is a ray of gold." The girl grows up beloved of the mother and her brother. Her mother is to her a great deal. "Why do you want so many days to go to Benares," the grown-up daughter says, "my mother's house is an hour's way and there sits my Benares, my mother who gave me birth." Brother and sister grow loving each other greatly. "When that Sirdar my brother comes," says the sister, "the jasmine blossoms drop on him. The ears of cardamom bend down to my princelike brother and sprinkle their juices on him." The brother loves the sister and when he sends her away to the husband's house he is unhappy. "He has sent away his sister and is standing on the mound looking where she is going. My brother is wiping his eyes with the end of his coat and saying 'my sister from to-day belongs to others.'" The coat used as handkerchief makes the picture so true to life. A mother sending away her daughter says: "My daughter, I send you away and go up to the roof of the house; presently the mango tree hides you my child, and you are no longer ours and belong to others." The sense of physical possession while the eye can still see the receding figure which finds expression here is most pathetic. The daughter longs for the mother's house. What makes it happy for her is her mother's presence. The brother's wife is no friend: "I came up running thinking that my mother was there but hearing within the voice of my brother's wife I turned back near the door." "Are the eyes and nose strangers to each other, sister-in-law? It is because of you that my brother has become as a stranger to me."

In her mother-in-law's house the young woman remembers her friend in her native village who is pregnant. "Large *boré* fruits have come for sale" she says, "brother going to the village, pray take some of these for my friend in the neighbouring house who is pregnant." A happy daughter-in-law makes her boast: "A husband like a prince, a brother-in-law who is earning and a mother-in-law who is patient with me what difficulty is there in looking after this household?" This is probably a reply to anxious enquiries about her new life from mother or brother; possibly in truth, possibly merely to reassure an anxious parent. She feels that the good name of her mother's house depends on her behaviour. "I am not a disgrace to my father who begot me. I have not stood in a crowd and laughed nor brought a bad name to my relatives." She is proud of her husband. "How does it matter if he works for wages or carries packages? My husband is not cheap to me. I feel as if we had a weight of gold in our house." She loves him. "As my husband went out I looked at his gait; that lotus his heel was prettier than the evening moon." He too loves her greatly. "The wife is not moving about the kitchen and the food is not good to the tongue; mother, the wife has gone to her father's house." When he goes for a sojourn elsewhere she greatly misses him. "Tell me, my lover," she asks, "when you are returning." He replies, "Oh Lotus, I cannot live without seeing you. Nor, oh! Jasmine, can I get free of your witchery. My petal of scented screw-pine, I cannot stay away from you." This love does not prevent a quarrel now and then but the pain of it passes away soon and it only emphasizes their love. "The quarrel of husband and wife is as rubbing sandalwood; as pouring water on God's image; as the swift flow of the river." Particularly when the wife who is still very young wishes to go to her father's house, the husband is so angry that he beats her. "He beat the wife and was sorry at heart and when alone with her, took hold of her cloth and asked: 'Am I more to you or is your mother's household more?'" The wife who fears to be superseded speaks in this piece: "Is it good my husband to wear coat over coat? When one wife is alive, if another wife comes and then another, will there be good in the household, my husband?"

The great event of the young woman's life is motherhood. The childless woman is an unhappy creature. "What kind of life is the childless woman's life? It is like the hired bullock's labouring and labouring and when it has laboured long, lying down one day and dying." When she gets a child, a woman wants almost nothing else. "A pillow the length of my arm, a bed the length of my body, and the jewel my boy asleep before me: why after this shall I trouble about my husband?" The mother thinks nothing too good for her child. "Go to your play and come back my child," she says, "and I shall wash your feet. I shall take the clear water of the cocoanut and wash your dear face that

shines like gold." He seems to be beautiful to her even when crying. "When the child is crying, his lips are as the tendril of coral; his eye-brows as the long leaf of the margosa and the eyes shine with the sheen of the falchion in Siva's hand." "I have no care," says the mother, in another piece, "for the king and his men; for in my house is my son, who brings half the share from any king and men of them all."

Even gossip finds a place in these songs. "Oh, you with the ear-rings of gold," says a neighbour to a woman who is too happy, "cutting fodder for your cattle, have you no care whatever? Your husband was smiling with another woman there." "Let him smile if he will, mother," says the happy wife in reply, "the smiling pine-flower, the fragrant flower which I own and wear, let her see for a moment." A wise old neighbour advises such an erring husband: "Gallant of the dark eye-brows casting your eyes on the crow, why, with the mango in the house, are you gazing at the jambolan?"

This is a small selection from perhaps a thousand pieces that have been published. In simple words and natural imagery these pieces of folk-song sung and probably made by maidens and by sitters in the sun, give a clear picture of the joys and sorrows, the hopes and fears of the women of the rural classes.

APPENDIX IV.

(See paragraph 287 of the Report.)

Methods and processes of disappearing industries.

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It is proposed to give in this note a brief account of certain industries which once existed in the State and which have now either disappeared or are languishing. In the olden days the economic conditions in Mysore were in no way different from the conditions in other parts of India. The village was an isolated self-sufficient economic unit. The food grains required by the people were raised in the village and the simple articles needed to clothe and house its population were obtained either locally or in the immediate neighbourhood. The village craftsmen were members of the village community and were remunerated by a share of its produce. The important handicrafts practised in the village included the manufacture of agricultural implements, textile goods, articles of household use, etc. The means of communication were few and were difficult and insecure and trade was therefore restricted to luxuries, precious metals, art-wares, etc. It was only in some large centres that the handicrafts assumed a special significance as the articles were meant for consumption at the courts and large urban centres; for example, manufacture of a variety of piece-goods of superfine quality, gold and silver ornaments, brass and copper vessels and art-ware. Many of these industries have suffered a decay during the last century. The rapid improvement in the means of communication and the contact with the outside world have been responsible for the disintegration of the village economic life and with it the decay of the old village handicrafts. In the limited space available it is not possible to give more than a brief account of the important industries and point out the circumstances which led to their disappearance or decline and the action taken in some cases to arrest their decay.

Hand-spinning.—The resources of the State in the textile raw materials have always been abundant and next to agriculture, textile industries have been the most important ones both as regards the value of the output and the number of persons who depended on it for their subsistence. The spinning of cotton into yarn or thread has been in existence from the earliest times. At one time it was practised by all classes of society. Gradually it came to be the occupation of the lower classes. The hand-spinning industry received a serious blow when the cheaper mill-made yarn came to be preferred by the weavers. By that time the old village economic life had completely disintegrated and improvement in the means of transport had popularised the use of mill-made cloth. Hand-spinning has practically disappeared as a cottage industry. It is only in a few centres that it is kept alive as a result of special measures adopted by Government.

The process of spinning in vogue was as follows.—Cotton was first cleaned and separated from the seed by passing it through a rude gin and then it was fluffed up with a bow. It was next carded into rolls handy for the spinner. The wheel was turned by means of a handle with the right hand while with the left which held the cotton, the thread was spun on to the reel. After the bobbin was full the yarn was rewound on to a swift. This was done by placing the axle of the swift perpendicularly on the ground and keeping it in rapid motion by a touch with the third and the fourth fingers of the left hand. The yarn was then reeled off on to a bigger reel and finally into a large skein by passing round small stakes set up in the ground in the form of a square. The yarn produced was coarse and uneven. It was comparatively dearer than the mill-made yarn. Further the supply was uncertain. In recent years there has been a change in public opinion as regards the importance of the industry. It is recognised that if developed, it would add to the slender earnings of the agricultural classes as it could easily be practised during their leisure hours and also in the slack season. The industry involves no outlay as the raw material required can be raised locally, the mechanism of the charka is quite simple and spinning could be learnt easily.

Metal industries.—The metal most widely diffused and wrought was iron. It was obtained from ore and also from black iron sand. The iron ore was obtained in small irregular masses by digging a few feet below the surface generally on low rocky hills, but in some places in the fields. The black sand was found in the rainy season in the *hullas* or channels formed by torrents from certain hills. The principal places where iron was smelted were Magadi, Chicknaikanhalli, Malvalli, Heggaddevankote and several parts of Kadur, Shimoga and Chitaldrug districts.

The following description of the processes of iron smelting then in vogue is taken from "A journey through Mysore, Canara and Malabar," by Dr. Buchanan. Iron smelting was done in furnaces, the heat of which was fed by a pair of bellows formed of whole buffalo-hides, worked by hand. The furnace was first filled with charcoal. After it was heated for about an hour, a basket of ore containing about 33 pounds reduced to small pieces was put into the funnel and covered with charcoal. After an hour a similar basketful of ore was put in and this addition repeated three times at the stated intervals, care being taken to see that it was always covered with sufficient charcoal. After the last addition of ore, a small hole was made at the lowest extremity of the furnace to let out the dross. The process was finished about an hour after the last replenishment.

When all the charcoal was consumed the temporary part of the furnace was pulled down and the iron collected at the bottom was taken out with long forceps, carried to a small distance and beaten with large wooden clubs. During this operation a large quantity of scoria came out from the porous mass of iron. When the red heat was nearly over it was cut into three pieces. In this state it was very porous and to prepare it for the market it was several times heated to whiteness, cut into 13 pieces of about 2 lbs. each and hammered into cylindrical pieces of about 8 inches in length. The final product was a good soft iron answering all purposes for which it was required.

In order to convert the iron into steel each piece was cut into three pieces making 52 on the whole, and each piece was put into a crucible together with a handful of the dried branches of *tangadi* (Cassia Auriculata) and a handful of fresh leaves of *vonangadi* (convolvulus laurifolius). The mouth of the crucible was then closely shut with a handful of red mud and the whole arranged in a circular order with their bottoms turned towards the centre in a hole made on the ground for the purpose. The hole was then filled up with charcoal and large bellows were kept blowing for six hours by which time the operation was finished. The crucibles were then removed from the furnace, arranged in rows on moistened mud and water was thrown on them while yet hot. The steel was found in conical pieces at the bottom of the crucibles. These pieces were sometimes heated again and hammered into small bars of 4 or 5 inches long. Steel was made especially in Heggaddevankote, Malvalli, Koratagere and Madhugiri taluks.

The industry was driven from the field by the cheaper imported articles from Europe turned out on a large scale with the aid of machinery.

Brass and copper.—Brass-casting and sheet metal work used to be carried on to a large extent at Magadi, Nagamangala, Sravanabelgola, Seethakal and other places. Magadi was noted for its lamp-stands and Nagamangala for the images of gods, *vahanams*, *brindavanams*, *mandasanams*, etc. Old brass vessels were used for casting. The process of casting was as follows. First a core of mud of the shape of the inner surface of the intended hollow casting of metal was made and turned true; then a lining of bees-wax was laid over this turned surface true and of the thickness of the casting required and turned true under a bow lathe and lastly an outer layer of mud was superimposed on to this wax lining. Two openings were left, one at the bottom for the melted wax to be run out and the other near the top for the molten metal to be poured in. A coating of rough mud was put on and the whole carefully dried. The mould was next heated and the bottom opening opened to allow the molten bees-wax to run out leaving a hollow or mould of the size and shape required. The molten brass was next run in through the opening on the top and after it was cooled the earth inside and outside was removed. The article cast was then roughly filed by hand and turned under a strong lathe worked by two men. A considerable amount of time and energy was wasted in preparing the mould in the manner detailed above, every time an article was cast even though all the articles cast might be perfectly similar or alike.

Sheet metal work in brass and copper was carried on largely at Sravanabelgola, Nagamangala and other places. The brass was melted and beaten into the thickness of bottoms of vessels. There was a universal demand for metallic vessels, ranging in proportion to the means of the buyers, both on account of their better wearing qualities and also their handsome appearance. Imports of cheaper substitutes as enamelled iron, china and aluminium wares affected the sheet metal industry to a considerable extent. Changes in tastes and fashions have been responsible for the decay of brass casting and the metal workers have failed to adapt themselves to the conditions of the present day.

Gold lace.—Manufacture of gold lace was an important industry practised in Bangalore till the year 1866 or 1870. The imports of lace from France where the industry had made great improvement killed the local industry. The preparation of gold lace was the occupation of "Sarigeyavaru", a caste found chiefly in Bangalore district. Four men working for about eight hours a day were able to make 3,000 *barus* or *marus*, a *baru* or *maru* being about two yards, in about two months. To make this one seer of pure silver was required. To this silver, about two annas weight of copper was added and the

whole melted and converted into a silver bar of about six inches long. This was hammered and polished with fine files. It was then sheathed in a thin strip of pure gold of about three *varahas* (14 annas) in weight. The sheath was prepared by hammering the required quantity of gold and polishing it with a smooth stone. The silver bar with the gold sheath was covered first by soft cotton yarn wound round it and then by a piece of fine thin cloth. This was heated till the yarn and the cloth were burnt up and the overlapping portions of the gold strip adhered to one another firmly all over. The bar of silver and gold was rubbed over with a piece of smooth stone. It was then drawn through a series of holes of smaller and smaller diametres, till a length of 1,000 *barus* or *marus* of wire was obtained for each *varahu* weight of gold used in the process. The round wire was hammered gently and when it was well flattened it was wound round a reel. Local silk yarn with six ends and free from knots was dyed yellow. One end of this yarn was passed through a groove in the ceiling and attached to the top of the spinning top. In a similar way the flattened wire was attached at the same point to the spinning top. The top was then set spinning and the flattened wire was wound round the silk yarn spirally and completely. The resulting lace was prepared into skeins and bundles for sale. From a technical point of view, the wire drawing was the most difficult part of the work. The flattening of the wire and twisting it on and round the silk thread were comparatively simple operations requiring some skill.

Paper manufacture.—Manufacture of rough paper was at one time in existence at Dodderi in Challakere taluk, at Ganjam near Seringapatam, at Channapatna and one or two other places. The industry became extinct when it was unable to meet the competition of imports from foreign countries. The raw material used in the manufacture of paper was *gonithattu* or old gunny or worn out ropes of aloë-fibre. The material was mixed with water and pounded well with a massive wooden lever commonly used in pounding paddy. The resulting pulp was washed in water and bleached by the eflorescent soda and lime obtained locally. The bleached pulp was then charged into a masonry tank containing water. Thin mats mounted on a small wooden frame were moved up and down in the tank containing the pulp solution so that the pulp was deposited on the mat. The deposit was well drained and turned over on to the surface of a masonry platform or floor and slowly dried at first in the shade and then rapidly in the sun. Each sheet of paper was sprinkled over with soapstone powder and polished with a conch shell. The industry can be revived by introducing some other pulp paste at a cheap price; but it would be difficult to secure a smooth surface on the paper.

Manufacture of glass bangles.—Till very recently glass used in the manufacture of bangles used to be prepared in several places in the State, namely, Molakalmuru, Mattod and Anivala in the Chitaldrug district and Thovinakere in Koratagere taluk. There were two distinct processes involved in the manufacture of bangles. In big furnaces located outside the village limits, blocks of glass (seed or mother glass) used to be made. With block-glass as basic product, bangles were made in small handy ovens in houses in the villages.

Quartz and essence of soda were the principal materials used in the manufacture of block-glass and these were obtained locally. Quartzite stones and pebbles were first collected and powdered by a man working at a heavy round black boulder and giving it a backward and forward motion. Crude soda was obtained in the following manner. The saltish earth was first collected and heaped up to make a mound of about six feet in height. Water was poured on top successively upon different additions of salt earth till it became sufficiently impregnated with saline matter. It was then run down or baled into a water-tight pit. The solution from the pit was then sprinkled evenly and regularly on the salt-pans prepared for the purpose. The process of sprinkling was carried on for three fortnights or a little more. The flakes of soda formed in the salt-pan were then separated and removed.

The furnace was in the form of a cylinder surmounted by a truncated cone of a short height, the smaller section of the cone constituting the top. The height of the cylindrical part was 12 feet 6 inches with a diameter of 15 feet while the height of the conical part was 4 feet 6 inches with a diameter of 2 feet 2 inches at the top. At the height of about 4 feet from the base of the furnace there was a circular platform projecting from the inner walls towards the centre of the furnace having a circular opening at the centre. In the lower part of the furnace there was a small opening for supplying fuel into it. The inside of the furnace was lined with pot stone and the outside was built of roughly burnt bricks.

The pots or crucibles used were about 1½ feet in height and a foot in diameter. They were filled with powdered quartz and soda in the proportion of 1 to 3 and, piled up on the circular platform in rows one above the other. The mouth of each pot was exposed to the centre of the furnace with the base turned towards the wall. The fuel used was ordinary jungle wood of small size but quite dry. The furnace was kept under a steady fire, fuel being introduced in regular quantities and none put in till that in the furnace was completely burnt up. The furnace was kept under fire day and night continuously

for about eight days—the time allowed for verification. When the furnace became cool, the pots were taken out and the glass was obtained by breaking them. The glass formed was very porous and used as a basis in making other kinds of glass.

Black glass was prepared by mixing soda, seed glass as formed and quartz in the proportions of 3 : 1½ : 1 and heating the mixture in the furnace for six or seven days. If the same material is heated for eight days during the day time only and for four days continuously all through, the glass produced would be white. Orange coloured glass was obtained by adding to the materials *Kimmidi* stone; and to obtain green and blue colours, copper filings and *karikalhu* were added to the pots before heating them in the furnace.

The oven used for making bangles was circular in shape 7 feet in circumference at the ground level and 5 feet at the junction ring of the truncated pyramidal top with the converging body. There was an aperture at the top to permit the free escape of smoke. On the sides there were a number of holes for taking out the molten glass from the pots inside. The workman sitting in front of the work-holes would dip an iron rod 7 feet long with a pointed end into the glass pot and take out a sufficient quantity of mass depending on the size and kind of bangle to be made. The mass of glass adhering to the rod was manipulated into a shape with a blunt double edged blade and it was then pierced and turned round by the rod in such a way as to allow the viscid or sticky piece to form a small ring. It was then skilfully jerked on to a “mude” held by another workman. When the “mude” was turned with the ring on it became thinner and larger. The operation was stopped when the bangle of the required size was formed.

The decay of the industry was due to several causes. The scarcity of fuel and the difficulty of securing at suitable rents leases of lands for the collection of soda and the demand for higher wages of workmen—all contributed to a considerable rise in the cost of production. The demand for the bangles made of crude and imperfect glass became extinct with the changes in the tastes and fashions of people facilitated by the imports from foreign countries of bangles of superior qualities and attractive designs at comparatively lower prices.

Wire-drawing industry.—Channapatna has been noted for the quality of its steel wires for musical instruments. The wires were in demand throughout Southern India and it is reported that during the reign of Hyder Ali the wires were sent to Delhi and a demand for them was created there. Steel made of local wrought iron was first treated in a charcoal fire until it became red hot. Then it was taken out, beaten into a long thin plate about an inch in breadth, rolled up into an oval or round form leaving a small space between each of the folds. It was then put into the fire again, heated and hammered as before and this process was repeated eight times. Afterwards it was heated and converted into slender rods by alternate strokes on either side. These rods were heated again and stretched round a wooden post and drawn by pincers through small holes in a steel plate. When the wire drawn was sufficiently fine it was tested by the sound produced when it was stretched and struck by a finger. It was kept from rusting by being immersed in quick-lime powder. The special character of the wire was due to the peculiar tempering and the superior quality of the local steel. The industry began to decline when there was a fall in the demand for the wire. Its quality was also affected when the imported steel had to be used in place of the local steel consequent on the disappearance of the local iron-smelting industry.

Sugar Industry.—The Astagram sugar works were established at Palahally in 1847 for refining into sugar the jaggery produced by the raiyats. The factory was started with the object of developing the resources of agriculture in the tract. The factory got a prize and a medal for its crystallised sugar at the Great Exhibition held in London in 1851 and 1861 and an honourable mention at the Universal Exhibition in Paris in 1867. The details of manufacture were as follows:—

Cane jaggery was placed in two large cauldrons “blow-ups” mixed with water, a small quantity of lime and other ingredients and boiled by steam until the whole was dissolved and a certain consistency was attained. The solution or liquor was let into troughs and filtered by passing through drill bags fixed in machines fitted up for the purpose. The filtered liquor was conducted to a cistern whence it was pumped up to the top of a large iron cylinder filled with about 20 tons of animal charcoal made into grains. When the liquor was passed through it became decolourised. It was then let into a tank whence it was drawn by the action of an air pump into the vacuum pan where it was again boiled by steam *in vacuo* and crystallization ensued. After this it was let down into large wooden boxes to cool and was skimmed and allowed to draw in to a small extent. The sugar was now put into machinery where by centrifugal action and the application of certain liquors, the pure white crystals were entirely separated from the remaining syrup and treacle and the process was then complete. The sugar thus obtained was put into a room with a boarded floor and sorted into three classes according to the size of the crystals

formed. They were then put into bags and made ready for sale. The capacity of the plant at Palahally was 2,000 tons of sugar a year. The factory was closed many years ago.

A sugar refinery was established in 1893 at Goribidnur by the Arbuthnot Industrials Limited. For some time it did good business by converting palmyra jaggery into sugar. The jaggery was obtained either locally or from the adjacent districts in the Madras Presidency. The molasses collected during the process of manufacture used to be sold to the Government Distillery. The industry was affected by the imports of cheap sugar from outside and the abolition of the Counterveiling Duty on the import of bounty fed sugar.

Art-ware industries.—Mysore has been famous for its carvings on sandalwood. The industry is practised by 'Gudigars' in Sorab and Sagar. The articles prepared by them consist of images of Hindu gods and goddesses, animals, boxes, caskets, combs, walking sticks, etc. The designs introduced are of an extremely involved and elaborate pattern consisting for the most part of an intricate interlacing foliage and scroll work. The details are grouped and blended with great skill. The articles made are often too costly to fall within the reach of ordinary purchasers. The artisans are not in a position to keep any decent stock for sale and they can show their skill only when special orders are placed with them with advances. In the absence of such orders they can only make cheap articles which find a ready sale. Marketing facilities to some extent have been afforded to them and they are encouraged to send their articles for sale to the Government Arts and Crafts Depot in South Parade, Bangalore. Small advances are also being made to them against the security of goods sent by them for sale to the Depot. They are also supplied with new models and designs of scenes taken from the epics and copied from the temples at Belur and Halebid.

The art of inlaying ebony and rosewood with ivory has been developed to a considerable extent by a few Muhammadan families in Mysore. The articles made by them consist of rosewood trays, teapots, boxes, walking sticks, photo-frames etc. The artisans engaged in the industry are supplied with ivory from the Arts and Crafts Depot and the articles made by them are taken for sale in the Depot.

Lac-turnery is an old indigenous industry practised at Channapatna by "Chitragars." The wood used is *hale* or *eigi* which grows largely on the waste lands round about Channapatna. It is a soft wood of fine grain admitting of being turned under a bow lathe worked by one hand. The tree is cut down and logs and thick branches of the tree are cut into small pieces suitable for turning. Coloured lac imported from Northern India is used. By dexterous handling, harmonious shades of different colours pleasing to the eye are imparted to the articles turned by the lathe. Miniature imitations of vessels and implements in use are made on a large scale. Their colours are smooth and hard and do not pull off. Models of fruits, vegetables, leaves and animals with proper colours and shades are also made. The industry has to contend against the difficulty of marketing and it is removed to a limited extent by the facilities provided by the Arts and Crafts Depot. It is also necessary to ensure regular supplies of suitable wood. The industry is taught in the local Industrial School and several communities other than the Chitragars have begun to practise the industry in recent years.

Manufacture of musical instruments was carried on to some extent by Brahmins at Magadi. *Thamboories*, *sitars*, and *veenas* were being made and they were in demand in Mysore, Hyderabad and other places. The wood used was *halasu* or jackwood, noted for its properties of resonance. Steel wires used to be obtained from Channapatna. Veenas were also being made at Mysore by Muhammadans engaged in the rosewood inlay work. The demand for these instruments fell considerably due to the popularity of cheap harmoniums and gramophones. The industry had also to compete against the musical instruments of a superior quality imported from Tanjore and Miraj.

APPENDIX V.

(See paragraph 290 of the Report.)

Hand-Spinning and Weaving at Badanaval.

Introductory.—An experiment in the introduction of hand-spinning as a cottage industry for agriculturists was started at Badanaval near Nanjangud in November 1927. The centre was favourably situated for carrying on the experiment as a local variety of cotton was grown in the villages round about Badanaval, and hand-spinning as a subsidiary occupation had died out less than twenty years previously and old women were still living who had practised spinning in their girlhood. The All-India Spinners' Association promised the services of a trained organiser to initiate work and also undertook to market the Khadi cloth woven from handspun yarn, through their Khadi Depots at Mysore and Bangalore. Government approved of the scheme prepared by the Secretary of the All-India Spinners' Association and sanctioned an outright grant of Rs. 2,225 towards establishment and other charges and a working capital of Rs. 3,500 to finance the operations connected with the purchase of cotton, advances to spinners, etc. Operations were started early in November 1927 by Mr. Pujari, the officer lent by the All-India Spinners' Association. Some opposition was encountered at first owing to a rumour that somehow spread into all the surrounding villages that the Government was helping to start a new occupation with a view to increase taxation. With the help of the leading men of the villages and also the local Revenue Officers, these suspicions were laid at rest and work spread vigorously among the Adikarnataka and Lingayat women of the locality.

Progress during the year 1927-28.—The average output of yarn for the first three months was about 500 lbs. and the number of charkas increased to 398 by the end of this period. The average monthly production during the succeeding three months was 740 lbs. and the number of spinning wheels rose to 560. By the end of June 1928, the number of working charkas had increased to 1,000 and the monthly production of yarn to 1,326 lbs. The total production of yarn from the commencement of operations to the end of the official year 1927-28 was 5,764 lbs. valued at Rs. 4,942 of which about 42 per cent or Rs. 2,075 represented the wages earned by the spinners.

In the early days of the experiment cotton was purchased by the special organiser at an average rate of rupees three per maund (26 lbs.) and distributed to spinners. About Rs. 1,078 worth of cotton in all was thus purchased, but this was discontinued later on as the spinners preferred to make their own arrangements if small money advances were made. The system of money advances was also discontinued after a scheme of regular weekly purchases of yarn was started in May 1928. A spinner was given a rate of annas four per ball of cotton yarn weighing about 13 tolas and at the close of the year a system of purchasing by length instead of by weight was introduced with a view to popularise fine spinning.

It has been calculated that a spinner earns about an anna a day if she works at the wheel for four hours. It may be mentioned that a pound of yarn takes nearly 20 hours of work, of which eight hours are spent in ginning and carding and the rest in spinning. The total earnings for this period of work would be about Re. 0-5-0. The average count of yarn spun at the commencement was between six to eight and at the end of the year the average rose to about ten and in a few villages women had acquired sufficient proficiency to spin even up to 14 to 16 counts.

Along with the introduction of hand-spinning at Badanaval, arrangements were made with some of the weavers to weave the yarn into cloth. At first only towels could be woven with the yarn. As finer yarn was produced, shirts, coatings and turban cloth were made. At the end of the year 52 looms were weaving the yarn made by the spinners. At the end of June 1928, 3,598 lbs. of yarn had been advanced to weavers and they had woven 7,765 square yards of cloth out of 3,083 lbs of yarn. The cost of production of the cloth was Rs. 3,741 of which a sum of Rs. 1,030 was paid as wages to weavers. The rate of wages varied from Re. 0-1-10 to Re. 0-2-0 depending upon the threads per inch of the cloth woven. On an average a weaver earned about Rs. 7 a month for weaving about 62 yards of cloth by working at the loom between two to three hours a day. Most of the weavers were agriculturists.

The total sales up to the end of June 1928 amounted to Rs. 3,777 of which Rs. 714 represented the value of Khadi cloth sold to Government Departments through the Stores Purchase Committee. A balance sheet of the financial result of the operations was struck at the end of the year. It was found that the working capital which had been raised to

Rs. 5,000 owing to the progress of the operations had increased by Rs. 152. Government however, paid for the entire establishment engaged in supervising the operations. The experiment had proved that it was possible to introduce hand-spinning as a subsidiary occupation provided a market could be found for the cloth. The price paid for the cloth was undoubtedly higher by about Rs. 0-1-6 to 0-2-0 per yard than that paid for similar cloth produced in the mills. The cloth was very coarse and owing to the inexperience of the spinners, not very durable as compared with mill cloth. It was found possible to remedy these defects as the spinners acquired greater skill by more practice. There was good reason to hope that if the grade of cloth was raised and if improved apparatus was devised for carrying out the preliminary processes of ginning and carding, greater fineness could be attained in the yarn spun without much sacrifice in the rate of output. Experiments which promised to be fruitful were being carried on in the Government Weaving Factory, for turning out a more efficient hand gin and above all, a better carding machine. Improved charkas with wheels of larger diameter than those formerly in use were introduced in the area.

Mr. Pujari, Special Organizer concluded his first report on the working of the Centre, with the following observations:—

"It is my considered opinion that the revival of this cottage industry in this part of the province will enable the agriculturist to convert his raw materials to as near a degree of finished goods as he can without extra expenditure and thus add to his income and that he will have an opportunity to get his own cloth made within the least possible charge and save his money on cloth. Hand-spinning will offer an opportunity to the needy, the aged, the infirm, the crippled, the blind and the *pardanishin* at their very door, of converting all idle hours into active work and thus enable them to keep the wolf from the door. It will find work for the Adikarnatakas in their own villages and thus prevent migration as also lighten pressure on the agricultural land."

The successful efforts made at Badanaval to revive hand-spinning attracted the attention of the public within and outside the State and Mahatma Gandhi reviewed the results in appreciative terms in his paper "The Young India."

Progress during the year 1928-29. The work showed remarkable progress during the next year. The Special Organizer lent by the All-India Spinners' Association returned at the commencement of the year and a local worker Mr. S. V. Rajaramaengar became Manager of the Centre. This officer has been in charge of the centre ever since and has done excellent work which has found mention in official reports. The total production of yarn during the year 1928-29 weighed 14,674 lbs. The total cost of the yarn produced during the year was Rs. 13,035. The total earnings by the spinners for producing this quantity of yarn was Rs. 5,960. The production of yarn was low in the months between January and April as the spinners had no stock of cotton and the Centre was not in possession of sufficient working capital to stock raw cotton. The spinners suspended work for about six weeks in March and April as usual between Sivarathri and New Year. The average count of yarn spun was between 11 and 12. The yarn was invariably purchased in units of 2,400 yards in length at annas four per unit. The rate had been reduced to annas four for units of 3000 yards in length with effect from the commencement of the year so as to bring the rate into conformity with the rate prevailing in the Tiruppur Spinning Centre.

Sixty weavers were engaged at the Centre to weave the yarn prepared. The total production of cloth was 38,168 yards weighing 14,713 lbs. The cost of production was Rs. 18,501. The yarn and Khadi cloth produced at the Centre during the year were more than double those of the previous year. The total wages paid to the weavers were Rs. 4,962. The average amount earned by the weaver was Rs. 9-8-0 per month and the monthly production per weaver was about 62 yards of cloth weighing about 28 lbs. and valued at Rs. 34. It was not possible to produce cloths wider than 36" in the homes of the weavers owing to the limited accommodation available in them. A separate shed was therefore erected at the headquarter of the Centre equipped with a few looms for the production of cloths of greater width and also for experimental purposes.

The total sales of Khadi during the year amounted to Rs. 18,645 of which Khadi worth Rs. 9,997 was sold to the public and Rs. 9,463 to the Government departments through the Stores Purchase Committee. The Khadi produced in the Centre to be supplied to Government departments was bleached in the beginning of the year at the Government Weaving Factory. But this method of bleaching was discontinued as the use of bleaching powder had a deleterious effect on the quality of the cloth and the indigenous method of bleaching was adopted at the Centre. The total loss sustained by the Centre as a result of over bleaching in the weaving factory was Rs. 680. The working capital of the Centre was raised to Rs. 15,000 from Rs. 5,000 at the end of the previous year. The net profits earned by the Centre on its operations during the year, exclusive of establishment charges, amounted to Rs. 1,353.

An improved carding machine which was exhibited at work during the Dasara Exhibition of the year was tried at Badanaval Centre. It was estimated to card about 8 lbs. of cotton per day of 10 hours and the slivers prepared from it were capable of giving in the hands of trained spinners moderately fine counts of yarn up to 30 counts. Even in the hands of ordinary spinners the count of yarn spun averaged 18 to 20 as against 10 to 12 spun from ordinary slivers.

Progress during the year 1929-30.—The next year saw still further progress in the work of the Centre. The output of yarn was increased by 68 per cent and of Khadi by 47 per cent as compared with that of the previous year. 24,547 pounds of yarn were spun by 1,500 spinners, who were all women with duties both in the agricultural field and at home, in their spare time and the earnings of their households were increased by Rs. 10,739. 56,231 yards of Khadi weighing 19,258 lbs. and valued at Rs. 25,004 were woven by 75 weavers. The total amount of wages distributed to weavers was Rs. 5,979 and the average per head was about Rs. 80. The total value of the sales amounted to Rs. 28,042 of which the sales to the Government departments and the general public were about equal. The average weight of Khadi was reduced from 38 lbs. to 34 lbs. per yard while the price was reduced from Re. 0-7-9 to Re. 0-7-0.

The establishment at the Centre was increased with a view to cope with the additional work entailed by enhanced output and a printing and dyeing section was added during the year. The total grant made by Government towards establishment was Rs. 230 per month or Rs. 2,760 per annum and the charges due to further additions to establishment from the profits earned by the Centre. The total charges incurred on establishment, travelling allowances and contingencies, etc., was Rs. 4,477, while the profits excluding establishment charges were Rs. 3,595.

The working capital of the Centre remained at Rs. 15,000 sanctioned by Government.

The carding machine referred to earlier was subjected to extensive trials in the Kabballi area. Five carding machines were manufactured and hired out to spinners. It was found that the machine was capable of giving 1 lb. of carded cotton per hour and the daily minimum output was about 5 lbs. As a result of the introduction of these machines in Kabballi the fineness of the average yarn spun in this area was raised from ten counts to fourteen counts.

A new spinning centre was started at Gundlupet at the close of the year and 300 of the spinners originally supplying yarn to Badanaval were transferred to the new centre. The District Board of Mysore contributed a sum of Rs. 3,500 towards the initial working capital of the centre. The non-official Presidents of all the District Boards visited Badanaval about the end of the year and were impressed with the work that was being carried out in this area.

Progress during the year 1930-31.—The total quantity of yarn purchased during the year 1930-31 amounted to 36,911 lbs. by weight as against 24,547 lbs. in the previous year. The largest figure was for the month of November being 4,085 lbs. The estimated number of charkas plying for the Badanaval Centre was no less than 1,800 and this in spite of the fact that the newly started Khadi Centre in the neighbourhood at Terakanambi and the one at Tagadur between them supported not less than a thousand spinners. During the year weaving activities had to be stimulated in particular to cope with the greatly increased inflow of yarn and in all 36,413 lbs. of yarn were issued to weavers which is nearly equal to the total purchase of yarn; the position in the previous year was that out of 24,547 lbs. of yarn purchased, only 18,701 lbs. were issued to weavers. There were 125 weavers towards the end of the year and of these 100 might be taken to have been in full activity for the whole period. The amount of wages earned by these 100 weavers was Rs. 10,768 as against Rs. 5,979 distributed to 70 weavers during the previous year. Weaving accessories to the extent of Rs. 500 were bought by the weavers during the year.

The total quantity of Khadi produced during the year was 86,339 sq. yards weighing 35,499 lbs. and valued at Rs. 41,665 as against 46,816 sq. yards weighing 19,258 lbs. and valued at Rs. 25,004 during the previous year. It means that during the year 1930-31 100,000 linear yards of Khadi were produced against 56,231 linear yards for 1929-30. The proportion of yarn of above 12 counts having steadily increased, it was possible to begin the weaving of dhoties, and nice Khadi while the texture of the principal products like coating cloth, turbans and towels was greatly improved.

The total sale of Khadi for the year amounted to Rs. 42,036 of which the supplies made to Government departments alone amounted to Rs. 12,364 while in the previous year out of the total sales of Rs. 28,041, Rs. 13,992 represented sales to departments. The Circle was able to sell to the public actually twice the amount of Khadi that was sold to them in the previous year.

Working advance.—The working advance of Rs. 15,000 which Government had sanctioned in April 1929 stood at Rs. 21,892-8-6 on 30th June 1930 and at Rs. 24,582-0-11 as per balance sheet on 30th June 1931. To meet the increased demand of the growing production in the area, Government were approached to enhance the working advance to make up a total of Rs. 30,000 so that the Circle could normally put forth an annual production of Rs. 60,000 worth of Khadi. This was sanctioned.

The staff of the Circle had to be considerably strengthened during the year to cope with the increased activities of the Centre and accordingly two yarn collectors, a Khadi Inspector and a store-keeper were added. This resulted in bringing the monthly scale of establishment from Rs. 280 towards the end of the year 1929-30 to Rs. 450. Out of the above scale expenditure of Rs. 215 was met out of the Revenue account of the Centre. The profits of the Centre after meeting this expenditure amounted to Rs. 3,604-2-6.

Other items.—The carding machine, the present type of which was brought to a finish by Mr. K. Tirunarayana employed by the Department for the purpose, was successfully worked in the Kabbali area during the year. Four of the machines were rented out to private workmen and on an average the output was 5 to 6 lbs. per day per man. Each carder was able to earn six annas per day after paying an anna and a half as hire charges for the machine.

Exhibition.—The Circle participated in the Dasara Exhibition of 1930 and secured a silver medal for printing demonstration which was a new feature of the year. At the Khadi Exhibition held in Trichinopoly in March 1931 in which Badanaval also took part, a gold medal was awarded to the Circle for the successful demonstration of the carding machine and also for the quality of Khaddar exhibited.

Summary of progress achieved up to end of June 1931.—The subjoined table gives a few essential statistics which indicate the progress made from year to year since the inception of the scheme.

Particulars	Eight months to the end of June 1928	Twelve months 1928-29	Twelve months 1929-30	Twelve months 1930-31
1. Yarn produced in lbs.—	5,764	14,674	24,547	36,911
2. Khadi produced—				
(i) Weight in lbs. ..	3,083	14,713	19,258	35,949
(ii) Length in yards ..	7,765	38,168	56,231	86,399
(iii) Value in Rs. ..	3,741	18,501	25,004	41,657
3. Khadi sales—				
(i) To Government Departments	709	9,643	13,993	12,364
(ii) To Public	3,068	9,947	14,049	29,877
(iii) Total	3,777	19,410	28,042	42,241
4. (i) Earnings of spinners ..	Rs. 2,522	6,459	10,739	..
(ii) Number of spinners ..	1,000	1,100	1,500	1,800 *
(iii) Earnings per head ..	Rs. 2-8-0	5-14-0	7-2-6	..
(iv) Weight of yarn spun for the full period for spinner.	53-4 (lbs.)	131-3 lbs.	161-3 lbs.	..
5. (i) Wages distributed two weavers.	Rs. 1,063	4,962	5,979	10,768
(ii) Number of weavers ..	52	62	75	125
(iii) Earnings of weavers per head	20	80	79-12-0	86-2-0
6. (1) Weight of cloth per yard ..	44 lbs.	38 lbs.	34 lbs.	..
(2) Price of cloth per yard ..	Rs. 0-7-8½	0-7-9	0-7-0	..

* Besides 1,000 spinners in Tagadur and Gundlupet Centres.

The number of spinners which stood at 62 when the work was started in November 1927 rose rapidly from time to time and the spinners working for the Centre counted 1,800 at the end of June 1931. The quantity of yarn produced which was 5,764 pounds for the eight months of the official year 1927-28 came up to 36,911 pounds for the year 1930-31. The average earning of a spinner which amounted to Rs. 2-8-0 for the eight months of the year 1927-28 rose to Rs. 5-14-0 for 1928-29 and to Rs. 7-2-6 for 1929-30. The income yielded by hand-spinning may appear insignificant to persons accustomed to conditions of

life in towns. But to the majority of our village folk it is an appreciable enough addition to the family income and further it is derived with the least interference to their main avocations of life.

The weaving operations also developed to a considerable extent side by side with spinning. There were nine looms in November 1927 which increased to 62 at the end of June 1929 and again to 75 at the end of June 1930. The number of weavers working for the Centre was 125 at the end of June 1931. The earnings of weavers which amounted to Rs. 80 per head during 1928-29 rose to Rs. 86-2-0 during 1930-31. Fly-shuttle looms were supplied to some of the weavers and this increased production per loom. The total production of Khadi which amounted to Rs. 3,741 in value and 7,765 yards in length for the eight months of the year 1927-28 rose to Rs. 41,657 in value and to 86,399 yards in length in 1931. The total sales during the last three years amounted to Rs. 19,410, Rs. 28,042, and Rs. 42,241 respectively. The sales kept pace with the production and about two-thirds of the total production was purchased by the public and one-third by Government departments.

Attention was also paid from the beginning to increase the strength of the yarn, give closer weaves of texture in the cloth and to reduce the price of both yarn and cloth. The average weight of Khadi was reduced from 40 to 34 lbs. per yard and the price also from Rs. 0-7-9 to 0-7-0 per yard. A carding machine suitable for the work was also designed and got manufactured and it is stated that the machine is capable of giving one pound of carded cotton per hour which yields finer quality of yarn.

APPENDIX VI.

(See paragraph 316 of the Report.)

Key to the Language Map of Mysore.

District	Mother tongue	Percentage of the population represented	Number per cent of mother tongue speaking subsidiary languages
Bangalore District ...	Kannada ...	56.4	Telugu 11.0
	Telugu ...	20.6	Kannada 50.0
	Tamil ...	13.6	Do 24.4; Telugu 7.9
	Hindustani ...	9.4	Do 29.8
Kolar District ...	Kannada ...	23.8	Telugu 61.9
	Telugu ...	58.0	Kannada 15.3
	Tamil ...	10.4	Do 8.7; Telugu 17.6
	Hindustani ...	7.8	Do 7.5; Telugu 34.9
Tumkur District ...	Kannada ...	81.6	...
	Telugu ...	13.2	Kannada 45.9
	Hindustani ...	5.2	Do 62.0
Mysore District ...	Kannada ...	100.0	..
Chitaldrug District ...	Kannada ...	75.7	Telugu 6.6
	Telugu ...	19.0	Kannada 80.8
	Hindustani ...	5.3	Do 74.5
Hassan District ...	Kannada ...	100.0	...
Kadur District ...	Kannada ...	84.9	...
	Hindustani ...	5.7	Kannada 67.8
	Tulu ...	9.5	Do 47.4
Shimoga District ...	Kannada ...	91.1	...
	Hindustani ...	8.8	Kannada 71.3

APPENDIX VII.

(See paragraph 319 of the Report.)

Literary activity in Kannada in the decade.

Modern work in Kannada may be said to have begun in the days of His Highness the late Sri Krishnaraja Wodeyar III—grandfather of His Highness the present Maharaja of Mysore. The new scheme of education which came into the country in the middle of the last century had in view the development of the vernaculars. Valuable work was also done through the enterprise of Christian missions. Institutions were opened later for the teaching of oriental languages, and societies formed for the encouragement of work in the vernacular. The Education Department and the Archaeological Department published new editions of ancient works. In the nineties of the last century and the early years of this century many a writer translated books from English and Sanskrit. Journals like the *Karnataka Kavya Manjari* and the *Karnataka Granthamāla* published numbers of these works new and old. By 1900 a large quantity of work of this kind had been done. Work in the same direction was going on also in Dharwar which is the centre of the northern districts of the Karnatak country and in Mangalore which is the centre of the western districts. Madras which was the seat of the University to which were affiliated the colleges of Mysore and Mangalore was the meeting point of scholars from various parts of the country. Equally important with these old works and translations from English and Sanskrit were the late Mr. B. Venkatachar's translations of the novels of Bengali writers, prominent among these being the novels of Bankim Chandra Chatterji. These books created a class of readers. The decade 1901-11 was a period of preparation in which work of the old type decreased and new work was taking shape. The decade that followed (1911-21) saw some more work, stray poetry and prose in magazines, with an individuality and a distinctly Karnatak character. Some part of the hope of the earlier decades has been realised in the decade under review, work having appeared in prose, verse and drama that is of fairly high quality and of considerable literary merit.

Modern verse in Kannada began early in the century, the important directions in which modernity appeared being the use of popular metres in serious literary work and the use of language close to that spoken by the people in writing. Encouragement to both without doubt came from the study of English literature. Liberalisation of metrical laws was due to the idea that the old restraints were not all of them essential in verse. Rhyme for instance was given up by some of the writers. Mr. B. M. Srikantia now Professor of English in the Mysore University, Mr. Panje Mangesa Rao, an officer of the Madras Educational Service who has now retired and the late Mr. H. Narayana Rao were pioneers in this field. Mr. B. M. Srikantia published certain translations of English lyrics in magazines before 1910. Messrs. Govinda Pai and Kamath of Mangalore are among those who made a bid for freedom from rhyme in these early days. Mr. B. M. Srikantia published in 1924 a book mainly consisting of translations of English lyrics of the kind which had appeared in magazines earlier. The book created a great impression. The translations are excellent and many of them reproduce in a way not ordinarily met with even in translations from an allied language the music and the atmosphere of the originals. Some of the pieces are not so much translations as English poetry remade in Kannada. The author not only did work himself but influenced a number of ardent young men with love of literature and a desire to serve the language of their country with the result that many students of the University are now doing valuable work in the language, a great part of the writing being original work. In form, metre and style, they have naturally been greatly influenced by their teacher. Much work in the same direction has been done in Dharwar and in Mangalore. Among the younger poets might be mentioned Messrs. K. V. Puttappa and V. Sitharamia in Mysore and Bangalore, D. R. Bendre and Krishnasarma Betageri of Dharwar and K. Sankara Bhatta of Mangalore. Puttappa's translation of Browning's *Pied Piper of Hamelin* is remarkable for its effortlessness and naturalness. Reading it one does not feel that it is a translation and young and old in the Karnataka enjoy it as young and old in English speaking countries might enjoy Browning's original in English. Puttappa has shown in many another piece lyric imagination, fervour of sentiment and facility of expression found only in the best poets. Serious outlook and courageous thought touched by a powerful imagination are the characteristics of Mr. V. Sitharamia's poetry. Some of his pieces are very popular. D. R. Bendre's poetry shows also a vivid imagination and grace and power of expression characteristic of the best poetry. A short poem of his symbolizing

the flight of time published three years ago was hailed by lovers of poetry as work of a high order. Other pieces of his since published have sustained the reputation that it brought him. Betageri Krishnasarma's poems about a child show a sympathy for childhood, a simplicity of expression and graciousness of style that immediately brought him recognition. Kadangodlu Sankara Bhatta's poems of a more serious cast are remarkable for fineness of sentiment and delicacy in expression. Many others have written occasional pieces of considerable merit. In all these cases experiments are being made in verse forms. In work that has already appeared are represented blank verse and rhymeless verse, stanza of varying length in different metres, and ode and sonnet in the manner of English literature. The language is being brought near to the spoken language and poetry taken out of the ruts created by tradition. In some cases the language is the colloquial speech itself even to the dialectical forms. Often the background is one of music as in folk song or popular poetry. Where only Kings and Queens were once thought worthy of portraiture and royal joys and sorrows alone were sung, the common man and the common woman have now come to stay and utterance has been found for the laughter and the wail of the hut and the field.

As significant as the work done in verse is the work done in prose. High class work in Kannada prose was apparently done in the early days of the Veerasaiva movement in the twelfth century but prose has always been at a disadvantage in older literature on account of the difficulty of preserving orally. Composition in the past was either quite definitely in verse or in prose which had some *rhythmic* movement so as to be easy to memorise. If not exactly verse such writing was not exactly prose either. The prose work done in the earlier years of the modern movement has been mentioned earlier. B. Venkatachar's translations from Bengali novels in Mysore, Galaganath's translations from Marathi novels and original work in North Karnataka, the work of Mr. Benegal Rama Rao and his colleagues in Mangalore and of Mr. V. B. Alur and his friends in Dharwar made large contributions to the reading matter available to an eager public. A high and gracious style was created by Mr. C. Vasudeviah and valuable work done by Messrs. M. Venkatakrishnaiya, A. Ramanuja Iyengar, Devasikhamani Alasingrachar and M. S. Puttanna. On the field so prepared there has grown in the last fifteen years an excellent crop of prose work. Within the decade short stories, biography and essays and criticism have appeared in some quantity. Some of the writing is of high literary merit. Individual writers have developed prose styles of their own; and individual journals and magazines under Editors who are themselves competent writers have set standards in expression worthy of the high traditions of Kannada. Important work in prose has been done by Mr. D. V. Gundappa a poet somewhat older than those mentioned in the previous paragraph and a writer of a noble and vigorous prose style. He has written essays and biography. Messrs. Sitharamia and Puttappa referred to above have also written notable prose, the former in several essays and an account of a holiday trip to Hampi, the latter in a number of short stories and critical essays. Messrs. Panje Mangesa Rao, M. R. Srinivasa Murthy, A. R. Krishnasastri, T. S. Venkannia and T. N. Srikantia have made valuable contributions to criticism. Srimathi Tirumalamba of Nanjangud has published a number of novels. Messrs. Gorur Ramaswamiengar has published sketches of village life showing fine observation and excellent humour and P. T. Narasimhachar, psychological studies of a more serious kind. Mr. Devudu Narasimhasastri has published a story and a historical novel showing knowledge of life and skill of narration. Mr. Sivarama Karanth of Mangalore has published powerful stories of naked realism. A useful translation of Mahatma Gandhi's autobiography has been produced by Mr. and Mrs. Nittur Srinivasa Rau and valuable propaganda work by Mr. D. K. Bharadvaj. Something like the work of W. T. Stead in the Books for the Bairns series has been done by Mr. Rama Rao of the Subodha series of books published in Bangalore. Very important also is the work of the journals, daily and weekly, which are awakening the masses. Papers of some length of service like the *Visvakarnataka* under Mr. T. T. Sharma have made an important place for themselves in the life of the people and incidentally influenced the style of prose in common use, and several of them are serving the cause of literature directly by publishing literary supplements. There is also a great deal of miscellaneous writing in prose of which it is not possible to speak in this short note.

The most favoured form of prose writing at present is however the short story. Almost every journal tries to give at least one good short story and till recently there was one journal devoted entirely to short stories. Some of the stories have reached a high level. The better known among the writers are Messrs. C. K. Venkataramaiya, P. T. Narasimhachar, Ajampur Seetharam and A. N. Krishna Rao in Mysore and Betageri Krishnasarma (referred to earlier) and Krishna Kumar Kallur of Dharwar. Single stories of considerable merit have been written by various authors often writing anonymously, and published in journals. Here again the characteristic feature of the writing is that the common man and woman have come into literature—a remarkable story by Tengase Govinda Rao of Dharwar which appeared sometime ago described the loves and difficulties of

a young washer woman and her young man—and the thoughts and feelings of daily life are invested with the interest that sympathetic treatment can give them. The language in these stories is near to the language of the people, rising to poetry as the story needs it, but being in the main a faithful presentation of common speech.

Drama has been attempted by a number of writers. The stage in the Karnataka as possibly elsewhere in India has for sometime been held by the music ridden romantic play of a previous generation. The younger writers have rebelled from tradition in this field as in verse and made efforts to produce plays entirely in prose. As the theatre depends on audiences and the usual audience wants plays of the old style the new writers and the audiences have not met and plays in the modern style have not yet found general acceptance. Many of them have however been staged occasionally to educated audiences and given pleasure. The most significant work in this line is that of Kailasam. Portraying character somewhat in caricature and using language that is highly colloquial he has introduced humour and pathos arising from common life on the stage quite in the manner of modern western drama. Messrs. B. M. Srikantia, D. V. Gundappa, Benegal Rama Rao, K. V. Puttappa, V. Sitharamia, M. R. Srinivasa Murthy, A. N. Krishna Rao, Krishna Kumar Kallur and D. R. Bendre who have been already mentioned and Messrs. S. G. Sastry, A. N. Murti Rao and R. V. Jahagirdar have contributed to modern dramatic literature by translation and original work. A slender but excellent play in blank verse has been written by a woman writer Srimati Rajamma.

The Universities of Mysore and Madras have been helping work in the vernaculars and occasionally organised courses of lectures in them. The University of Mysore has a Publication Committee with a programme for getting books on important topics written by competent writers for publication by the University. The Literary Academy known as the Karnataka Sahitya Parishat is organising yearly meetings in various parts of the Karnataka and trying to bring together for work in literature a population divided under five administrations. Its journal under the supervision of workers like Mr. N. Venkatesa Iyengar and Mr. B. Venkatanaranappa for varying periods has been maintaining a tradition of accurate and high scholarship. Schools and Colleges have in many places Kannada associations which organise meetings for lectures and debates. The oldest of such associations, the one in the Central College at Bangalore, started a few years before the beginning of the decade a journal which to-day is one of the foremost in Kannada and its twin workers Mr. T. S. Venkannaiya and Mr. A. R. Krishna Sastry are responsible for no small part of the literary activities of the last decade. In particular, this Association has instituted a yearly prize for short stories for the last several years which has been won by work of great merit produced by several young authors. It has also published several scholarly works like Mr. A. Venkatasubbiah's investigations in the chronology of Kannada Poetry, Mr. B. Venkoba Rao's book on Mysore architecture and a book on the Chinese Travellers to India by Mr. G. P. Rajaratnam. The Karnataka Sangha in the Maharaja's College, Mysore, has organised the work of the younger poets in Mysore and published some volumes of fine verse. Young men in various parts of the country have formed themselves into groups for literary work and are publishing original work or translations or running magazines. Well-known among such groups is the *Geleyara Gumpu* or "group of friends" of Dharwar referred to earlier in connection with the folksong of the North Karnataka country which is running the *Jayakarnataka* an excellent monthly magazine. A similar association in Mangalore led by Messrs. Vaman Bhat and Pejavar Sadasiva Rao has published small books of excellent poems by the younger authors of that part of the country.

No attempt has been made to name in this note all the authors whether of the earlier years or of the present day whose work whether in the old style or new is worthy of mention. Of the stalwarts of the previous generation some are still in the field a living inspiration to younger men: Kavithilaka Sosale Aiyasastri, Rao Bahadur Praktana Vimarsa Vichakshana R. Narasimhachariar, Raja Kavi Bhushana H. Lingaraja Urs for example. Among writers younger than these who have done notable work in the old style is Mr. Bellavi Naraharisastri. The list would be a long one if all who have done or are doing good work were to be named, but this is not necessary. The object of this note is not so much to give a brief history of modern literature in Kannada as to indicate the directions in which work is being done in the new manner. I am myself among the workers and set high value on nearly all the literary endeavour of the present day and have no wish to give the impression that I think lightly of any fellow-writer in the language.

To sum up. New ground has been broken in verse, prose and drama, in criticism, essay, and biography, in journalism and miscellaneous writing. Much of the writing is of the small scale: short lyric, story or essay. Work of larger size has not yet come. As is natural in a time of experiment many are trying their hands at many things and it is quite common for one person to have to his credit poetry, essay, story and drama, all together. But the writers are finding themselves and trying to find their public. There

is not as yet a livelihood in literature for the Kannada author who would devote himself entirely to writing. The people are poor, their tastes have not yet turned towards modern literature and there is no organisation for bringing the writer of books and the reader of books into contact. Yet the signs are hopeful and the fine body of work turned out under the depressing conditions of the last few years purely as a result of enthusiasm indicates that as these conditions improve more and better work will be done. Writing in Kannada has yet to go a good way before it can be said to be giving full and worthy expression to the life of the Kannada people; and to be worthily serving this people by attempting to raise its life; but the journey has begun and if one may venture on what seems safe prophecy the manner of the start promises early success.

APPENDIX VIII.

(See paragraph 334 of the Report.)

Key to the Social Map of Mysore.

District	Total Population	Percentage of total Population					
		Hindu		Musalman	Christian	Tribal	Others
		Depressed Classes	Other Hindus				
Bangalore District	1,214,526	19.8	66.8	8.9	3.7	...	0.7
Kolar District	849,037	24.7	64.6	7.7	2.0	0.0	0.9
Tumkur District	861,405	16.4	77.2	5.2	...	...	1.3
Mysore District	1,511,126	16.7	78.1	4.0	...	...	1.1
Chitaldrug District	656,569	18.8	74.8	5.6	...	...	0.8
Hassan District	596,937	18.2	76.8	3.6	...	...	1.4
Kadur District	347,715	23.0	68.9	5.6	...	...	2.5
Shimoga District	519,987	16.0	73.3	7.6	0.8	1.5	0.5

APPENDIX IX.

(See paragraph 364 of the Report.)

A note on the Somatic characters of the Brahmins and other groups of Kannada people.
Dr. Guha, M.A., Ph.D., Zoological Survey of India.

In the course of my anthropometric survey for the Census of 1931, I measured 50 adult male Brahmins and an equal number from the Non-Brahmins of the Kanarese-speaking people at Bangalore in January last. Among the Kanarese people there is no one distinct caste whose social status is immediately below the Brahmins and on the advice of Mr. Venkatesa Iyengar, the Census Superintendent of the Mysore State—to whom I am obliged for assistance in procuring my subjects—individuals for measurement were taken from the Vakkaliga, Banajiga, Devanga and Lingayat communities who may all be regarded as forming the upper stratum of the Kanarese Non-Brahmin population.

In the present note it is not intended to go into the wider question of the racial constitution of the Kannada people as a whole and their kinship or otherwise with the neighbouring communities but merely to examine the somatic type of the two groups measured by me and to see how far they may be regarded as samples of the same population.

To take the Brahmins first—the measurements taken by me indicate that they are a short-statured people with a mean height of 1618 ± 5.16 or $64\frac{1}{2}$ inches. The tallest man had a stature of about 5 feet 9 inches and the shortest 5 feet 1 inch—the co-efficient of variability being only 3.34 ± 0.23 . The head is nearly round though not falling strictly within brachycephaly—the mean Cephalic Index being 79.34 ± 0.5 . The vault of the head is not high, though in relation to the length it appears to be so—the mean Length Auricular Height Index being 65.97 ± 0.38 . The forehead is broad and arched, though in a few cases it is decidedly receding. The cheek-bones are highly developed but the gonion comparatively narrow giving on the whole a pear-shaped appearance to the face. The nose is long but the root and nostrils broad with a moderately high bridge. In several cases it is aquiline and a distinct turning down of the septum is noticeable.

The Non-Brahmin groups have a somewhat higher stature, the mean being 1654.92 ± 4.83 or 5 feet 6 inches. The tallest man was 1756 and the shortest 1529 or 5 feet 10 inches and 5 feet 1 inch, respectively. The head is distinctly brachy with a mean index of 89.06 ± 0.44 . The vault is high in relation to the length but not absolutely—the mean Length Auricular Height Index being 68.34 ± 0.38 . The forehead is broad and in the majority of cases well arched. The face is broad but not long and of rather pear-shape. The nose is moderately long and well pronounced. Aquiline noses are not infrequent.

Compared with the Brahmins, the Non-Brahmin group is decidedly more round-headed and somewhat taller. The vault of the head is not high in either and in the shape and proportions of the face both the groups are strikingly similar. If as it is probable the less round-headedness of the Brahmins is due to the presence among them of an original dolichocephalic stratum, this is apparently absent among the Non-Brahmin group. Except for this factor, the Brahmins and the Non-Brahmins may very well be taken as samples of the same population. That is, the brachycephalic element which is predominant among the Vakkaligas, etc., has strongly mixed with the basic dolicho element and is responsible for the present somatic characters of the Brahmins.*

*The conclusion has since been elucidated by Dr. Guha in the following words: "When I spoke of admixture it was purely in the biological sense; it was not my purpose to give the impression that admixture took place after the Brahmin caste was once stratified, which might or might not have been the case. The necessary social and historical data not being in my possession, I would not hazard any opinion on the point. What I wanted to show was that the Vakkaliga, etc., group was more homogeneous than the Brahmins, the latter undoubtedly containing a small long-headed strain."

APPENDIX X.

(See Paragraph 366 of the Report.)

Some facts regarding four Primitive Tribes.

The points on which information was required in the case of primitive tribes of forest or hill tracts were the following:—

1. Existence of division into different exogamous clans or groups of clans.
2. Existence of division into two or three groups or classes with a definite order of social precedence as between these classes.
3. Existence of a chiefly class or clan from which all chiefs are drawn, and whether or not a chief must belong to that class or clan by both parents.
4. If organization democratic, how run.
5. Existence of traditions of origin from North-West North-East, or South, etc. Possibly different clans will prove to have different traditions.
6. Existence of terraced cultivation, and if it exists whether merely in flat valleys or built up on steeper slopes, and revetted with stone.
7. Existence of megalithic monuments and whether merely monoliths (single upright stones) or alignments (rows of such monoliths) or dissoliths (one stone upright and one flat at the foot, as in the Khasia Hills) or dolmens (large flat stone supported on a number of smaller uprights).
8. Use of stone for seats, and whether such use is privileged.
9. Use of materials in building and what restrictions if any on the use of stone or of wood for walls or roofs.
10. Whether the social position of individuals is indicated (a) in the shape or material of their houses (b) in the pattern and colours of the clothes they wear.
11. Ideas as to the sun, moon and stars, comets, etc., e.g., respective genders of sun and moon (some tribes make the sun female); names for different constellations and the meaning of such names, particularly for Orion's Belt, the Pleiades, the Hyades, Castor and Pollux, Hydra, Cassiopeia, the Great Bear, the Milky Way, Sirius. Explanation of the markings on the face of the moon; causes of earthquakes, and of eclipses. Explanations of the Rainbow (frequently regarded as the bridge by which the souls of the dead reach the sky), and of thunder and lightning. (The latter is often associated with neolithic stone adzes).
12. Methods of disposal of the dead—in trees, cliffs, on *machans* or by burial or by burning: form of coffin, erection of stone cairn or of any form of shelter over grave; treatment of the head (some tribes dispose of it separately from the body wrenching it off after putrefaction).
13. Beliefs as to the ultimate abode of the dead; as to transmigration into butterflies or other insects. (N. B.—Contradictory beliefs may be expected to exist simultaneously).
14. Appearance—Complexion—sallow, red or dark? Hair straight, wavy or frizzly and how treated? Eyes straight or oblique, brown or black? Shape of nose and head and physique in general.
15. Method of sowing seed, i.e., broad cast or by separate placing of seed; shape of hoes used and implements generally.
16. Musical instruments.
17. Weapons—bow used or not—and treatment of heads taken from enemies—e.g., buried, hung in trees or kept in houses or Bachelors' Hall.

Full information under each head could not be collected. Some of the questions also would not apply to the tribes found in the State. Such information as I could gather from some groups which I was able to meet by the courtesy of officers of the Forest Department is given in the following notes.

1. JENU KURUBA.

I met these people in Uduboor *hādi* in Heggaddevankote taluk. They have no exogamous clans or groups of clans; nor have they any divisions or classes with social precedence as between them. They have however some kind of a division on account of locality. Some of the people live on the other side of the Kapini river. Those that live on this side do not marry from among those living on the other side and do not give them their daughters in marriage. If a Kuruba from that side comes to these men's *hādi* he is treated as a stranger. He is given food and kept at a distance. This is a kind of caste system in meal and marriage. There is no chiefly clan or class. But they have a *modali* or first man, a headman who settles differences. In Tenkal now there is a woman *modali*. Her father was *yejamān*. He died. Her husband had deserted her earlier. If he were here he would have been *yejamān*. The organisation of the groups is democratic. They settle differences in a *panchayat* called by a messenger. The four *yejamāns* or *modalis* try to decide. If they differ they go to the village near at hand and refer the dispute to the village people. They believe they belong to this locality and did not come from anywhere else. They move from one place to another in the same forest. They have been near their present place for six years. They do a kind of shifting cultivation. They call the area of cultivation *thakkal*. The Forest Department uses their *thakkals* for teak cultivation. Usually they cultivate the same place for two years. They then move on to new places. They clear the jungle after Devali, burn the wood after Sivaratri, scrape

with a ಗುದ್ದಲಿ *guddali* hoe and broadcast in the rain. They take the ear of corn and do not cut the grass. They have no use for the grass as they have generally no cattle. Some of them have cattle but do not use the milk or the manure. They breed them to sell. They grow only dry crops. Sometimes they grow a wet crop. This is rare. The paddy is called *kannel* probably meaning black paddy. They have no monuments of any kind, whether monolith, dolmen or other; nor have they any tradition against or for the use of stones as seats. They use mud and bamboo for walls, and thatch for the roof of their dwellings. No restrictions are placed on the materials that they may use but this is all they can afford. Particularly, as they move from place to place more permanent structure is not even thought of. There is no indication of social position by clothing or houses. They have no stories of sun, moon or stars. They call the sun "*hothu*" the moon "*thingalu*" and a star "*chikké*." These are Kannada words. They have no name for stars except *Sanjé Dodda*. It is the bright star that appears immediately after sundown. The stain on the moon is called *mola*—hare in Kannada—because it looks like a hare. The moon's eclipse is supposed to be caused by a serpent catching the hare. The sun's eclipse is said to come from the same cause. These are beliefs of the surrounding village population. The sun's eclipse is called ಹಗಲುಗತ್ತಳು *hagalugatthalu* or the darkness of day. The rainbow is called *Rāmanabillu*—the bow of Rama the epic hero or *Kāmanabillu*—the bow of Kāma the god of love. These also are names used by the surrounding village population. There are no stories about these things, nor any special beliefs about thunder. They think that there is a kind of frog in a tree and that the lightning drops to kill the frog. They bury the dead. Every *hādi* has one burial place. The *hādi* may change but the burial place does not. They place a stone for a mark on each grave. They visit the grave each year. After the burial they take their food there, leave a meal for the deceased and eat some themselves. They take the food from the *hādi*. When they visit the grave each year they place incense, etc., on it and come away. When they bury the dead they cover them with a cloth and put earth over the corpse. There is no coffin. They fix *honné chakké* or the bark of the *honné* tree at the four corners of the grave. It is to keep off the evil spirit. The evil spirit in each case is the one that killed the man. They believe that the evil spirit prevents the dead man's spirit from getting at the food that is taken to him by the relatives. They have no beliefs regarding heaven or hell. The spirit is supposed to dwell in the burial ground. The body is buried wholly. No part is cut or removed. They have no beliefs of transmigration nor re-birth in the same household. They are a dark coloured people with frizzly and curled hair. Most of them wear their hair full. It is cut once after birth not afterwards. They have taken to shaving in recent years. Each man shaves himself. They use a small sickle specially treated as a razor. Their eyes are straight, mostly black; faces are broad. The Betta Kurubas and the Jenu Kurubas of Masalu sing when they sow. The Uduboor Jenu Kurubas do not sing. The older people among these also used to sing, but they have given up now. It is a great ceremony. They must have various musical instruments and make a feast. All this is forgotten now. These people use spades, sickles and bill hooks. The bill hook is carried always. The timber workers have ಮಲೆ *malu* axes. They collect honey. They are very good at this. When asked whether they had forgotten this art the leader said "Would any Kuruba forget, being a Kuruba?" They have no musical instruments in the *hādi* but they know the names of the four ಮದ್ದಲೆ *maddalé* and ತಮಟೆ *thamaté* two kinds of drum, ಕೊಲಲು *kolalu* or flute, ವೊಲಗಾ *vōlaga* or pipe. They use a bow but no arrow. They have a small bow and shoot birds with pebbles. They have ingenious rat traps and bird traps ಸಿಡಿ *sidi*, ಬೇಡಿ *beedi*. They do not kill people. They do not seem to have had this custom at any time. They use ಅಂತಿನಾಕಲ್ಲಿ *antinakalli* or a stick with bird-lime to catch birds. They eat the rat. Mr. Muthanna, the Forest Sub-Division Officer who was with me, said that the rats are more afraid of a Kuruba than of a cat. They do not eat cow or cattle. They eat carcasses. They do not go into the *hādi* with shoes on. When employed by the Forest Department they did not wear the belt supplied to them for some time. Even now they object to go into the *hādi* with belts but it has become common. These men do not go out of this forest. Their God gives them illness if they go elsewhere and forces them to come back. They do not revere the cobra; they kill it without hesitation. Other Kurubas eat the black monkey; these men do not. Each large *hādi* has a ಪುಂಡುಗಾರ ಚಾವಡಿ *pundugār chāvadi* or Bachelor's hall but no particular articles are kept in it.

Mr. N. S. Ramachandria, Lecturer, Intermediate College, Bangalore who comes from the part of the country and has seen the life of these people has been good enough to give me a note of his observations which I have used for verifying the information which I collected.

2 BETTA KURUBA.

I met these people in Anekere *hādi* in Heggaddevankote taluk. These people call themselves Betta Kurubas. They seem a slightly stronger type of people than the Jenu Kuruba. These men have no groups for marriages or eating. They are one for these purposes. There are no groups among them claiming social precedence. The Jenu

Kurubas have temples within *hādis*; these men have not. They generally worship in village temples. Even where the temple is in the jungle as in Bisalavadi the village people come and worship. The Goddess there is *Māri*. There are *modalis* or *yejamāns* among these people also. They are such by hereditary right. Only male descendants can be *modalis*, not women nor sons-in-law as in the case of the Jenu Kurubas. The organisation is democratic. The *modalis* all gather together and decide matters coming up for discussion. They enforce their decision by social pressure. They believe they have been here always. The Jenu Kurubas are timber preparers. The Betta Kurubas are basket makers and iron workers. Their cultivation is of the same type as in the case of Jenu Kurubas. They do not pull out honey. They do not climb trees quite so quickly—except, as one of them said, when chased by an elephant. They bury the dead. They line the edges of the grave with stone. Use of stones for seats or other purposes is not privileged. Their buildings are of the same materials as with Jenu Kurubas. They have no permanent buildings because they move from place to place. There is no indication of position in clothing or houses. They have the same names for sun and moon as the Jenu Kurubas. The stain on the moon is called *manal*. They call the star *min*. This is an old Kannada word but I believe that it is also Malayali and that both these words have come to these people from Malayali. The Betta Kuruba language sounds like Malayali or Tulu while the Jenu Kurubas' language sounds like Kannada. These men also bury in one definite place. They have no funeral ceremonies on the burial ground. They give food to relatives in the *hādi* itself. The corpse is buried whole. The abode of the dead is the place where the fathers and mothers are. They have no beliefs about transmigration. They are slightly better looking than the Jenu Kurubas and are more sophisticated. Their hair is not frizzled or curled. The Jenu Kurubas and Betta Kurubas all use oil for the hair. The eyes of these men also are straight and black. There is no speciality about the nose. They look less starved than the Jenu Kurubas; they lead a less wild life. They have the same method of sowing the seed. They use the same tools as the Jenu Kurubas. These have only ಮದ್ದಲೆ *maddalé*, a drum and ವೊಲಗಾ *vōlaga* pipes. They sing when they sow. The people at Begur know the songs. The men here do not. These people do not use the ಸಿಡಿ *sidi* or ಬೇಡಿ *beedi* or bird-lime which the Jenu Kurubas have. They use some kind of witchcraft in case of diseases. They have also got people on whom their God descends. They have the same ideas regarding leather though these ideas are weakening. They leave even trousers outside. They too do not revere the serpent. These men eat monkeys. They eat carcasses of wild animals, not cow or bullock. The life of these people is closer to the life of villages and the position of woman in this community is less privileged than among Jenu Kurubas.

3. SOLIGA.

I met these people in Attakalipura, Budipadaga and Punajur in Chamarajnagar taluk. They have no exogamous clans or groups. They live only in the country near the Biligiri Rangan hills and Budipadaga in Chamarajnagar taluk. They are all one community. They marry from all the groups. Some of their people live beyond the borders of the State. They have relations with these people. Territorial grouping is absent. They have no groups claiming social precedence. There is a *yejamān* for the Soligas in each village but there is no chief for the whole community. The yejamanship is hereditary. The son or other male descendant or a male relative in the male line succeeds as *yejamān*. When there is a dispute the *Panchayet* settles it. The most experienced among the *yejamāns* heads the *Panchayets*. They claim to be a local people. They dig the land and cultivate ragi. They have no wet land or garden. They also cultivate small quantities of ಅವರೆ *avaré*, ಁಲು *ellu*, ಹುರುಲಿ *huruli*, ballar, gingelli and gram, required for the household. These people also make *thakkals* like the Jenu Kuruba or Betta Kuruba. They cultivate each *thakkal* for three or four years. As the *thakkal* changes the *pōdu*—their word for *hādi*—changes. These people call a hut ಮನೆ *méné*, which is apparently ಮನೆ *mané*, house from Kannada. They have no monuments. There is a temple in each *hādi* of Jadeswami, Kumbeswara or Madeswara. They have no privileges regarding seating or use of stones. They have no objection to using stones or wood for buildings but they do not as they move from place to place. One of them has built a regular tiled house. They have no particular houses depending on social position. They call the sun ಹೊತ್ತು *hotthu*, the moon ಹೆರೆ *héré*, and star ತಾರಾಕಿ *tāraki*. The first two are Kannada words, the last is also from Kannada though originally Sanskrit. They believe the stain on the moon is a *champak* tree with a hare under it. The eclipse they believe is caused by a serpent coming to catch the hare. The beliefs are similar to those of the Jenu Kurubas or of the people of the villages. They call a rainbow ಕಾಮನಬಿಲ್ಲು *kāmanabillu*. They have no beliefs about it. They think it indicates coming rain. They think that the lightning drops on trees in which an evil spirit dwells. They bury the dead. Each *podu* has a burial ground. If the *podu* changes the burial ground changes. They fill up the grave with earth and cover it up with bramble and thorn. They do not go to the burial ground again. They feed the relatives in the village. They do not know of transmigration.

They believe that a dead man's spirit may do harm to living men. They have no further belief regarding spirits. They propitiate them by gifts of food, etc. These men are their own priests. They bury corpses whole. They broadcast seed much as the Jenu Kurubas do. They have as musical instruments ಮದ್ದಲೆ *maddalē*, ತಾಳ *tāla*, ಬುರುಡೆ *burudē*, ಕನ್ನರಿ *kinnari*, or ಎಕನಾದ *ekanada*, drum, cymbal, gourd and an onestringed musical instrument. They kill all snakes but not the cobra. They do not eat cow or bullock; they eat the black monkey and the rat. They have an ಇಲಿಕತ್ತರಿ *ili kattari*, rat trap made of ಪಚ್ಚಿ *hachche*, which is split bamboo. They catch jungle fowl in ಪಾಚೆ *pāje*, a kind of snare. They have no ಬಲೆ *balē*, or net. They eat carcasses of forest animals left by wolves or tigers. The ಪಾಚೆ is a number of frames with nooses put together so as to be folded. They have some songs and dances. They have no ತಮಾಚೆ *thamatē*, or ಪಾಲ್ಗ *volaga*, or ಕೊಳಲು *kolalu*, flat drum, pipe or flute. Only the men dance, the women do not. The women sing. These people also object to walking into the ಪೊದೆ *podu*, with shoes on; even a belt is left outside. They shave like village people. ಕೊಡಲಿ *kodali*, ಬಾಚಿ *bāchi*, ಕಡುಕತ್ತಿ *kadukatti*, ಗುದ್ದಲಿ *guddali*, ಎಲೆಕೊತ್ತು *elekottu* axe, adze, bill hook, hoe and spade made of wood are used when iron articles are not available.

The Budipadaga people added some details, to the above accounts. There are two groups among the Soligas, the people of the five and those of the seven *kula* or groups. Previously each group married within itself. Now they intermarry. The Punajur people are of the latter class. The others are of the former. The *yejamān* in each community has got a messenger for bringing people. He is called ಹತ್ತಿರದಾಳು *hattiradālu*, the man at hand. They say they never had *thakkals*.

4. IRULIGA.

I met these people at Jodukatte in Magadi taluk. These people call themselves Illiga which is Iruliga as they pronounce it. The people of the villages call them Pujari or Kadu Pujari the worshipper or the jungle worshipper for courtesy. All the Iruligas of this part of the country and the Closepet and Kankanhalli country are one people. Where else their people are they do not know. There are no exogamous clans or groups among them. They may marry any Iruliga from anywhere but in practice do not go to such distances as Kankanhalli which is about 30 miles away. They keep within three or four miles. They have no *Pundar Chavadi* or bachelor's hall. They live in huts with no walls and a thatch roof. They move from place to place. They do not build houses of stone or brick. They have some superstition against it. They call their Goddess *Madduramma*. She is a *Mariamamma*. "Somehow this Goddess has taken to us who have not the wherewithal to eat" said the old *gowda* or *yejamaṇ* "and goes with us wherever we go. Every year we give her a sacrifice and do *Arathi*. What do we give? We give a sheep or fowl. If we give sheep will she refuse—the mother? But we give whatever we have." Any man of the community may do the worship. It must be a man, not a woman. There is a ಗೌಡ *gowda* or headman for one area, not for each *būdu*. It is a hereditary position. The *yejamān* decides disputes and levies fines after consulting the elders. He does not fine arbitrarily. He has a man who acts as messenger. He is called ಕೊಂಡಕಾರದಾಳು *Kondakāradāḷa*. If the man who is fined does not pay he is excommunicated. They do not prosper in a village and have to live in the forest. Formerly they lived right inside the jungle; now they have come near the village for employment. They have no system of cultivation. They do not bury the dead. They keep the corpse on the ground and cover it up with stones. There is no feeding on the first day. On the third day they take some fruit and rice and leave it near the corpse. The dead man when alive liked to eat this food. So they leave it there for him. On the ninth day they give a dinner in the *būdu*. They have no belief about heaven and hell. They give the dinner because it has been always done. They have no belief in ghosts. They have no fear of the spirits of the dead or other spirits. There are no special privileges for the *gowda* or headman. The sun they call ಪೊದೆ *podu*, the moon ಚಂದಮಾಮಾ *chandamāma*, a star ಚುಕ್ಕಿ *chukki*. The first is a Tamil word, the second the Sanskrit modified in common use and called "uncle" from a kind of familiarity and love and the third is the Kannada word for star. They have no belief about the stain on the moon. They call the rainbow ಕಾಮನಬಿಲ್ಲು *kāmanabillu*. They have no special belief about the thunder and lightning. They kill all snakes. They do not spare the cobra. They have no beliefs or stories about eclipses. They are a dark coloured people; eyes straight; narrow features; wavy hair, fairly long. They shave themselves; they have a kind of razor. They have no songs or dances. Their only amusement, the elder said, is sitting round the fire. They use ಕಡುಕತ್ತಿ *kadukatti* and ಹಾರೆ *hārē* bill hook and crowbar. A wooden stake ದಾಸಿ *dasi* is sometimes used for digging roots but it is not much good. Hence the iron crowbar is used. They eat two kinds of roots, ಮುಳ್ಳುಗೇಸು *mullugenasu*, ಅಂಬಲಿಗೇಸು *ambaligenasu*, the spiked radish and the meal radish as they call them, and honey, and wood apple and other fruit. They say that the spiked radish is better food than the meal radish which gives a cold. I ate some spiked radish and did not like it. They have only a ತಮಾಚೆ *thapatē* a flat drum and no

other musical instruments. They have no bow and arrow. They do not hunt. They have no snares or nets. They keep dogs occasionally but the panthers carry them away. They eat carcass of jungle creatures; not of bullock or cow. They hold themselves as cleaner than the Adikarnataka. If they have contact with an Adikarnataka they say the panther does not make way for them in the jungle and they come to harm. They do not use shoes. They do not touch cattle hide. They touch other hide like deerskin but do not use it themselves; they give it to a temple. They have a belief that their Goddess inspires a man now and then. Last time when she came she expressed herself pleased with the people. Sometimes she complains of their misbehaviour. They observe the *Yugādi*, the village feast, at the beginning of the year. They have no other festivals. Their language is something like Tamil.

