

CHAPTER IX.

POPULATION.

Composition
of the People
of the State.

THERE is evidence to believe that the Mysore State has been populated from time immemorial. Of the ethnic elements of its population, a detailed account will be found in Chapter VI *ante* (*Ethnology and Caste*). Broadly speaking, the present population of the State may be described as predominantly Hindu, the strength of this community being about sixteen times that of the Muhammadan, which is the next largest in numbers. The Muhammadans themselves are about five times as many as the Christians, who are numerically the next strongest section of the population. Following the terminology of Chapter VI, among the Hindus are to be found representatives of the Pre-Dravidian, the Dravidian and the Aryan races. Amongst the Muhammadans are descendants of persons who have been settled in the State from about the middle of the 17th century A.D. A large infusion of indigenous blood has contributed to their growth. The Christian population is mainly Indian, and its growth—during the past decade it has increased by nearly 25 per cent—shows its mixed character. The submerged population is large, forming nearly one-sixth of the total population of the State. These different communities inhabit an area which is not by any means negligible. The physical features and climatic condition of the State are different in its two natural Divisions, the Eastern and Western, corresponding to the *bayal-nād* (plain country) and the *malnād* (hilly country). With these racial and other differences must be borne in mind the variations due to environment, which have been developed in the people during the ages which have

elapsed since their forbears first settled in the land. Constant warfare and the evil effects following it have also had their effect on the people. The differences between the people of the two Divisions are not racial, but due largely to differences in their environments. The result is that there is need for considering these two Divisions separately in regard to almost every matter—birth-rate, death-rate, education, etc. Then there are the differences in social customs, diet and general modes of living. Not only do the people of the two Divisions differ widely in these matters, but also the people of different parts of the same Division differ materially in regard to them. In the main features of their social life, however, the Hindus of the State as a whole agree. Marriage is universal among them and is celebrated at an early age. Widow re-marriage is discountenanced; and in social and religious affairs, they are subject to the same discipline. Muhammadans and Christians differ from Hindus widely in these matters. Among them adult marriage and widow-re-marriage are common. They are also more urban than their Hindu brethren, who are in the main rural in their surroundings. In view of these differences, generalizations are not only out of place but might prove entirely misleading. In what follows care has been taken to differentiate between the classes, castes, and natural divisions of the country, in order that the impression intended to be conveyed may be as near the actualities of the case as may be possible.

The Mysore State contains 29,474·82 square miles of country and is, therefore, nearly equal in size to Scotland. The total area of Indian States and Agencies being 711,632 square miles, Mysore occupies about one-twenty-fourth part of it. India as a whole being about 1,805,332 square miles, Mysore is about one-sixtieth part of it. The population of the State (including the Civil and

Area and
population of
the State.

Military Station, Bangalore) as recorded on 18th March 1921 was 5,978,892 persons, or about one-fifty-third of the total population of India. While in total area India is about 3 times that of Indian States and Agencies in it, the total population of India is about $4\frac{1}{2}$ times that of Indian States and Agencies. Mysore occupying but one-sixtieth part of the total area of India supports about one-fifty-third of its total population. Indian States and Agencies as a whole occupy nearly a third of the total area of India but support less than one-fourth of its total population. The population of Mysore is distributed into 16,568 inhabited villages and 105 towns (including cities), the number of inhabited houses being 1,196,883, and the number of persons per square mile being 203. The mean density of population has steadily increased from 142 in 1881 to 203 in 1921. The following table gives in one conspectus the relative area and population of the State as compared with certain other Indian States, British Provinces and certain countries of Europe:—

Country	Area in square miles	Population	Mean Density
Bombay Presidency	186,994	26,701,148	143
Madras Presidency	143,852	42,791,155	297
Kashmir	84,258	3,320,513	39
Haidarabad	82,698	12,471,770	151
Mysore	29,475	5,978,892	203
Gwalior	26,383	3,195,476	121
Baroda	8,127	2,121,522	262
Travancore	7,625	4,006,062	525
Cochin	1,479	979,080	662
Ceylon	25,481	4,504,000	177
Scotland	30,406	4,882,000	161
Denmark	16,566	3,269,000	197

In the Eastern Division of the State the mean density works out to 233, while in the Western Division it is only 149. The normal rainfall in the Eastern Division is 28·8 inches against 56·6 inches or nearly double that

in the Western Division, the percentage of irrigated area being 9·2 in the Eastern Division against 28·8 in the Western. The percentage of total cultivable area in the Eastern Division is 48·7 against 39·3 in the Western, while the percentage of gross cultivated area under rice in the Eastern is 10·8 against 26 in the Western. The number of towns in the Eastern Division is 72 against 32 in the Western. There are, besides, differences between the population of the two Divisions in regard to longevity, civil condition, literacy, occupations, etc. Natural differences or artificial causes have led to the depopulation of certain portions of the Western Division, and Government have, since 1914, applied themselves to the task of improving conditions in it in a variety of ways.

If we take smaller areas than the two Divisions of the State, the difference in density becomes even more striking. Of the eight districts forming the State, the Mysore District has the largest area, followed by Chitaldrug, Tumkur, Shimoga, Kolar, Bangalore and Kadur in succession, Hassan taking the last place. As regards population, the Mysore District again takes the lead, Kadur being the least populous. 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 on total area of the State	Percentage on total population of the State
1. Bangalore Dt. (including Bangalore City)	10·44	15·2
2. Kolar Dt. (including Kolar Gold Fields)	10·79	13·3
3. Tumkur District	13·77	12·9
4. Mysore District (including Mysore City).	18·66	23·4
5. Chitaldrug District	14·11	9·6
6. Hassan District	9·04	9·8
7. Kadur District	9·47	5·6
8. Shimoga District	13·67	8·2
9. C. & M. Station, Bangalore	0·05	2·0
Total ...	100·00	100·00

The mean density of the districts together with the two Divisions is shown below:—

District or Division	Mean Density per sq. mile in 1921.
MYSORE STATE (INCLUDING C. & M. STATION, BANGALORE).	203
MYSORE STATE (EXCLUDING C. & M. STATION, BANGALORE).	199
EASTERN DIVISION	223
Bangalore District (including Bangalore City) ...	295
Kolar District (including K. G. F.)	249
Tumkur District	190
Mysore District (including Mysore City)	255
Chitaldrug District	138
WESTERN DIVISION	149
Hassan District	219
Kadur District	120
Shimoga District	122
C. & M. STATION, BANGALORE	8,784

Comparing the mean densities of the population in the eight districts with the mean density of the State, it will be seen that while four of the districts have a mean density higher, the other four have a mean density lower than that of the State. Those that have a higher density are the districts of Bangalore, Kolar, Mysore and Hassan, while those that have a lower density are Tumkur, Chitaldrug, Kadur and Shimoga. Among the districts, Bangalore District has the highest density, while Shimoga has the lowest. Taking the former together, we find that approximately 62 per cent of the population of the State congregate on about 49 per cent of its total area; taking the latter, we see that about 36·3 per cent of the population, congregate on slightly over 51 per cent of its area. Bangalore District easily takes the first place in regard to density owing to its high percentage of net cultivated and irrigated areas, which together support a large population, and to its excellent railway communications, only three taluks out of nine remaining yet to be connected by railway. It possesses a good and equable climate and a fertile soil, and is, besides, the headquarters

of the administration of the State. The factors of density in the case of the other districts are easy of analysis, the low density of Shimoga and Kadur districts being due to their containing large tracts of hills and forests and to the absence of any large industries in them beyond the nascent Iron Works at Bhadravati. In the Eastern Division, among the taluks, the Bangalore taluk (including Bangalore City) with a mean density of 629 persons per square mile has the highest density; and Heggaddevankote taluk has the least density with 94 to the square mile. In the Western Division, Arkalgud taluk has the highest density with 303 to the square mile and Nagar taluk has the lowest with 72 to the square mile.

Density depending to some extent on rainfall, other factors to be reckoned with are facilities for artificial irrigation, in order that a larger population may be sustained on the soil, the climatic features of the country and historical causes, including vicissitudes the tract has undergone and the nature of the Government prevailing. A settled Government leads to prosperity and favours the growth of population. In the wars of the 18th century, the Western districts of the State suffered heavily from the Mahratta depredations and there is reason to believe that while the Eastern Division rapidly recovered from the effects of the Mysore Wars, the Western has not. Add to this the effects of the famine of 1876-77 and the climatic and other conditions prevailing in the Western Division of the State and we have some indication of the causes which have retarded the growth of population in it. On the other hand, the heavy density of certain taluks, for example, Arkalgud (303), Yedatore (374), Seringapatam (422) and T.-Narsipur (422) is explained by the fact that they are traversed by the Cauvery river from end to end, the channels which take off from it sustaining a large population. The density or otherwise of a tract can be easily referred to its climate, soil, agricultural

and irrigational facilities, railway communication, industrial development, etc.

Variation in
the population
of the State.

The population recorded at the different Censuses and the rates of increase from decade to decade are shown below:—

Year of Census	Population	Increase (+) or Decrease (-) per cent	Year of Census	Population	Increase (+) or Decrease (-) per cent
1871 ...	5,055,402	...	1901 ...	5,539,399	+12.1
1881 ...	4,186,188	-17.2	1911 ...	5,806,193	+ 4.8
1891 ...	4,943,604	+18.1	1921 ...	5,978,692	+ 3.0

The net variation during the past fifty years has been an increase of population by 923,490 persons or by 18 per cent. During the same period the increase of population in England and Wales has been 67 per cent on a population of 22,712,266. On the basis of 18 per cent increase during a period of ten years, the annual rate may be set down at 18/50 or 0.36 per cent. This, however, is only the *average* rate expected, the real rate being dependent on the growth of the actual means of subsistence; otherwise, as Mayo Smith justly observes, "either such increase would be impossible or would be accompanied by a lower standard of well-being." The State has had no accession of territory since 1871. The increase in the natural population of the State (*i.e.*, the population claiming the State as its birth-place) during the past decade as distinguished from the actual population enumerated in it, is 2.4 per cent. The increase of 3 per cent in the actual population, small as it is, is not found uniformly distributed over the several Districts of the State as it varies from 0.6 per cent in Hassan District to 6.9 per cent in Bangalore District (including the City). There have also been decreases of 1.5 and 4.7 per cent in the population of the Kadur and the Shimoga Districts. In the Bangalore District itself, all the taluks, except Hoskote and Devanhalli, show increases ranging from 1 per cent in Doddballapur taluk to 9.76 in Kankanhalli taluk.

The decreases in Hoskote and Devanhalli taluks are attributed to the influenza epidemic of 1918-1919. The railway mileage in the district received an increase owing to the opening of the Bangalore-Chikballapur Light Railway during the last decade and there has been some industrial and commercial development in Bangalore City during the same period. In the Kolar District, the population (including Kolar Gold Fields) has increased by 1·6 per cent and six taluks have shared the augmentation. The decreases in the other taluks are traced to the influenza epidemic of 1918-19. The Light Railway from Bowringpet to Bangalore *via* Chikballapur, which was opened during the period, passes through the headquarters of Kolar, Srinivasapur, Chintamani, Sidlaghatta and Chikballapur taluks. The percentage of increase in the Tumkur District during the decade has been 5·1 per cent, which is shared by all the taluks, the increases varying from 1·9 in Tiptur taluk to 7·2 in Tumkur taluk. This district stands out pre-eminent among all the districts of the State by reason of the general increase of population in the district being spread over all the taluks. The population of the district is mainly agricultural, there being no big centres of industry like Bangalore City or Kolar Gold Fields. The population of the Mysore District including the City has risen by 4·6 per cent during the period. The growth is shared by all the taluks, except Hunsur and Heggaddevankote taluks and the Yelandur Jaghir, the increases ranging from 0·8 per cent in Nagamangala taluk to 14·7 per cent in the Seringapatam taluk. The Mysore-Arsikere Railway was opened for traffic during the period and passes through Mysore and Yedatore taluks. The decreases in the two taluks mentioned and the Jaghir have been set down mainly to the effects of the influenza outbreak of 1918-19. The population of the Chitaldrug District has increased by 1·8 per cent during the decade; but this increase is not

shared by the four taluks of Jagalur, Molakalmuru, Holalkere and Davangere. The four other taluks show an increase varying from 0·4 per cent in Hosdurga to 10·7 in Hiriyur. The Chikjajur-Chitaldrug Railway passing through Holalkere and Chitaldrug taluks was opened for traffic during the decade. The increase of population in the Hassan District has been nominal, being only 0·6 per cent during the decade. The increase is shared by only three taluks, the remaining four taluks showing a decrease ranging from 3·4 per cent in Belur to 0·5 per cent in Hole-Narsipur. The Mysore-Arsikere Railway passes through Hole-Narsipur, Hassan and Arsikere taluks. The population of Kadur District has declined by 1·5 per cent during the decade and the decrease is shared by two taluks (Chikmagalur and Tarikere) and the Sringeri Jaghir; each of the other three taluks show an increase of population ranging from 0·8 per cent in Mudgere to 2·5 in Koppa. The population of the Shimoga District has declined by 4·7 per cent during the period and this decrease is shared by all the taluks except Sagar, Nagar, and Tirthahalli. The Mysore Iron Works, which are of recent origin, are situated at Bhadravati in the Shimoga taluk. The following table shows the taluks in the State in which the population as returned in 1921 indicates a decline as compared with that of 1871:—

Taluk	Population in 1871	Population in 1921	Decrease (—)
1. Shimoga (including Kumsi)	92,935	91,155	— 1,780
2. Shikarpur Sub-Tk.	63,310	55,523	— 7,787
3. Sorab	67,073	58,901	— 8,172
4. Sagar	60,038	51,550	— 8,488
5. Nagar	42,605	38,180	— 4,425
6. Chikmagalur	84,566	80,329	— 4,237
7. Tarikere	67,978	65,921	— 2,057
8. Belur	73,125	71,152	— 1,973
9. Manjarabad	52,918	51,042	— 1,876
10. Sidlaghatta	71,888	67,934	— 3,954
11. Chikballapur	59,273	58,689	— 584
12. Hunsur	116,632	109,162	— 7,470

As regards the taluks of Sidlaghatta and Chikballapur, the loss of population during the famine of 1876-77 was so heavy that it will probably take another decade for them to regain their lost populations. In the case of Hunsur, the famine loss was made good in 1911, and the decline, therefore, seems temporary. The case of the other taluks is merged in the larger problem of the depopulation of the *Malnād* portion of the State. It may, however, be noted that in the three taluks of Shimoga, Shikarpur and Nagar, there was no loss of population by famine and that the decline began in 1911 in the case of the first two taluks and 1901 in the case of Nagar. As to Sagar taluk, not only has the famine losses not been made good but there has been observable almost a continuous decline. In the case of the other five taluks, the losses by famine were made good in the subsequent decades, and the decline, therefore, in regard to them should be set down to causes operating between 1911-1921.

At the Census of 1921 a "dwelling house" was defined as "a house or a portion thereof occupied by a single commensal family including its resident servants." Mills, factories, jails, schools, plantations containing house, *Mutts*, temples, shops, *Chattrams*, etc., were numbered in the same way as houses. The total number of occupied houses thus censused, in 1921, in the State was 1,196,883, which shows an increase of 38,879 houses over the number enumerated in 1911. There was in 1921 an increase in the average number of occupied houses per square mile in the State, from 39 in 1911 to 41 in 1921. The average has increased in the Eastern Division since 1881, but it has fallen in the Western Division since 1901. An analysis of the figures shows that the average has increased in most of the districts and cities of the Eastern Division while it has been either stationary or falling in

"Dwelling"
and occupied
houses in the
State.

the districts of the Western Division. The average number of houses per square mile in each district corresponds roughly with the mean density of population in that district. The average number of persons in each house in the State is 5 and this average has been stationary since 1901. On a consideration of all the relevant census figures, it may be stated that the increase in the number of houses has on the whole kept pace with the increase in population during the past decade and that there is generally little or no overcrowding except in parts of the three cities—Bangalore City, Mysore City, and Civil & Military Station, Bangalore. The total number of occupied houses in the State (1,196,883) is approximately equal to the total number of married women in the State (1,196,121).

**Towns and
villages.**

For Census purposes, the term "town" was in 1921 held to mean a Municipality of any size constituted as such by a Government notification. There were, at the 1921 Census, 104 Municipalities in the State (including the C. & M. Station, Bangalore); and of these, Bangalore City, Mysore City and the C. & M. Station, Bangalore, were classed as Cities. The Kolar Gold Fields tract which is not a Municipality, but is a Sanitary Board Area governed by a special Regulation, was also treated as a City at the last Census. The term "town" includes "cities" for statistical purposes. The increase in the number of Municipalities from 90 in 1911 to 104 in 1921 is due to the revision of the Municipal Regulation in 1918 and the consequent re-classification of municipal areas. Villages in the State, as elsewhere in Southern India, are inhabited mostly by land owners and tenants and form units of land revenue administration, while towns are generally under Municipal law and are, in many cases, centres of trade and industry. For every 1,000 persons in the State, 144 persons reside in towns.

In other words, about 14 persons for every 100 persons in the State live in towns. In Baroda the urban population forms 20·7 per cent of the total population, the corresponding percentages for Madras and Bombay Presidencies (including States, etc.) being 12·4 and 21·1 per cent, respectively. In England and Wales, 78 per cent of the population live in towns and cities, while in Scotland the urban population forms 75·4 per cent of the total population. Nearly half the total urban population in the State resides in towns with a population of 20,000 and over. The total number of urban places increased from 91 in 1911 to 105 in 1921, the total urban population similarly increasing by 24·3 per cent during the last decade. The average population for a town in the State is 8,216. The tendency towards urban aggregation has been most marked during the last decade with Bangalore City, Kolar Gold Fields and Mysore City. The prevalence of epidemics checked the growth of population in several of the towns of the State during the period 1911-1921. The smallness of the urban population in the State may be ascribed partly to want of diversity in the occupations of the people, agriculture being still their main occupation; partly to the past history of the country, which has not favoured the growth of towns save at the traditional seats of Government; and partly to its land-locked character and the absence of a convenient seaport anywhere near it. Densely populated countries do not always have large urban populations. India, Italy and Japan are densely populated, but they have relatively small urban populations. On the other hand, the United States and Australia are thinly populated and still have relatively large urban populations. Thus mere populousness does not lead to agglomeration. A more probable explanation is the organization of industry on a large scale. With the growth of industries in the State, therefore, is bound up

the growth of city life in it. Hindus in the State take less readily to towns than Jains, Muhammadans or Christians. The bulk of the Christians live in towns. For every 1,000 persons in the State, 121 Hindus, 311 Jains, 403 Muhammadans and 740 Christians live in towns. In other words, six times as many Christians, three and a half times as many Muhammadans, and two and a half times as many Jains as Hindus live in towns. In the Eastern Division of the State, for every 1,000 persons, 121 Hindus, 296 Jains, 373 Muhammadans and 724 Christians live in towns. In the Western, for every 1,000 persons, 75 Hindus, 273 Jains, 299 Muhammadans and 239 Christians live in towns. The Hindus mainly follow agricultural pursuits, whereas the Jains and Muhammadans follow trade and banking and as for Christians, their main occupations connect them with town life.

According to the returns of the Census of 1921, there are in the State, 16,568 inhabited villages, containing 1,021,704 occupied houses. Each inhabited village contains on the average about 62 occupied houses and about 309 persons. The name village, however, as used in this connection, refers to units of wholly different kinds. In some places, it means the rural area constituted into a village by the Revenue Survey Department, and includes not only the village site (or *gavtan*) but all hamlets (or *majares*) attached thereto as well as all lands belonging to it, excepting lands included in Municipal areas, whether such *gavtan*, hamlets or *majares* are denominated by any separate name or not, and whether they contain any houses or not. In other cases, it is a collection of houses bearing a separate name, *i.e.*, a residential village. The character of a village also varies in different parts of the State. Pretty generally villages are surrounded with stone walls or a thick hedge of thorn, a protection in former days against the attacks of the Mahratta cavalry; many appear to have had turrets

by way of still further defence. For the same reason, the entrance is often a flat-arched stone gateway, so constructed as to present an obstacle to a horseman. In the districts lying north-east from the Bababudans, villages commonly have the remains of a round tower in the middle, a somewhat picturesque feature, erected in former days as a place of retreat for the women and children in case of attack. The more important villages have a considerable fort of mud or stone, also the erection of former troublous times, when every *gauda* (headman of a village) aimed at being a *pālegar* and every *pālegar* at becoming independent. The fort is the quarter generally inhabited by the Brahmins, and usually contains the principal temple. The *pēte* or market, which invariably adjoins the fort at a greater or less distance beyond the walls, is the residence of the other castes. In certain other parts of the State, the houses are collected in a prominent or central portion of the village, waste and cultivated lands surrounding them on all sides. This is generally the case in the *maidān* districts. In the *malnād* districts, villages are often such only in name, being composed of scattered homesteads at various distances apart. Every large village, whether in the *maidān* or *malnād* districts, has ordinarily a temple, a school, an irrigation tank and a *chāvadi*. As regards distribution of the rural population in the State, it may be added that more than half of them live in small villages with a population of under 500.

According to the Census of 1921, it appears that 100,886 persons born in Mysore were enumerated in different parts of India and Burma. The number of persons who were born outside the State, but were enumerated in it was 314,531. Allowing some margin for the number of Mysore-born persons in other countries about which information is not available and for those in

Migration:
(a) Immigration.
(i) From
Provinces of
India.

Ceylon, etc., totalling 2,318 persons, the net addition to the population of the State on account of migration works out to 211,000. Of the 314,531 persons immigrant in the State, 309,850 are from Provinces and States in India. The composition of this figure shows the extremely limited nature of the volume of movement to a distance. In fact, it brings out the inherent dislike for change which characterizes the generality of the population of India. Of the 309,850 persons returned as born in India, but outside the State, 267,278 persons are from the neighbouring Presidency of Madras; 27,343 are from the adjoining Presidency of Bombay; 3,335 are from the Haidarabad State; 2,373 from Coorg; 2,971 from the Rajputana Agency; and 1,240 from the Bombay States. People from any one other birth-place are less than a thousand; and as few in some cases as 18 from Assam or 13 from Gwalior. The Presidency of Madras then accounts for 86·7 per cent of the total, Bombay for 8·8 per cent and Coorg for 0·8 per cent. These three, it should be noted, are Provinces contiguous with the State. The remainder of 4·2 per cent is easily accounted for; 1·1 per cent by Haidarabad; 1·0 per cent by Rajputana Agency; 2·1 per cent by all other States and Provinces put together. Of the nearly 297,000 people coming from the three contiguous Provinces of Madras, Bombay and Coorg, 208,000 come from contiguous parts of these Provinces, *i.e.*, from Coorg and those districts of Madras and Bombay which lie adjacent to the districts of the State. A large majority, therefore, of the persons who are immigrant in the State have come from the neighbouring districts of Madras and Bombay and from Coorg; a little more than a third from other districts of Madras and Bombay; and a little more than a seventh of this last figure is contributed by all the rest of India.

(ii) From
beyond India.

The total number of persons born outside India and

enumerated in the State is about 4,700. A little more than 4,000 of these are from Europe. Three thousand eight hundred of these, again, are from the United Kingdom, the remainder being from other parts of Europe. All the countries of Asia beyond India contribute 459 persons. Africa gives 55 persons; America 77, and Australia and New Zealand, 36 persons. Of the immigrants from Europe, the vast majority, 3,164, are in the C. & M. Station, Bangalore. So too are 44 out of the 55 persons from Africa, 44 out of the 77 persons from America and 21 out of the 36 from Australasia. This is as might be expected, for, the Station has a contingent of European troops and is the headquarters of the Hon'ble the Resident in Mysore. The Kolar Gold Fields, where are a number of European employees in the Mines, accounts for 515 out of the 885 Europeans, 9 out of the 11 Africans, 5 out of 13 Australasians, and 7 out of 33 from America. The Kolar District, which has an American Mission stationed at Kolar town, accounts for 12 more of the Americans. The planting districts of Kadur and Hassan account for 53 and 36 Europeans each, while the Bangalore and the Mysore Cities, as trade centres, account for the majority of the other persons returned as born beyond India.

The Cities have proportionately larger numbers of immigrants than the rest of the State. Bangalore City, for instance, has an immigrant population of 34·5 per cent to 65·5 per cent of those born in the district, the Kolar Gold Fields 62·8 per cent to 37·2 per cent, Mysore City 16 per cent to 84 per cent and C. & M. Station, Bangalore, 33·5 per cent to 66·5 per cent. The City with the least proportion of immigrants is Mysore, but even this is a larger population than is the case with any district. It is natural that the Kolar Gold Fields area should, as an industrial centre, have the largest numbers

(iii) Into particular cities.

of immigrants from outside the State. The City of Bangalore and the C. & M. Station are important centres of trade, the C. & M. Station being besides a Cantonment for British troops.

v) Into
istricts.

The following table gives the immigrant and district-born populations in the several districts in thousands:—

Districts	Immigrants	District-Born	Proportion of Immigrants to 100 Dt.-Born
Bangalore	42	746	6
Kolar	47	658	7
Tumkur	43	730	6
Mysore	25	1,294	2
Chitaldrug	43	531	8
Hassan	34	550	6
Kadur	54	280	19
Shimoga	53	439	12

The district with the largest proportion of immigrants is Kadur with 54,000 persons born outside and enumerated in the district to 280,000 born and enumerated in it. Shimoga comes next with 53,000 to 439,000, respectively, and Chitaldrug and Kolar thereafter. The place of Kolar is due to the influence of gold mines, which attracts labour of a varied kind. Then come Hassan, Tumkur and Bangalore Districts. Of the immigration into Chitaldrug District, part is due to the Vani Vilas Sagara area—the actual figures being 1,885 males and 1,654 females—and part to casual migration. Mysore District comes at the end with 25,000 born outside the district to 1,294,000 born in it.

(v) Inter-
district.

Migration within the State between district and district does not call for any remark. It may, however, be added that there is a movement of a thousand or more persons generally only between contiguous districts, except in the case of Bangalore and Mysore, which

send to other districts too, and Kadur and Chitaldrug, which cannot send even to all contiguous districts. As between natural divisions, there is a balance of about 14,000 in favour of the Western Division, the Eastern giving to the Western 34,000 as against 20,000, which it receives from that Division. Much of this migration should be casual and the very large balance is due to the larger number of districts that form the Eastern Division. The Western Division has, however, not only this balance as compared with the Eastern, but owing to the paucity of its population and the large demand for labour on its coffee and areca gardens has a larger proportion of immigrants from all parts of India than the Eastern.

From the figures received from the States and Provinces in India, it appears that, out of the emigrants from the Mysore State, the largest number is to be found in the adjoining Presidency of Madras. Madras, therefore, not only contributes the largest number of immigrants, but also takes the largest number of emigrants. Next comes the Presidency of Bombay, and then Coorg. Next in order come Haidarabad, Burma and the rest. The following is a statement of Mysore-born persons residing in countries beyond India:—

(b) Emigration.

Straits Settlements	...	...	31
Federated Malay States	...	...	129
Unfederated Malay States	...	...	24
Kenya Colony	...	...	10
Ceylon	...	...	2,124

Comparing, for each Indian Province, the number it has given to Mysore and the number it has taken from Mysore, it is found that the immigrants from Madras outnumber the emigrants to Madras by nearly 200,000; those from Bombay by about 13,000; those from Haidarabad

(c) Comparative Statistics.

by 746, *i.e.*, less than 1,000; the immigrants from Coorg are fewer than emigrants to Coorg by about 8,000. Other figures are negligible. Of the 28 Provinces and States which send to or take from Mysore, 10 send less than they take and 14 send more than they take. As regards the Provinces in India beyond Mysore, the excess of immigration over emigration in 1921 was 202,840 as against 174,321. Immigrants into the State from these Provinces in 1921 totalled 300,610 as against 300,032 in 1911; and emigrants from Mysore State in 1921 aggregated 97,770 as against 125,711 in 1911.

Religion.

Of the total population of the State, about 91·66 per cent were returned as Hindus, 5·66 per cent as Muhammadans, 1·18 per cent as Christians, 1·05 as Animists, ·35 per cent as Jains and ·03 per cent as belonging to minor religions. The numerical figures, made up to the nearest thousands, are as follows :—

Total for all religions in the State	...	...	...	6,000,000
Hindu	...	...	...	5,482,000
Muhammadan	...	...	...	340,000
Christian	...	...	...	91,000
Animist	...	...	...	63,000
Jain	...	...	...	21,000
Minor religions	...	...	...	2,000

Among those professing the minor religions are included 1,319 Buddhists, 134 Sikhs, 60 Brahmos, 217 Parsis and 36 Jews, etc. In every 10,000 persons in the State, there are 9,168 Hindus, 570 Muhammadans, 119 Christians, 105 Animists, 35 Jains and 3 professing the minor religions. Of the last, Buddhism counts 2 and the others each less than 1 in 10,000.

Hindus.

Hinduism, with its nearly 5 millions of votaries, is the predominant religion of the State. It is professed in

one or other of its many forms by nine persons out of every ten; and it prevails almost everywhere in the State. The line of demarcation between it and Animism is rather thin, the one merging into the other almost imperceptibly. The proportion of Hindus has fallen since the Census of 1911. Indeed, it has fallen steadily from 1881. The figures for successive Censuses are given below :—

1881 ...	...	...	...	9,308,000
1891 ...	...	...	...	9,248,000
1901 ...	...	...	...	9,206,000
1911 ...	...	...	...	9,199,000
1921 ...	...	...	...	9,168,000

This decline has been explained on the basis that the Hindu population has been increasing at a comparatively slow rate owing mainly to its social customs, such as the prohibition of widow re-marriage and the countenancing of infant marriage, which tend to diminish their reproductive capacity as compared with those professing other creeds. It is possible that the losses sustained on account of conversions to Christianity and Muhammadanism are not fully covered by accretion from Animists. The famine of 1876-77 also affected more severely tracts inhabited by Hindus. Since that famine the Hindus have increased in round numbers by 1,585,000 or by 38·6 per cent. The increase was very marked in the decade 1881-1891, *i.e.*, in the decade immediately succeeding the famine; it was somewhat less in the second decade 1891-1901; much less in the third, and still less in the fourth, as will be perceived from the figures given below :—

Year			Population	Increase p.c.
1881	...	...	3,897,000	...
1891	...	...	4,572,000	17·3
1901	...	...	5,099,000	11·5
1911	...	...	5,341,000	4·7
1921	...	...	5,482,000	2·6

The above table shows that though the Hindus have increased at a less fast rate than those professing other religions, Hindus show an increase from decade to decade though in a decreasing degree. This decrease in the rate of growth of a population in successive periods after a famine has been observed elsewhere and has been stated to be the natural consequence of the fact that the population immediately after a famine is composed of a larger proportion of able-bodied persons of the reproductive ages than a normal population and that this proportion decreases as these persons grow older and also as each year adds more and more children to the population. The rate of increase during the period 1911-1921 would have been greater but for the pandemic of Influenza which raged in 1918. This may be compared with the percentage of increase from Census to Census for the several religions:—

Year			Population	Increase p.c.
1881	...	...	4,186,000	...
1891	...	...	4,944,000	18'1
1901	...	...	5,539,000	12'1
1911	...	...	5,806,000	4'8
1921	...	...	5,979,000	3'0

Muhamma-
dans.

The total number of Muhammadans in the State is 3,40,000 in round figures, or about a little over 1 per cent. They have increased from decade to decade:—

Year			Population	Increase p.c.
1881 ...	...	...	200,000	...
1891 ...	...	...	253,000	26'2
1901 ...	...	...	289,000	14'5
1911 ...	...	..	314,000	8'6
1921 ...	...	...	340,000	8'3

The rule regarding the rate of increase after a famine is neglected in the above figures. The total increase for

the forty years since 1881 has been, in round figures, 140,000 or 69·8 per cent, considerably larger than the 38·6 of the Hindus. The relatively higher rate of increase among Muhammadans is easily explained when it is remembered that they marry their girls later, their widows are allowed to re-marry, so that a larger proportion of their females of the child-bearing ages are married; their dietary is more nourishing; their loss from conversion to other religions negligible; and their gain from Hindus by accession though small, steady. Muhammadans are found somewhat less evenly distributed over the whole State. They are, for example, found in rather large numbers in proportion to the population in Shimoga District than elsewhere, the percentage in this district being 7·3 as against 3·26 and 3·01 of the Hassan and the Mysore Districts at the other end and the 6·9, 6·5, 5·4, 5·3 and 4·9 of the Kolar, Bangalore, Kadur, Chitaldrug and Tumkur Districts in the middle. The large proportion of Muhammadans in Shimoga District is due to the fact that it was the part of the State which was over-run by the Bijāpur Sultan in about 1637 A.D.

The Christian community in the State is about 71,000 Christians. strong. It has been steadily increasing at a rate much larger than the Hindus, and larger even than the Muhammadans. The higher rate is doubtless mainly due to conversion. The increase during the last forty years (1881-1921) has been nearly 42,000 or 144·1 per cent. In other words, the Christians in the State were in 1921 nearly two and a half times as much as they were in 1887. The figures showing the increase per decade are as follows:—

Year					Population in thousands	Increase p. c.
1881	...	...	...	...	29	...
1891	...	...	...	...	38	30·4
1901	...	...	...	...	50	31·3
1911	...	...	...	...	60	19·5
1921	...	...	...	...	71	19·3

Of the total Christian population, 57,500 are Indians, 6,900 are Europeans and allied races, and about 6,800 are Anglo-Indians. In 1911, there were in all 60,000 Christians and they were thus distributed among the races:—Indians, about 46,000; Anglo-Indians, 5,700; Europeans and allied races, 7,400. The Indian Christians have thus increased from 46,000 in 1911 to 57,500 in 1921, *i.e.*, by about 25 per cent. Christians are found mostly in the Cities of the State, 8,500 out of the 11,500 of the increase among them during the past decade being set down to the Cities. As regards the districts, they are found in the largest numbers in the Bangalore District and in least numbers in Chitaldrug. The figures are as follows:—Bangalore District, 6,340; Kolar District, 2,320; Mysore District, 2,069; Chitaldrug District, 329; Hassan District, 4,195; Kadur District, 5,221 and Shimoga District, 3,305. From the denominational points of view, of the 71,000 Christians in the State, 52,000 are Roman Catholics; 7,400 belong to the Anglican communion; and 6,700, Methodist. Of the other sects returned, the Lutherans count 354 adherents, Presbyterians 303, South India United Church 226 and certain other denominations clubbed together under the head "Minor Protestant denominations," 217. The Roman Catholics are, therefore, by far the largest in numbers in the State. Among them, less than 1,500 are of European race, about 4,000 are Anglo-Indians and more than 46,000 are Indians. The Indian element, is therefore, predominant in the Catholic denomination. This is primarily due to the fact that Roman Catholicism has been largest in the Mysore field (*vide* Chapter VIII—Religion). The Europeans and Anglo-Indians form the bulk of the Anglican communion, being nearly 6,000 out of 7,500. The bulk of the Methodists are, however, Indians, being more than 5,800 out of a total of less than 6,700; so also the larger number of those who returned

themselves as Baptists, minor Protestant denominations, etc. Lutherans and Congregationalists are nearly all Indians. The new denomination of the South India United Church counts of its 226 persons, 19 persons of European and allied races, 11 of Anglo-Indians, 196 Indians, most of them resident in Bangalore City and Civil and Military Station, Bangalore and the remaining few in Kolar Gold Fields.

The Animists in the State number about 63,000. The Animists. enumeration of Animists at the Censuses has neither been uniform nor strictly correct owing to the obvious difficulty of drawing a line as to where Hinduism ended and Animism commenced even as regards wholly Animistic tribes and castes. During the past twenty years, there has been, according to the Census returns of 1921, a falling off in the number of Animists in the State. Whether this is due to desertion in favour of Hinduism or absorption by it, it is difficult to say. The tendency for these tribes is to include themselves under the name of Hindus with whom, indeed, they have a great deal in common.

The number of Jains returned at the Census of 1921 Jains. was, in round figures, 21,000. They have increased in the past forty years (1881-1921) by 92·7 per cent, which is a larger rate than that of either Hindus or Muhammadans and only about two-thirds of the Christians. The Jains in the State represent a past in which their forbears played no mean part, as much in the political as in the literary field. A larger population at one time claimed adherence to their religion and great kings and able generals professed it and propagated it in every part of the State. Mysore is one of the few corners of India in which Jains at present are found in a fairly compact body, following peaceful occupations and keeping up their ancient faith. Of the districts, Shimoga has the

largest number of them in proportion to the population, viz., 6 in every 1,000. Kadur and Tumkur Districts show 4 in every 1,000 and Kolar nearly the same number. Chitaldrug and Mysore show less than 2 each and stand last. Bangalore and Hassan Districts each with 3 in every 1,000 stand between Kolar and Mysore. The comparatively large number in Shimoga is due to the existence there between 8th and 12th centuries A.D., of a Jain principality with its capital at what is now the village of Humcha. The rather large numbers found in the Kadur District should be traced to the same reason.

Minor
religions.

The numbers belonging to the minor religions are inappreciable and call for little remark. A few facts about them may, however, be noted. The Sikhs who numbered 293 in 1911, were only 134 in 1921. The Brahmo population numbered 60 in 1921 as against 65 in 1911. The number of Parsis in the State in 1921 were 217 as against 101 in 1911; and Jews numbered 36 in 1921. Buddhism claimed in 1921 as adherents, 1,319 persons as against 5 in 1891, 10 in 1901 and 622 in 1911. The increase is stated to be due to the activities of a Buddhist mission which has been working for some time in the Civil and Military Station, Bangalore. The figure for 1921 shows that it is not dormant.

Age.

Though the statistics of age, as compiled from the Census returns, are admittedly defective, there is no better material for computing birth and death rates and for comparing the fecundity and longevity of different communities as the registration of vital statistics in the State—as elsewhere in India—is still imperfect. For purposes of comparison the Census statistics are not wholly worthless as mistakes tend to cancel one another, and the nature and proportion of errors is fairly constant from Census to Census, as can be easily proved from the

published Reports. Taking the returns for 1921, it is found that of the total population of the State about one-eighth are below the age of 5 years, and that between 5-10 years, the number is nearly one-seventh. The age period 10-15 includes a little less than one-eighth. For all ages up to 15, the proportion is 38·2 per cent and between the ages of 15-50, it is 48·9 per cent of the whole. Those who are 50 and over constitute 12·9 per cent of the entire population. As between the sexes, males outnumber females in all age-periods, except 0-5, 5-10, and 20-25, and females are considerably fewer in age-periods 10-15 and 15-20. The causes for this disparity are dealt with below. Among Hindus, 37·4 per cent are below the age of 15, 39·7 per cent are between the ages of 15-40 and those aged 40 and over form 22·9 per cent. The proportion of children under 5 years of age is higher in this religion than among the Jains, who have the lowest proportion, but it is less than in the other religions. The aged, *i.e.*, those who are 60 and over, are proportionately more numerous among the Hindus than among the rest. Among Muhammadans, those below 15 years of age form 39·1 per cent of the male population, 39·6 per cent are between the ages of 15 and 40 and those aged 40 and over constitute 21·8 per cent. The proportion of children under 5 years of age is slightly less than among Christians but is better than among Jains as well as Hindus. The aged are slightly less in proportion than among Hindus but are better than in the remaining religions. Among Christians, 36·3 per cent of males are below 15 years of age, 43·9 per cent are between the ages 15 and 40 and 19·8 per cent are aged 40 and over. The proportion of children under 5 years is inferior only to the proportion among Animists. The middle-aged are proportionately more numerous than among Hindus and Muhammadans, because the proportion of those in later years is extremely

small among the European community, evidently due to the practice of returning to England after active life. Among Jains 32·9 per cent are below 15 years of age; the proportion of those in age-period 15-40 is the highest in all religions in the State, *viz.*, 45·3 per cent; those aged 40 and over form 21·8 per cent. The proportion of children under 5 years is very low, in fact, it is the lowest in all religions. So also is the proportion of those aged 60 and over, if Christians are excluded. Trade and commerce have attracted a large number of Jains from their birth-places outside the State and they are generally temporary settlers who have left their dependants behind. The proportion of those in the non-productive ages at either extremity of life is, therefore, low. Among Animists, the proportion of those below 15 years of age is so high as 42·8 per cent, between 15-40 years there are 36·7 per cent of the total population and those aged 40 and over form 20·5 per cent. The proportion of children under 5 years of age is the highest in the State and shows that the Animist in Mysore, as elsewhere in India, is the most prolific. The proportion of those aged 60 and over is not so low as in the case of Jains and Christians but is lower than among Muhammadans and Hindus.

Taking the distribution of age by castes, it may be noted that children under 5 years are most numerous among the Animist Lambanis, there being 143 children per 1,000 of the population. The next is the Indian Christian community with 134 children per mille. Among the Hindu castes, the Tigalas (134) are more prolific than others. Next in order are the Madiga (127), the Brahmans (122), Neygi (120), and the Vodda (119) castes. Low proportions returned are by the Banajiga caste (107), Lingayat and Panchala (110), and Beda (113) per mille. Among Muhammadans, Pathans have 131 children per 1,000 of the population. The Sheikhs

and the Saiyids follow them with 127 and 125 per mille, respectively. Taking the effective ages of 15 to 40, it is found that the highest proportion, 446 per mille, is returned in the Idiga caste among the Hindus. The proportion among the Brahman, the Holeya, and the Lingayat castes is the same, *viz.*, 404. The Tigala has the lowest proportion, *viz.*, 373 per mille. Among the Muhammadans, the Sheikhs have the highest proportion and the Pathans the lowest. In the age group 40 and over, the highest proportion (250 per mille) is returned by the Golla caste. Next come the Banajigas with 247. The lowest proportion is returned by the Idigas among Hindus, being 196 per mille. The proportion in the three Muhammadan groups is almost equal (Pathan, 192; Saiyid, 194, and Sheikh, 190). The proportion among the Indian Christians is the lowest of all, being 171.

The "mean age" of the Census returns is the average age of the persons at the time of enumeration. It largely depends on the proportion of the young and the old, which again is determined by birth and death-rates. Taking the State as a whole, the mean age for males is estimated at 25·7 years and for females 24·9. The mean age for the total population (both sexes) is thus 25·3 years. The death-rate is placed at 37·5 per mille per annum and the birth-rate at 43·5 per mille. These figures are admittedly mere approximations though probably they are nearer the mark than the rates calculated from reported vital statistics, which are demonstrably imperfect and inaccurate as well. The mean age is lower in the Western than in the Eastern Division. Among the main religions, it is lowest among Animists and highest among Jains.

As regards fecundity, taking the State as a whole, it is found that there are 174 children under 10 to 100 married females aged 15-40. In the Western Division,

the proportion is greater than in the Eastern, the figures being 178 and 173, respectively. Though for the State and the two divisions, it has improved since 1911, when it stood for both the State and the Eastern Division at 163 and at 164 for the Western Division, it has not reached the high level of 1901, when the ratio for the State was 193 and for the Eastern and Western Divisions 196 and 187, respectively. As between the different religions, the highest ratio is among the Animists, there being among them 197 children for 100 married females. The Muhammadans are more prolific than the Hindus, the ratio for the former being 189 and for the latter 172, which is slightly less than the ratio for the whole State for all religions. As to longevity, in the whole State, there are 16 persons in either sex aged 60 and over to 100 adults aged 15-40. In the Eastern Division, the people seem to have a longer average span of life than in the Western, for there are in the former, according to the Census returns of 1921, 18 males and 17 females aged 60 and over for every 100 adults against 13 males and 12 females in the latter. According to districts, Kolar has the highest proportion of the aged, the figures being 23 for males and 21 for females. Next in order are Bangalore, Tumkur, Mysore and Chitaldrug Districts in the Eastern Division. The lowest proportion of the aged is in the Kadur and Shimoga Districts. The very low proportion of the aged in the Kolar Gold Fields (20 for males and 18 for females) is due to the fact that the mining industry in that place affords work mainly for adults.

In most European countries the females are found to be in excess of males; in Mysore, as in India generally, the converse is the case, the males outnumbering the females. In 1921, out of a total population of 5,978,892 persons enumerated in the State, 3,047,117 were males.

and 2,931,775 females. The number of females is thus less than that of males and their proportion per 1,000 males is 962. This is better than the All-India proportion, which is only 945 per mille. In most of the Provinces and States in India, males outnumber females, very low proportions of females being 830 and 820 per mille in the Punjab and in the Punjab States, respectively. In Delhi it is 733 per mille and in the Andamans and Nicobars it is as low as 303 per mille. It is only in the Madras Presidency, Central Provinces, Bihar and Orissa, and the States attached thereto, and in the State of Manipur that there is a preponderance of females. The highest proportion is to be found in Manipur, where it is 1,041 per mille. In the Central Provinces, the sexes are almost in equal proportions, the figures being 1,001 females to 1,000 males. In the Madras Presidency and in the Province of Bihar and Orissa, the proportion is 1,028 per mille.

The general deficiency of females in the State is shared by its Divisions and districts as well. The proportion is greater in the Eastern than in the Western Division. In the former it is 968 females per thousand males, while in the latter it is 948. The effect of immigration is generally to reduce the proportion of females in the general population and this is appreciable in the "City" areas, the figures for three of which—Bangalore, Mysore and Kolar Gold Fields—are included in the Eastern Division. Exclusive of the "City" population, the proportion of females in the Eastern Division is much higher, namely, 975 per mille. The difference between the proportion of females in the population of the two Divisions is due to the inclusion in the Eastern Division of the Mysore District which has a large population with an excess of females, and to the other districts having a fairly high proportion of females, while Kadur and Shimoga Districts, which are included in the Western Division,

have a very low proportion of females. It is only in the Mysore District that females slightly outnumber males, their proportion being 1,002 per mille of males. In all other districts females are less in number than males. The lowest proportion is to be found in the Kadur District, where it is only 910 per mille, closely followed by Shimoga District with 915 per mille. The sexes are almost in equal proportions in the Hassan District, there being 998 females per 1,000 males. The proportion in other districts in order is: Bangalore 972, Kolar 971, Tumkur 958 and Chitaldrug 947 females to 1,000 males. The taluks reveal interesting variations. In the taluks in the Western half of the Mysore District, females outnumber males, their ratio per 1,000 males varying from 1,004 in the Yedatore to 1,053 in the Nagamangala taluk. The same feature is noticeable in all the taluks of the Hassan District, except Manjarabad, Belur and Arsikere taluks, the maximum ratio of 1,070 per mille being in the Channarayapatna taluk. The lowest population of females in the State, *viz.*, 780 per mille is in the Koppa taluk of the Kadur District. Excepting Kunigal taluk, where the sexes are in equal proportions, and Turuvekere sub-taluk in the Tumkur District, the remaining taluks in that and other districts show an excess of males. It is found on close examination that as migration from outside the State has no appreciable effect on the sex proportion of the taluks showing an excess of females over males, such excess has to be set down to the higher proportion of females in the district-born population. The deficiency in the number of females in the Kadur and Shimoga District taluks—they range from 780 to 833 per 1,000 males—has to be attributed to immigration from outside the State; the proportion is fairly high in the district-born population.

In all the City areas and in the Civil and Military Station, Bangalore, females are in greater defect than in

the general population. This disproportion is very marked in the Kolar District, where it is only 846 per mille. For the remaining places, the figures are:—Bangalore City, 855; Civil and Military Station, Bangalore, 932; and Mysore City, 917 per mille. A consideration of the immigration figures shows that the lower proportion of females in these places is partially at least due to the immigrant population with a very low proportion of females forming an appreciable part of the enumerated population. Excluding the City areas, the highest proportion of females in the urban population is to be found in the Mysore District and the lowest in that of the Kadur District. As regards rural population, Hassan and Mysore Districts have a slight excess of females over males. It is only the "City" areas that are really urban in character and not the other places in the districts classified as such for municipal purposes. These differ but little from the rural country surrounding them. In the population of the City areas, the population of females is considerably lower than the proportion in the total population of the State, whereas this is exceeded by the proportion of females in the urban population of the Bangalore, Kolar and Mysore Districts. In the case of the Mysore District, the proportion of females in the urban population is greater than the proportion in the rural population as a whole. There are, besides, urban places in which females exceed males and some of them are situated in tracts which have a preponderance of females. Among these are Magadi (1,032 females per 1,000 males), Talkad (1,019), Naga-mangala (1,002), Krishnarajapet (1,025) and Periyapatna (1,026). It may, therefore, be inferred that the variation in the relative proportion of the sexes in the urban population of the districts is not so much due to variations in the urban features as to factors affecting the sex constitution of the locality.

In the natural population of the State, as distinguished from the actual population, the proportion is more favourable to females, the proportion being 972 females to 1,000 males. The reason for this is to be found in the fact that migrants generally leave their women-folk at home, so that while immigration tends to lower the population of females in a given population, emigration swells it. In the Mysore State, immigrants outnumber emigrants very largely and hence the proportion of females in the actual population is less than in the natural.

As the population of the State is mainly Hindu, the proportion of females to males among Hindus closely follows that for all religions. In all the other religions it is lower than the latter, the greatest defect being among the Jains, the proportion being only 826 per mille. Among Animists, the proportion is 961 per mille of males, which is nearly equal to the all-religion proportion. Among Christians, it is 928 per mille. The Muhammadan population of 872 per mille is better than that among Jains. The lower proportion in these religions is due largely to immigration.

Among Hindus, in no caste does the number of females exceed that of males. The highest proportion of females is to be found in the Neygi caste in which the sexes are almost equal, 999 females to 1,000 males. Lingayats have 990 females to 1,000 males; Bestas, 988; Vokkaligas, 986; Kurubas 981; and Upparas, 975. In other castes the proportion of females is less than 969, the Hindu proportion. The lowest proportion is to be found among Idigas, with 918 females per mille followed by Mahrattas, 919 and Vaisyas, 922. The Brahman proportion is 947 per mille. Viewed by age-periods, the proportion of females partakes of the characteristic of the general proportion of Hindus, *i.e.*, in the age-periods 0-5 and 5-12, there is a preponderance of females over males,

while in the next age-period 12-15, the number of females falls considerably below the number of males. The proportion of females increases with each succeeding age-period, but the improvement is not so much as to convert the defect of females into excess except in the case of Bestas (1,034) and Tigalas (1,018) in age-period 20-40, Vaisya (1,027) in age-period 15-20, and Lingayat (1,012) in age-period 40 and over. As regards Muhammadans, the Sheikhs have a better proportion of females (908 per mille as against 893 of Pathan and 877 of Saiyid) than the rest. Taking all the religions, in the ages of infancy, *viz.*, 0-5, the number of females is uniformly more than the number of males. This preponderance is kept up in the succeeding age-period 5-10. In the age-periods 10-15 and 15-20, the excess of females in the preceding age-periods turns into a deficiency. In age-period 20-25, females again outnumber males. From age-period 25-30 upwards females are in defect, the lowest proportion being in the age-period 30-40. This marked defect of females in the age-periods 10-15 and 15-20 is probably due partly to higher mortality among females in ages, 5-20 and partly to incorrect return of the age of unmarried females and of mothers of very tender ages, so that the numerical superiority of females in the age-periods 5-10 and 20-25 is at the expense of the two intervening age-periods. The heavy mortality among females accounts for their low proportion in age-period 30-40. In the succeeding ages, the proportion of females improves correspondingly with the improvement in their relative mortality to males. A study of the vital statistics figures confirms this. Though these are admittedly imperfect, there is nothing to show that omissions occur more largely in one than in the other sex. From these, it is seen that in the first year of life, the mortality among males is higher than among females, so much so, that

although the number of male births exceeds female births, the proportion of the latter to the former is actually larger among the survivors (1,034 females to 1,000 males for the whole State). This higher mortality among males continues till the age of 5 years is reached. After the age of 5 years and up to the age of 30 years the mortality is higher than among males. From this age onwards, it is higher among males than among females. Attempts have been made to explain this excess of males over females in Mysore and in India generally. The excess of males in the United States of America has been explained as mainly due to larger migration of males into it. The excess of females over males in Europe is greatest in the northern countries of Europe, thence diminishing towards the south until in the countries on the Mediterranean there is an excess of males. "It might seem at first sight," remarks Mayo Smith, "that climate or geographical position had something to do with this distribution of females among the countries of Europe. But we cannot believe that there is any direct influence of climate on the proportion of the sexes. If there be any influence, it must come about indirectly through births, deaths or migration affecting the two sexes unequally." He is inclined to trace the excess of females in Europe to greater mortality among men from year to year, despite the fact that there are more males born from year to year than females. In India, the higher sex ratios are found in the South and East and the lower in the North and West. The deficiency of females appears to increase as we proceed North and West. Where the Dravidian element is pronounced, as in South and Central India, there the female excess is seen, and the male ratio falls; conversely, wherever the Aryan element is pronounced as in the North and West, the male ratio rises and the female ratio falls. Apart from this, it has been suggested that the fall in

the female ratio during the past two decades has been due to the fall in the proportion of females born to males born and to the absence of famine mortality which selects adversely to males and the heavy mortality from plague and influenza which has selected adversely to females. In the Mysore State, migration has little or no influence on the general sex ratio of the State as a whole. The reason for the excess of males over females in it has to be looked for in the variations in the sex ratio at birth and at death. At birth there is a preponderance of males both here and in the European countries, but in the sex ratio at death there are striking differences up to 5 years of age, the average number of deaths among males is high and so far conditions are similar; while in Europe, males have better chances of life for a comparatively short period of ten years from the age of 5, here the chances are even better and continue for 25 years, *i.e.*, up to the age of 30. Whereas the number of male deaths to 100 female deaths in England and Wales at age-period 15-25 is 133, in Mysore, at age-period 15-20, it is 84, at age-period 20-30, 83 and at 30-40, 109. This difference in sex mortality explains to some extent the difference in sex proportion. The greater mortality among females has been ascribed, among other causes, to infanticide, neglect of female children, evil effects of early marriage and pre-mature child bearing, a high-birth rate and primitive methods of midwifery, hard work allotted to women, and harsh treatment meted out to them. In Mysore, infanticide does not exist and as to the other causes mentioned, they prevail as much as they do in the rest of India. Any improvement in this must be slow but with the growth of education, medical facilities, and general culture, it is possible that conditions will alter. If they do improve, the excess is likely to be lessened perceptibly if not altogether wiped out. At present the deficiency

in females dominates the situation. Since 1881 the ratio of females has been falling; from 991 in 1891 to 980 in 1901; to 979 in 1911 and 962 in 1921. This is in keeping with the similar fall in most of the Provinces and States of India. The vital statistics figures lead to the inference that the female population has not grown at the same rate as the male population. Influenza was a disturbing factor in the past decade but if the deaths due to it are eliminated, the ratio would be 950 for the decade as against 962 with them. Even then the fall is seen to be a continuing one. As regards the observation that the Dravidian race shows generally an excess of females over males, the taluk figures referred to above seem to corroborate it to some extent in this State. The exact bearing of the general prevalence at one time of the *matriarchate* (Mother-right) in Southern India, where the Dravidian race is predominant, and the paramountcy of the *patriarchate* (Father-right) in the North and North-West of India generally on this problem has still to be worked out. The points can only be referred to here but cannot, for obvious reasons, be pursued at any length.

Civil
condition.

“Civil Condition,” in the Census Reports, indicates any of the conditions as to marriage of a person, *i.e.*, whether he or she is unmarried, married or widowed. In Mysore, as in the rest of India, marriage is not only universal but also takes place early in life. The significance of this statement will be better appreciated if a few comparative figures are given. Taking the age of 55 years as the limit after which first marriages are extremely improbable, there were, in 1921, in the State 4,459 males and 1,820 females who had not married. The corresponding figures for England and Wales (1911) were 172,202 for males and 189,645 for females. There were thus, in England, 39 bachelors and 104 spinsters

for one each in the State. Below 15 years of age, 1,815 males and 68,736 females had been married in the State, while not a single person under 15 years returned as married in England. Between the ages of 15 and 20, the number of the married in the State was 14,713 for males and 176,174 for females against 3,192 for males and 20,117 for females in England and Wales. This means that for every five males and nine females in Mysore who had married before attaining 20 years of age there was only one male and one female in England and Wales.

In the State, the unmarried among the males are more numerous than among females. The majority of bachelors are below the age of 15 years, while among females a fair proportion has been married by that age. Except in the earlier age-periods, the married state is more common among males than among females. In the case of the widowed, males are in a minority in every age-period and in the total population. Taking the unmarried condition first, it is found that 55 per cent of the male and 39·1 per cent of the female population belong to this category. Of bachelors, 68 per cent are below the age of 15 years, 31 per cent are between the ages of 15 and 40, while those aged 40 and over number 17,228, or about 1 per cent. Of the whole unmarried female population, 93·6 per cent of maids are below the age of 15 years, while those between the ages of 15 and 40 years form only 5·9 per cent. Spinsters aged 40 and over number only 5,909 and represent 0·5 per cent of the entire unmarried female population. The unmarried of all ages are proportionately more numerous among Christians than in all other religions, the proportion being 602 per mille of the total. Bachelors are in almost equal proportions among Muhammadans and Animists, *viz.*, 572 and 571 per mille, respectively. The proportion among Jains is slightly less and the lowest proportion is

found in the Hindu religion, *viz.*, 547 per mille. Among females the unmarried of all ages are proportionately most numerous among Christians, the ratio being 490 spinsters to 1,000 of the total population. The Animists follow with a proportion of 458 per mille; the Muhammadans, 433 per mille; the Hindus, 387 per mille; and the Jains, 355 per mille. Judging from the figures of the unmarried among females, it would seem that the married state is most common in the State among Jains and Hindus and least so among Christians. Early marriage is more common than adult marriage among Jains. Adult marriage prevails more commonly among Muhammadans and Animists. A fact worthy of note is that the proportion of the unmarried of all ages to the total population in the State has increased by 6 per mille of each sex since 1911. This is so in the different religions as well. As the improvement is noticeable from Census to Census, since 1881, there is ground for the inference drawn that there has been an unmistakable tendency "to postpone marriage to later ages."

The number of married persons is 38·9 per cent of the male and 40·8 per cent of the female population. Marriage is comparatively rare among boys under 15 years of age, while by that time a fair proportion of girls will have been married. These early marriages are specially common among the Hindus. The proportion of the married among females increases up to the age of 25 years, after which it falls not only on account of mortality in that sex, but also in the other sex, *viz.*, by loss of husbands. The largest number of married females is in age-period 20-25, in which nearly 20 per cent of the wives will be found. Among males the married are most numerous in age-group 30-35 and their numbers decrease from this age onwards, but their proportion to the male population of corresponding age is always higher than the same proportion among females. Thus, among those aged 40

and over, there are 12 males who have wives to 5 females who have husbands. This is because husbands are invariably older than their wives and as such the latter are grouped in some earlier age-period. Also, while elderly bachelors marry, spinsters rarely do so. But the more important reason is that while widowers generally marry, if they can, widows do not, at least among the Hindus, who form 91·7 per cent of the total population. Among Hindus, the proportion of the married of all ages is 39·0 per cent of the male and 40·8 per cent of the female population. The Hindu male proportion is seen to be higher than the general proportion of the married of all religions together and the Hindu female proportion is just equal to the general female proportion. In the remaining religions, the proportion of married males is less than the general proportion, the figures being Muhammadan 38·8, Animist 38·1, Christian 36·4 and Jain 36·1. The proportion among Muhammadan and Animist females is higher than the general average, *viz.*, 41·6 and 4·3 per cent, respectively. The proportion among Jain females is 40·0 and among Christians 37·2 per cent, which is the lowest in all religions. The number of children less than 5 years of age who were returned as married at the Census of 1921, is 208—77 boys and 131 girls. Of these numbers, 75 boys and 128 girls are Hindus, one is a Christian girl, and two boys and two girls Muhammadans. The number of married children under 5 years at the Census of 1911 was only 26—9 boys and 17 girls. The increase has to be regarded as large, especially in view of the fact that such marriages are prohibited under the Infant Marriages Prevention Regulation in force in the State. Either the Law has been evaded by the marriages being celebrated*outside the State limits or the Law has been administered without undue severity, *i.e.*, by mere fines, which are considered as part of the marriage expenses incurred.

In the whole State, the number of widowers in 1921 was 186,839, and of widows 588,699, the percentages of which are 6·1 and 20·1 to the male and female populations, respectively. There were 30 widows below the age of 5 years, 296 between 5-10 and 2,202 between 10-15. The corresponding figures for widowers are 5 below 5 years, 72 between 5-10 and 82 between 10-15 years. In all age-periods, the proportion of widowers is less than the corresponding proportion among widows. The bulk of the widowed in either sex is among Hindus, while in the remaining religions the numbers are comparatively insignificant.

For an account of the marriages and institutions prevailing in the State, see Chapter VI *ante*.

Education.

At the Census of 1921, the population of the State was divided into two broad categories—the literate, those who could read and write, and the illiterate, those who could not do so. Of the total population of the State (5,800,000), only a few more than 443,000 are literate. Of these, about 386,000 are males and about 57,000 females. This means that of every 1,000 of the total population, only 74 are literate. Of every 1,000 of the population of the age of 5 years and over, the number literate is 84. The proportion for the total population is made up by 127 literate out of every 1,000 males and 19 literate out of every 1,000 females (or taking population of 5 years and over, 143 and 22, respectively). This means that the total proportion of literates among males is nearly seven times that among females. Hindus have 76 literate out of every 1,000 persons of the age of 5 years and over; the Muhammadans 158, and the Christians 411. The minor communities have the following proportions:—the Jains, 203 out of every 1,000 persons of the age of 5 years and over; the Buddhists, 310; the Sikhs, 405; the Brahmos, 750; the Jews, 742; and the

Parsis, 744. The Animists show the small proportion of 5 in 1,000. Literacy is closely connected with occupation, and those communities are more literate which require a knowledge of writing and reading. To some extent also, it is dependent on the existence of facilities for learning, whether there is need for it or not. Animists do not require a knowledge of reading and writing and they live in places where there are no schools. Next to them come the Hindus, who are largely agricultural and are largely resident in the rural area, where educational facilities are usually less than in the urban. Unless a school is close by, no agriculturist thinks of education for his children. Muhammadans follow mostly urban occupations, which require a knowledge of letters, apart from religious necessities. They have, therefore, twice the Hindu proportion of literates among them. The Christian community is even more urban and has, therefore, even a larger need for letters and better opportunities for learning. Further, the special facilities afforded to them by Missions in the matter of education make them easily the most literate in the State. The high literacy of the Jains is explained by the fact that they are largely engaged in trade or industry, in which a knowledge of letters is necessary. They have besides a traditional love for letters, which drives their boys to schools.

In the districts, where the Hindu population predominates, literacy is lower than in the Cities, where the literary classes are found in large numbers. Of the districts, Kadur shows the largest proportion of literacy, 95 in 1,000 persons of the age of five years and over. Next comes Shimoga with 93. Then come Tumkur, Hassan, Chitaldrug and Kolar, with 78, 77, 74 and 71, respectively. After a gap comes Bangalore District with 63 and last, after a greater gap, comes Mysore District with 46. Kadur's literacy is due to the fact that it has a

large immigrant Christian population which is literate. Mysore District has the largest proportion of Hindus and has the smallest proportion of immigrants in its population; its literacy proportion is, therefore, lowest. The proportion of literates in the four Cities are:—Bangalore City 343; Mysore City 334; Civil and Military Station, Bangalore 292; and Kolar Gold Fields 180. The proportion of literates among women for these Cities is 186, 162, 171 and 69 respectively. The lower literacy of the Civil and Military Station, Bangalore, is due to the fact that part of its Hindu and Christian population belong to the servant class normally required in a Cantonment. Similarly, the low proportion of the Kolar Gold Fields has to be set down to the large proportion of labouring classes in its population which cannot be keen on learning. Eight castes show 100 or more literates out of 1,000 of their total population. These are in order:—Brahman; Vaisya; Kshatriya; Neygi; Panchala; Banajiga; Lingayat and Mahratta. Eight others show less than 20; six others again, between 20 and 50; two others, Ganiga and Devanga, show 12 and 4 per thousand, respectively. Castes that show the largest proportion are those that follow the 'liberal' professions, the fighting classes and the trade and industrial classes. These are the classes which congregate largely in towns and have educational facilities within their easy reach. The Holey and Madiga form the large agricultural labouring class and live largely in villages and are not in reach of schools. The impetus for change is only just beginning to affect them. They show, therefore, low proportions of literates. Of these two, the Madiga proportion is worse and is as low as the Animists and this is not to be wondered at seeing that his general position is an abject one, except that he is settled in the village and is not a wanderer like the normal Animist. The large agricultural caste of Vokkaliga shows 39 literate out of every 1,000 which, considering

what a large proportion of it lives in villages far away from schools, is not a very low figure as compared with the Hindu proportion.

In female literacy, the progressive communities lead; Jews, Brahmos and Parsis come first. The Christians come next; a long way after come Sikhs and Buddhists; very near them come the Jains and Muhammadans; and a long way below them come the Hindus.

The largest proportion of literacy is in Kannada—58 in every 1,000 persons of all ages knowing this language. Out of every 1,000 of the population of all ages, 10 are literate in English, 6 in Tamil, 6 in Hindustani, 4 in Telugu, and 1 in Marathi. The literacy of 10 in every 1,000 of all ages in English is fairly well distributed over the whole State. The Cities of Bangalore and Mysore, being University and educational centres, have the largest proportion. Of the Districts, Kadur is first with 69 per 10,000 of the total population, Shimoga next with 58 and Kolar close beside it with 57. Then come in order Hassan, Tumkur, Bangalore and Chitaldrug Districts and last, Mysore District. In this respect as in general literacy Kadur District is first and Mysore District last. The Indian Christians show a proportion of 90 literate in English out of every 1,000. The Muhammadans show 10 and the Hindus 8. Among Hindus, the Brahman shows 13 out of every 100 literate in English. The extent of literacy in particular age-groups shows that there is in the State a lapsing into illiteracy of literates in later life. Thus for every 1,000 persons, in the age-group 5-10, the number of literates is 35 for males and 12 for females; 128 for males and 36 for females in the age-group 10-15; 174 for males and 43 for females in the age-group 15-20; and 169 for males and 19 for females in the age-group 20 and over. There has, however, been a fair growth in literacy since 1887. The

proportion of literates to the whole population for five decades shows this unmistakably:—

						Males	Females
1881	...	...	...	...	...	85	3
1891	...	...	...	...	...	84	5
1901	...	...	...	...	...	93	8
1911	...	...	...	...	...	112	13
1921	...	...	...	...	...	127	19

The increase in the proportion since 1901 has been common to all the Districts and Cities and to the last two decades. The figures for males for the State (excluding the Civil and Military Station, Bangalore) rose from 117 per mille in 1901 to 136 per mille in 1911 and is 157 per mille for 1921; that for females rose from 8 per mille in 1901 to 13 per mille in 1911 and 21 per mille in 1921. The progress in female literacy is seen by the fact that the 1921 proportion is more than $2\frac{1}{2}$ times the 1901 proportion. It may not be very much by itself but it is seen to advantage by this comparison. The progress indicated by Census figures is confirmed by the Departmental statistics. There were in 1891, in the State, 3,526 institutions, public and private, with 102,438 scholars in them. In the twenty years ending 1911, the number of institutions had increased by about 850 and the scholars by about 44,000. In the decade ending 1921, the number of institutions rose by about 6,000 and the scholars by about 172,000, an increase which has been termed "phenomenal." This large stride has been set down to "the very vigorous educational policy initiated in the State early in the decade and continued to the last."

Language.

For Census purposes, five languages have been treated as vernaculars of the State. These are:—Kannada, Hindustani, Telugu, Tamil and Marathi. The number of people who speak these languages expressed in

thousands and their proportion per mille are shown below :—

TOTAL POPULATION OF THE STATE ...	...	...	5,979
Kannada ...	...	4,257	712 per mille
Telugu ...	...	922	152 per mille
Tamil ...	...	262	44 per mille
Hindustani ...	...	331	56 per mille
Marathi ...	...	78	13 per mille

These languages between them include 5,850,000 persons. The persons whose mother-tongue is not a vernacular of the State, number 129,000. This means that out of every 1,000 persons of the population, 979 speak vernaculars of the State and 21 speak some other languages. Of these other languages, the most widely spoken are, among Indian languages, Lambani with nearly 48,000, Tulu 35,000, Konkani 12,000, and Malayalam nearly 6,000; among European languages English with 14,000. Other languages, Indian and foreign, like Gujarathi and Persian, count about three and one thousand, respectively, and some of them very small numbers, as for example, Burmese 5 persons or Armenian or Baluchi 2 each. Among the vernaculars of the State, Kannada holds, as will be seen, the most prominent position. Telugu has large numbers only in a belt in the North-East and elsewhere is spoken by very small numbers as compared with Kannada. (For further particulars under this head, see Chapter VII *ante*.)

At the last Census as in the previous Censuses, the infirmities regarding which detailed information was collected were insanity, deaf-mutism, blindness and corrosive leprosy. The total number of afflicted of all kinds is 9,936 persons, of whom 5,713 are males and 4,223 are females. Of these, more than one-half have been returned as blind; deaf-mutes exceed a third; and the remainder, which is about one-eighth of the total afflicted, is divided between the insane and leprous

persons, the former numbering 869 and the latter 314. The proportion of the afflicted to 100,000 of the population is as follows: Insane 15 (17 males and 12 females); Deaf-mutes 60 (70 males and 50 females); Blind 87 (93 males and 80 females); Leprous 5 (8 males and 3 females). Among males, the number of the afflicted is greater than among females in all the infirmities. It is doubtful if this disparity is due to any immunity peculiar to females; possibly cases of wilful concealment are greater in number among them. The number of these unfortunates who generally belong to the lowest classes and live mostly on alms, has varied widely from Census to Census in the State. The largest number was returned at the Census of 1871 (18,480), which in the following Census declined by more than 50 per cent (7,836). A rise of 35 per cent was recorded in 1891 (10,619), which was followed by a fall of 20 per cent in 1901 (8,684). In 1911 there was again an increase of about 50 per cent (12,245), and the last Census shows a decrease of 25 per cent. The large decline in 1881 has been ascribed to the great famine of 1876-1877, which must have told more heavily on infirms than on the able-bodied. No explanation is available for the increase in 1891 or for the decrease in 1901 in the Census Reports for those years. In the Report for 1911, it is stated that there was no uniformity in the methods of abstract in the Census of 1901 and that, therefore, it was necessary to take the figures of that Census with some modification. The decrease since 1911 may be largely due to the influenza epidemic of 1918, though the Census Report for 1921 makes it clear that it might be due, at least partially, to making up the figures at different offices instead of at the Central Office as in 1911.

The total number of persons returned as insane at the last Census is 869, of whom 526 are males and 343 females. A little more than a fourth of the total (*viz.*,

222) is found in the Bangalore City as the only asylum for insanes in the State is located in that place. The figures for the remaining Cities are:—Kolar Gold Fields, 6; Mysore City, 17; and Civil and Military Station, Bangalore, 25. In the districts the largest number returned is 102 from Kolar. Chitaldrug District follows with 100 afflicted persons. The rest are distributed in the remaining districts, the actual numbers ranging from 44 in the Kadur to 92 in the Mysore District. The number of deaf-mutes returned was 3,609, of whom 2,133 are males and 1,476 females. The largest number returned is 665 persons from the Mysore District, followed by 520 persons in the Tumkur District. In the remaining districts, the figures vary from 219 in the Kadur District to 472 in the Kolar District. The total number of persons returned blind is 5,188, of whom 2,849 are males, and 2,339 females. The largest number (1,086) is in the Mysore District and the smallest (214) in the Kadur District. The proportion of blind persons to 100,000 of the total population for the State and for the several districts is as follows:—

	Persons
Mysore State (including Civil and Military Station, Bangalore)	87
Bangalore District (including Civil and Military Station)	83
Kolar District (including Kolar Gold Fields)	100
Tumkur District	93
Mysore District (including City)	82
Chitaldrug District	109
Hassan District	85
Kadur District	64
Shimoga District	69

The State average of 8·7 to 10,000 persons may be compared to 15 persons to the same number for India in general, and against 8·5 for England and Wales. The highest proportion is in the Chitaldrug District; next in order are Kolar and Tumkur. These three districts have between them the hottest and driest parts of the

State. The Malnad portions, Shimoga and Kadur Districts, have the lowest proportion. This is in accordance with the view that the infirmity prevails to a greater extent in localities with a maximum of heat and glare. There has been a decline in the incidence of the disease since 1911. An examination by districts shows that the disease prevails most largely in Chitaldrug (about 11 for every 10,000 persons) and next to it in Kolar (10 for every 10,000 persons). The facilities for the relief of those suffering from eye diseases have been increased during the past decades at the Minto Ophthalmic Hospital, which is equipped on modern lines. The number of successful operations performed in this and other hospitals in the State is growing up from decade to decade: 1881-1891, 72 operations; 1891-1901, 545 operations; 1901-1911, 3,008 operations; and 1911-1921, 6,577 operations.

The number of persons returned as lepers is 314, of whom 232 are males and 82 females. They are exclusive of 25 lepers (13 males and 12 females) who were on the enumeration day at the Leper Asylum at Bangalore City. The largest number has been returned from the Bangalore District, including the City and Civil and Military Station, *viz.*, 111 persons. This represents more than a third of the total afflicted. The Kolar District and the Kolar Gold Fields have 90 and 7 persons, respectively. No lepers were returned from Mysore City. The rest of the number are distributed in the districts, the figures varying from 6 in the Kadur District to 26 in the Mysore District. As between the sexes, the proportion of females to afflicted males is very low, *viz.*, 353 per mille. Taking the figures from 1871 to 1921, it would appear as if there has been a decrease in the incidence of the disease in the State during certain decades :—

Census	No. of lepers			Census	No. of lepers		
1871	1,497	1901	...	...	672
1881	533	1911	...	...	767
1891	814	1921	...	...	314

In 1911, a large number of lepers was returned from some taluks of the Bangalore and Kolar Districts. In 1921, excepting Bangalore and Chintamani, all other taluks and also the taluks of Doddballapur, Anekal and Srinivasapur have returned comparatively large numbers of these infirms. Statistics for 1911 of the last mentioned three taluks are not available. The prevalence of this disease to a greater extent in these taluks is not clear; at any rate, no plausible explanation for the greater liability of the people of these areas to this disease has been forthcoming.

The subject of caste, tribe or race is dealt with at some length in Chapter VI *ante*, to which reference may be made for details. A few general facts may, however, be mentioned here. Whatever its origin, and whatever its merits or demerits, caste still sways the population of the State as, indeed, of India generally. Caste is still a living thing and as such at every recurring Census, petitions for special treatment of one kind or another are common. At the Census of 1921, for instance, the Satanis in the State desired to call themselves "Venkatāpūr Brahmans." Some members of the Nayinda caste wished that their name should be changed to "Nayanaja Kshatriyas." Certain Kunchetigas of Bangalore and Mysore desired to be shown as a community separate from the Vokkaligas; the Devanga Samaj of Hubli requested that their caste should be shown separately from the Neygi; some Panchalas petitioned they should be grouped as "Viswa Brahmans;" Lingayats of Krishnarajpet desired that they should be shown as "Virasaivas" under religion and "Virasaiva Brahman," "Lingadhari" or "Virasaiva Kshatriya," etc., under caste; certain Holeyas wished to be known as "Adi-Dravidas" and Kurubars as "Arya Kshatriyas." These requests seem natural,

Caste, Tribe
or Race.

especially with the growth of education and general culture.

(a) Hindus.

The Hindus of the State have been enumerated in the Census under 34 castes, and these together form 98·76 per cent of the Hindu population. On the numerical basis they may be grouped thus:—

(i) Seven castes which have each over 200,000 persons. These are:—Vokkaliga (23·6 per cent); Lingayat (13·3 per cent); Holeya (11·9 per cent); Kuruba (7·3 per cent); Madiga (5·1 per cent); Beda (4·9 per cent) and Brahman (3·9 per cent) of the total Hindu population.

(ii) Six which have between 100,000 to 200,000. These are:—Bestha (2·9 per cent); Golla (2·8 per cent); Vodda (2·8 per cent); Banajiga (2·5 per cent); Panchala (2·4 per cent) and Uppara (1·98 per cent) of the total Hindu population.

(iii) Five which have between 50,000 and 100,000. These are:—Agasa, Idiga, Tigala, Neygi and Mahratta.

(iv) Eight which have between 20,000 and 50,000. These are:—Kumbara, Nayinda, Ganiga, Devanga, Vaisya, Kshatriya, Mudali and Satani.

(v) Four which have between 10,000 and 20,000. These are:—Nagartha, Darzi, Jogi and Kunchetiga.

(vi) Four which have less than 10,000 each. These are:—Lambani, Meda, Koracha and Komati.

Of the first seven, the Vokkaliga, Lingayat, Kuruba, Beda and Madiga castes are mainly rural; the Holeya is equally rural, except that a goodly number of this caste is found in the Kolar Gold Fields area and in the Civil and Military Station, Bangalore; and the Brahman is more largely urban than the others, nearly a fifth of this caste living in the Cities of Bangalore and Mysore. All the six castes of the second group are mainly rural. So too are the five of the third group except that of the Neygi about a seventh of which is in Bangalore City; and of the Mahratta of which nearly a seventh is found

in the Cities. So also the castes forming the fourth group, excepting the Kshatriya of whom nearly a fourth and the Mudali of whom nearly three-quarters of the total number are in the Cities. Of the four castes of the fifth group, the Darzi caste has about a third of its numbers in the Cities; the others are mainly rural. Of the castes falling in the last group, more than a third of the Komati caste is in the Civil and Military Station, the rest being mainly rural. The occupation of the castes of which an appreciable part is in the Cities, is found to be of an urban character.

As regards distribution, Beda and Neygi are found in small numbers and Bestha and Uppara very largely in Mysore District. Ganiga and Kumbara are found in small numbers in Chitaldrug District. Golla is found largely in Kolar, Tumkur and Chitaldrug Districts; Madiga largely in Kolar, Tumkur and Bangalore Districts; Holey a comparatively small numbers in Shimoga and Chitaldrug Districts and Jogi largely in Bangalore and Kolar Districts. The Lingayat is found in comparatively small numbers in Kolar District. There are nearly no Kunchetigas returned from this district. Lambani and Nagartha are to be found mainly in Shimoga District; Mahrattas chiefly in Bangalore and Shimoga Districts and Nayindas largely in Bangalore, Kolar and Mysore Districts. Tigalas inhabit Bangalore, Kolar and Tumkur Districts. Satanis are found only in small numbers in Chitaldrug and Kadur and Vaisyas are proportionately few in Mysore District. The Vodda is found largely in Bangalore, Shimoga, Kolar and Chitaldrug. The other castes are fairly evenly distributed over the State. Taking the Cities, in Bangalore and Mysore, the Brahman caste is found in larger numbers than any other Hindu caste. In the Kolar Gold Fields, the Holeyas form a large part of the total. They are found in larger numbers than any other caste in the Civil and Military

Station, Bangalore, as well. The populations of the districts are largely composed as follows, the castes being mentioned in the order of their numerical strength :—

Bangalore District	...	...	Vokkaliga, Holeya and Madiga.
Kolar District	...	...	Vokkaliga, Holeya, Beda and Madiga.
Tumkur District	...	...	Vokkaliga, Lingayat, Madiga, Beda, Golla and Kuruba.
Mysore District	...	...	Vokkaliga, Holeya, Lingayat, Kuruba, Bestha and Uppara.
Chitaldrug District	...	...	Lingayat, Beda (mainly found), Golla and Vokkaliga in somewhat smaller proportions.
Hassan District	...	...	Vokkaliga, Holeya and Lingayat.
Kadur District	...	...	Lingayat and Holeya mainly and Vokkaliga in smaller proportion.
Shimoga District	...	...	Lingayat very much over any other single caste.

(b) Muham-
madans.

Of the 340,000 Muhammadans found in the State, more than one-half are Sheikhs, less than a fifth are Saiyids, about a seventh are Pathans; Pinjaris, Moghuls and Labbais count each less than 10,000 and all other groups about 27,000.

(c) Christians.

The Christians number a little over 71,000. Nearly 6,900 of these are persons of European and allied races, a little less than 6,800 are Anglo-Indians and 57,500 are Indian Christians. It is worthy of note that while the number returned, at the last Census, as of European and allied races is about 6,900, the number of persons returned as born in Europe, America, Africa and Australasia is about 4,200. That is, there are nearly 2,700 born most probably in India and returned as of European and allied races. As the Anglo-Indians are separately shown, this figure, if correct, should represent mostly the numbers of European families settled in the Civil and Military Station, Bangalore. There is no

other place in the State where any large number of such persons could have settled.

The subject of occupations is touched upon in detail in the Chapter relating to *Arts, Industries and Manufactures* (*vide* Vol. III, Economic—Chapter VII). Only a few outstanding features will be briefly referred to here. Nearly 80 per cent of the population, in 1921, relied on some form of agriculture for their principal means of subsistence. Industry gave occupation only to 7·28 per cent, and of this total, the textile industries absorbed about 1·65 per cent and the industries of dress and toilet 1·57 per cent. Trade was followed by 4·38 per cent, and of this, trade in food-stuffs took in 2·28 per cent. In the Cities, the functional distribution is very different from that in the country as a whole, the proportion of persons dependent on agriculture being less than that dependent on trade, commerce and industry. In the districts, agriculture predominates, with smaller percentages under industry, trade and commerce. The devolution of caste from father to son is still ruling supreme, except in the Cities. The process of disintegration has, however, set in, and is slowly but steadily, forging ahead. Under the modern system of Government pursued in the State, all avenues of employment are open to every class and caste in it; education is no longer the monopoly of any particular communities or castes; the further opening up of the country by railways and roads has enabled people to move about freely in search of paying occupations far and near; and the growth of trade and commerce has helped to multiply new occupations. People are thus being induced to give up their hereditary occupations and follow new ones according to the bent of their minds. The returns of the last Census throw considerable light on this defection from traditional callings. Among the Vokkaliga, Tigala, Occupations.

Panchala, Neygi, Uppara and the Komati castes only a little over 50 per cent are still found following their ancestral occupations. The Beda, Besta, Uppara, Kuruba and Madiga are getting more and more dissociated from their ancestral callings, the percentage of workers following their original callings being less than 10 per cent in each case. Increasing numbers of people are being attracted to factories, mills, mines, etc. With the growth of local industries and mining, more will be absorbed by them. Some of the castes, like the Agasas, the Devangas, the Ganigas and the Holeyas are still dividing their strength fairly between their hereditary occupations and others. Although the Lingayats are said to have no occupation, the vast majority still cling to agriculture for their livelihood.

The percentage of dependants to actual workers is noted below for the main heads of occupation :—

MAIN CLASS	NO. PER 10,000 OF TOTAL POPULATION		PERCENTAGE OF DEPENDANTS TO ACTUAL WORKERS	
	Persons supported	Actual workers	In Cities	In Rural Areas
A. Production of Raw Materials	8,066	1,998	181	307
B. Preparation and Supply of Material Substances ...	1,235	413	179	206
C. Public Administration and Local Arts	435	136	204	227
D. Miscellaneous... ..	264	125	133	90

The Panchamas, including the Holeyas and Madiga castes, number nearly nine lakhs in the State, and form thus a little less than one-sixth of its total population. Each Holeyas or Madiga worker has, on the average, two or three dependants.

The problem in Mysore is not one of over-population or of out-running the means of subsistence. The rate of increase in the population is low; in fact, the increase per decade has shown a steady decline since the decade ending 1881. In the decade ending 1891, the increase stood at 18.1 per cent; in 1901, at 12.1 per cent; in 1911 at 4.8 per cent; and in 1921, at 3.0 per cent. In the Western part of the State, there has been an actual fall in the population during the past two decades. In the decade ending 1891, the increase stood at 11.6 per cent; in 1901, it fell to 6.6 per cent; in 1911, there was a decrease of 1.7 per cent; and in 1921, the decrease rose to 1.8 per cent. The problem, therefore, is how to augment the growth of population in the State generally and particularly how to combat the decline in the Western Division. At the average rate at which population is actually increasing, *i.e.*, 0.36 per cent per annum (the average for 50 years), the population of the State can only double itself in about 277 years, taking it for granted that neither famine nor epidemics intervene in this long period. As regards the means of subsistence, the position is somewhat difficult to gauge. Production depends primarily on the growth of agricultural produce, growth of industries, advance in education and development of thrift among the people. Growth of agricultural produce depends, in its turn, on the increase in occupied areas, multiplication of agricultural stock and extension of irrigation. In 1881-82, the occupied area stood at 45,44,000 acres; in 1890-91, 60,42,880 acres; in 1900-01, at 70,48,491; in 1910-11, at 75,00,638, and in 1920-21 at 78,44,022. The increase has been, as will be observed, at a decreasing rate. In 1891, there was an increase of 33 per cent on the area in 1881; in 1901, the percentage of increase fell to 16.6 per cent; in 1911, 6.4 per cent; and in 1921, 4.6 per cent. In 1921, there was actually a decrease, if we take the figure for the

Population
and mean
subsistence
the State.

cropped area. The following statement shows the cropped area for five decades with percentage variation:—

Year	Acres	Variation in absolute figures	Percentage of variation
1881	4,351,006	...	..
1891	5,374,010	+1,020,004	+ 23·42
1901	5,892,929	+ 508,919	+ 9·5
1911	6,188,133	+ 305,804	+ 5·2
1921	5,952,098	— 236,035	— 3·8

The fall in 1921 was due primarily to the influenza epidemic of 1918, which affected rural population more than the urban (see Chapter X *infra*). In regard to agricultural stock, the following are the figures:—

DESCRIPTION OF STOCK	NUMBER OF STOCK IN			
	1889-90	1899-00	1910-11	1920-21
1	2	3	4	5
Bulls, bullocks, cows, buffaloes and calves...	3,408,103	4,758,817	5,015,820	5,400,994
Sheep and goats ...	2,445,824	3,709,946	4,500,235	4,146,977
Ploughs	687,548	735,307	829,071	865,769
Carts	104,459	180,293	237,937	241,877

DESCRIPTION OF STOCK	VARIATION OF STOCK IN		
	1889-90 and 1899-00	1899-00 and 1910-11	1910-11 and 1920-21
	6	7	8
Bulls, bullocks, cows, buffaloes and calves	+39·6	+ 5·4	+ 7·7
Sheep and goats	+51·7	+21·3	— 8
Ploughs	+ 7·0	+12·7	+ 4·4
Carts	+72·6	+32·0	+ 1·6

As regards irrigation, the following figures exhibit the position, though they should be understood with the qualifications mentioned below :—

AREA ACTUALLY UNDER IRRIGATION (AREA CROPPED).

Year				Area in acres	Area of land on which crops were grown including double cropped areas
1900-01	...	...	...	868,977	1,015,473
1910-11	...	...	...	951,062	974,694
1920-21	...	...	...	889,558	923,897

The difference in the first of the two decades above mentioned is about 82,085 acres under "area in acres" and 40,779 acres under "area actually cropped;" and in the second decade, under the former the decrease is 61,504 acres and under the latter 50,797 acres. These differences are easily understood when we remember the factors governing them. The figures are for *decade* years only and the seasonal conditions vary from year to year. Apart altogether from other causes governing the figures, these two dominate the situation. Some caution must, therefore, of necessity, be exercised while drawing conclusions from the figures of cropped (irrigated) areas for *decade* years only. The extent of irrigable area, *viz.*, area made available for irrigation by the State, very often at a great expenditure, does not wholly determine the cropped or irrigated area in any given year. As is well known, a successful agricultural year is the result more of the seasonability and fair abundance of rainfall than of the mere availability or irrigation facilities. Moreover, if the particular year is preceded by a single, or a series of good, tolerable or bad years of rainfall, the results are sure to vary from the expected normal standard. To illustrate the point under consideration,

the following extract, taken from the *State Administration Report* for 1920-21, giving the characteristics of that revenue year, in which, it may be incidentally noted, there has been a decrease of irrigated and cropped areas, may be usefully quoted:—

“ * * * * There was a considerable diminution of rainfall in the Kolar, Tumkur and Chitaldrug Districts, both the Hingar and Mungar rains in the Kolar District being quite deficient. * * * * Great anxiety was felt about the seasonal prospects and a programme of relief operations was kept ready against emergencies. * * * * The North-East Monsoon was almost a failure, few tanks having received a full supply. In the districts of Bangalore, Kolar and Tumkur, the wet and dry crops suffered badly. * * * .”

When these seasonal conditions are borne in mind, the diminution in the cropped irrigated area of the year in question appears quite natural. Thus to get a true appreciation of the significance of cropped and irrigated areas in any particular year or years, explanatory details of the kind just mentioned which cannot conveniently be exhibited in tabular form, have to be considered and given due weight for.

As to manufactures, the value of the outturn from manufactures in 1910-11 was about Rs. 120 lakhs; in 1920-21, it was Rs. 228 lakhs. Literacy has made fair progress, as will be seen from the following statement:—

YEAR	NO. OF LITERATE PER MILLE			
	Male	P. C. of variation	Female	P. C. of variation
1901	117	...	8	...
1911	142	+ 21·4	15	+ 87·5
1921	163	+ 14·0	24	+ 60·0

Apart from the growth of literacy, which has been fair, the rates of increase under population, occupied area,

and agricultural stock show no upward tendency. The rates are just commensurate with each other and no more. While there has been no decline, there has been no progress either worthy of mention. But considering that the past fifty years has seen the great famine of 1876-77, and the ravages of the Plague and the Influenza, it ought to be admitted that the progress attained has been maintained steadily from decade to decade. This augurs well for the future. Indeed, the progress under manufacture is notable and if it is kept up, it would indicate progress. In recent years, economic opinion has veered round to the view that an increase in the population of a country need not be feared provided the productive efficiency of the people stands high. The stress has been, in the words of Professor Seligman, shifted from food to wealth and efficiency. Productive efficiency depends, according to him, not only upon character and education,—intellectual, industrial and ethical,—but also upon social organization and economic methods. The problem of population, in short, is to-day a part of the problem of production and distribution of wealth. The efficiency of the people as producers of wealth has to be improved, and a system of taxation which would aim at distributing wealth more in accordance with modern ideas will soon be called for. (For further information on this subject see Vol. III, Chapter XIII.)

The people of Mysore are, in general, a hardy, healthy and well-formed race, fairer as a rule than those of the low country. They are also rather above the size of the coast people and possessed of regular features. In the Western parts of the State, the complexion of the people is even much fairer than in the Eastern. "I have never," says Buchanan, "seen finer forms than those even the labouring women of that country frequently possess.

General
characteris-
tics of the
people.

Their necks and arms are in particular remarkably well shaped. The generality of the people are courteous, polite, contented and possessed of most of the passive virtues." Writing of the people of the old Nagar Division in 1838, Mr. H. Stokes of the Madras Civil Service remarks:—"I have nowhere in India seen so much honesty and veracity as among the country people of Nagara." The military air about the people of Chitaldrug has been frequently referred to by old writers. They have been described as amongst "the most willing, hardworking and trustworthy" people in this part of India. Their cheerful obedience, readiness to move at a moment's notice and correct execution of orders have been spoken of highly and termed in some measure "national." In public character and disposition, the people of Mysore have been described as among the most conservative inhabiting South India. In practice, perhaps, they exhibit a greater aptitude for the labours of the field and the tending of cattle than for other occupations. With the bucolic turn of mind there was no doubt much stolidity to be found among the agrestic hinds, but accompanied with blind devotion and simple fidelity to their masters. The better specimens of headmen, on the other hand, are dignified and self-reliant, commanding and gaining respect, proud of hospitality, sagacious observers, shrewd in contestation and with a vein of homely good sense and humour. The industrial classes and field-labourers are hard-working to a degree, especially the women. While the bulk of the Hindus engage in hard bodily labour, the Muhammadans, who were until a century ago soldiers by profession, have taken easily to handicrafts and trades, in which they have shone. People in the Nagar Malnād are fair and muscular, but of a lighter build than elsewhere. They ascribe this to their rice diet, though probably it is as much due to the humidity of the atmosphere they

breathe. The superior size and strength of the women of Basavapatna and its vicinity over those of the adjoining areas is very striking, though the latter have certainly the advantage in appearance. The Halliar and Halepaikas of the Nagar Malnād, though short of stature, are remarkably thick set and muscular. The Heggades and the Malava Gaudas are tall and handsome. In manual labour, however, men in Malnād are greatly excelled by the Kanara coolies, who find their way into their midst in search of labour. One of these labourers will, it is said, perform the work of two Malnād men. To the two maunds a Malnād man can carry with difficulty, a Kanara cooly will, it is said, carry three maunds (=84 lbs.), a distance of 12 miles. In the Manjarabad area, men are distinguished far above the men of the plains by general symmetry of shape and powerful build or frame. Their expression of countenance is also manly and prepossessing.

Towns are built in irregular and narrow streets. Often they are roughly paved, but, except in areas brought under the Municipal Regulation, are not kept free from domestic refuse. In the Municipal towns, the lay-out of streets and their sanitation being under control, a great deal of improvement has been effected during the past forty years. In several of these towns, congested parts have been opened up and new roads and conservancy lanes laid down to provide for their better sanitation. In Bangalore and Mysore this mode of improvement has been most effective, much money having been continuously spent on the work. New extensions, laid out on modern lines, and adopting the latest ideas in town-planning, have been opened out in these and other towns, and they have found favour with the people.

Dwellings in towns and villages.

Almost every town has its temple (*Dēvastāna*), which is usually found built in the middle of a street. It has

usually one or more *mutts*, which are convenient for travellers to lodge in.

The villages in the Maidan parts are, as already mentioned, surrounded with the remains of a strong hedge of *kalli* (*euphorbium*), *butali* (*agare vivipara*), *sigikai* (*mimosa saponaria*) or other prickly bush. The remains of a gate, which apparently was closed at night, are also to be seen in some places. Similarly are to be seen in some parts of the country the remnants of the *hudai*, a round tower of loose stones with loopholes, intended evidently for defence from attacks of robbers or marauders. The houses are built in narrow streets, which are partly blocked up with granaries, and being usually very low, become in wet weather almost impassable from mire and cow-dung. Large pits are made in some part of the village, in which the manure of its inhabitants is thrown. Straw is stacked in the backyard of each house. Each village has its own temple, dedicated to Hanuman, Virabhadra, or Basava : also a shrine dedicated to the local goddess—Ammanavaru or mother. These temples and shrines are built with a vestibule or portico, in which the village headmen meet to discuss public business, and travellers are allowed to lodge. An old record states that a great many of the murders in Mysore acknowledged by Thug approvers were committed in these buildings and the victims buried in them. In the Malnād, villages are, as previously remarked, almost unknown. The owner of each estate has a large home on some eligible part of it, and his tenants, labourers and servants reside on their respective allotments. Their cottages have small gardens of vegetables, plantains and other fruit trees.

The dwellings of the people are generally built of mud, one-storeyed and low, with few, if any, openings outwards except the door, but possessed of court-yards within, surrounded by verandahs, and open to the sky.

In the better houses, these are well-paved and drained, while the wooden pillars and doorways are elaborately carved or painted. The larger houses in towns and those of the wealthier land-holders in the Malnād consist of one or more square courts, called *angala* or *chowki*, open in the centre with a corridor all round; small dormitories and closets without windows open into these verandahs. The common name for a house is *manai*, and its size is estimated by the number of its *ankanas* or compartments between the pillars. A few are made with an upper storey and are called *māligai manai*; a cutting of planks covered over with mud is sometimes added. The walls are washed with white and red clay and the floors are polished and kept clean with cow-dung, plaster being hardly ever used. A *raiyat's* house in the open country is generally a long narrow room, half of which is appropriated to the cattle at night, thatched with grass. The temporary hovels erected by the migratory tribes such as Voddars, etc., are called *hatti*. A shed or hut is called *gudisel*, and a habitation of the Holeya is known as *gudu*.

In the larger towns, the roofs of houses usually are tiled, and burnt bricks have displaced the sun dried bricks of olden days. In the Cities of Bangalore and Mysore and also in the larger district towns and the Kolar Gold Fields, houses conceived on modern lines, and modelled on European types, with Mangalore tile roofing, have become common within the past thirty years. The frequent appearance of plague and the consequent opening out of these Cities on generous lines together with the liberal policy followed by Government in regard to grant of sites at cheap rates and house-building advances in the Cities, gave a large impetus to the building of sanitary houses of the modern kind. While the Municipalities have insisted on well-conceived designs, with suitable sanitary arrangements in the building of houses, the

people have shown an increased appreciation of the ideas underlying these requirements and readily acceded to them. Much of the improvement discernible in the housing of the larger towns and cities is primarily due to the growth of the sanitary conscience in the people of the State during the past two or three decades. The building trade has shown an expansion during this period, the demand for machine-made tiles of the Mangalore type being great and leading to the starting of factories for their manufacture in widely distant parts of the State. The Bangalore City Municipality has in recent years (1923-24) built blocks of small and cheap model houses and sold them to the poorer folk on the instalment system known as "hire-purchase."

Dress.

Dress generally varies with caste. White or coloured cotton stuffs of stout texture supply the principal dress of the people with a woollen *kambli* (blanket) as an outer covering for the night or a protection against cold and damp. The generality of the Hindus including the Brahmans are bare-headed, the head being fully shaved except for the tuft (*juttu*) at the crown. The *dhotra*, a thin sheet, covers the lower limbs, one end being gathered into folds in front and the other passed between the legs and tucked in at the waist behind. A similar garment, *angostra* (*angavastra*) is thrown over the shoulders. In attending offices, Hindus usually wear a turban, called *peta* or *rumāl* and a long coat (*angi* or *angarika*), either woollen or cotton. The *peta* is more long than broad and is the characteristic head-gear of the higher classes in Mysore. Tied in the triangular Mysore fashion, it is both neat and admirable. It is usually lace-bordered. The *rumāl*, which is a large square cloth, is less worn now than of old. The merchant class dress more or less in the same manner. The *mundas* or turban of Poona and Tanjore types is

practically obsolete now in the State, though it is still occasionally affected by old-fashioned Desastha Brahmans. Dress including short coats, trousers, etc., of the more Western type has been fairly common with all Hindus including Brahmans. Indian Christians dress much like caste Hindus. The younger-folk don the cap, white or coloured, when attending schools and colleges. The Hassan cap, made of wool, once in great vogue, has been out of fashion for some time past. The Italian felt cap was a great favourite with boys until recently. It has been superseded by the home-spun white cap, which is all but universal now. Indoors, the turban and coat are dispensed with, and an upper cloth is substituted. The dress of the raiyats everywhere, except in the Malnād, consists of a *rumāl*, *angostra* and long loose drawers reaching to the knee called *chellana*, all made of cotton, local or imported, to which is invariably added a *kambli*. When not at work, they often wear a blouse or short smock-frock. The richer *gaudas*, and many of the raiyats in and around Kadur, wear *angarika* and *dhotras*. Labourers and others, a little lower than farmers, wear short tight drawers reaching to the middle of the thigh, called *gudigi* and gird their loins with a long piece of broad tape of a strong texture called *datti* or *kachcha*. The still poorer people wear only a *rumāl*, *kambli* and *lengutti* (or piece-cloth). Among the raiyats of the Northern Malnād, a thick coarse *dhotra* is more common than the *chellana*. On the Nagar side, many wear *chellana* of red and white, or blue and white, striped stuff. The *gaudas* of Koppa, Jagar Valley, and near about are distinguished by a peculiar blue and white striped cloth, called *nadukattu*, which they tie round their waist, so as to leave in front a loose fold which serves as a pouch to carry betelnut, tobacco or other small packages. Another peculiarity is found in the dress of the *gaudas* of Mel-bangadi, who make a sort

of jacket of their *kambli* by folding it close round the body and tying, or pinning with a thorn, the corners together over one shoulder. The dress of the Manjara-bad *gaudas* is a good *kambli*, passed round the body and fastened over the left shoulder. The waist is girded with a similar article, or with a cloth, generally dark blue with a white stripe. The turbans are mostly white, or dark blue with a small gold edging. The labourers have a similar dress of coarser material and usually wear a leather skull-cap. All classes carry a knife, some of them very handsomely finished and inlaid with silver. Until recently, few of these people went about without a match-lock or musket.

The dress of the women is generally very becoming and modest. Unlike the women of other parts of Southern India, women of the State are usually more fully dressed. A tight-fitting short bodice (*Kupsa*) is universally worn, leaving arms, neck and throat, bare, the two ends being tied in a knot in front. It is generally of a gay colour, or variegated with borders and gussets of contrasting colours, which set off the figure to advantage. Bodices of this kind are either local made, in pure silk or silk and cotton mixed, or imported from Kumbakonam, Mayavaram and other places down south. This particular article of apparel distinguishes a woman of the State from her sisters of the Tamil, Telugu and Malayalam Districts, where the *kupsa* is restricted only to a few of the higher castes. In the colder parts, to the west, a somewhat loose jacket, covering all the upper parts of the body and the arms, is worn instead of a *kupsa*. The *sire* (or *Sari*), a long sheet, the ordinary colours worn being indigo or a dull red with yellow borders, is wrapped round the lower part of the body, coming down to the ankle. One end is gathered into a large bunch of folds in front, while the other, passed across the bosom and over the head, hangs freely over

the right shoulder. In the west, it is tied there in a knot. Among a few castes, the other end of the *sire* hangs over the left shoulder, passing over the right shoulder. This is the reverse mode of wearing it and is restricted among the Brahmans to the Dravidas and among the other castes to certain cultivating sections known as *Kudi-paita* (right-across). Among some Brahman sects, notably among the Mādhvas, the lower end of the cloth is passed between the legs and tucked in at the waist behind, which leaves the limbs more free. The deviations among the Brahman community are so many, that the mere fashion of wearing the *sire* is sufficient to indicate the particular sect to which the wearer belongs. Thus, the women of the Mādhva, the Smārtha, the Sri-Vaishnava and the Sanketi sects have each their own particular mode of wearing the *sire*. The Vaisya women dress nearly like Brahmans, but not always with equal effect. As the fair golden-olive complexion natural to girls of the higher classes is much admired, those of the sex who are not so fair smear themselves with saffron to produce a yellow tint, not only on their cheeks but also on their arms and legs. The habit of blackening the teeth, copied from the Muhammadans and at one time largely prevalent, is nearly obsolete now except in rural parts. The practice of covering their heads and faces with a part of their *sire*, adopted likewise from the Muhammadans, is, however, still in vogue, except among the Brahman sects inhabiting the cities. Except among the cultivating castes, it has nearly gone out of use. In parts of Malnād, many women wear a very neat cap of the *adikkai halai*, the membrane which covers the leaf of the areca tree. This is nowhere else to be seen in India, except that men in certain parts of Kanara do the same. Among Brahman women of some sects, the hair is gathered into one large plait, which hangs straight down

the back very effectively decorated at the crown and at different points with richly chased circular golden cawls and bosses. Women belonging to the agricultural castes generally gather the hair into a chignon or bunch behind, stuffed out with a fleece of wool, and run a large pin through, with an ornamental silver head to it, which is rather becoming. In the Malnād, the women often do up the back hair in a very picturesque manner with a plaited arrangement of the cream white *ketaki* blossom (*pandanus odorotissimus*) or even with orchid blossoms or pink cluster roses.

The passion for ornaments is universal. Every village has its goldsmith and in the cities there has been a large influx of them from Kanara and some of the Tamil districts. Though separate figures for Akkasali (goldsmiths) are not available in the Census returns for 1921, the general class of Panchalas have flourished from decade to decade. They show an increase of 27·2 in 1921 over their strength in 1871. During the past decade they have increased by 3·2 per cent. They roughly number about 132,000 in the State, and are about 22 per mille of the population. Gold ornaments are commonly worn by women in the ears and nose, and in the arms, with rings on fingers and as many and costly necklaces and chains round the neck as means will allow. Plates and studs for the back of the head are also usual. The silver ornaments are bracelets, chains and heavy rings for the ankles, and loops or zones for the waist. Chains frequently connect the upper rim of the ear with the ornamental pin in the back hair and have a pretty effect. Among Brahmans and a few of the higher classes there has been of late a tendency to use anklets of a less ponderous make than in the olden days. Fashions are also changing in regard to jewellery, though only in the details of their make-up. The trinkets most common among men are a silver cord or chain, clasped round the

waist, called *udidhāra*, to which is sometimes attached a cylindrical silver box, called *tāyitta*, in which coins or other valuables are kept, and a round *chunnam* box. Lingayats, men and women, wear a silver box, called a *chowka* or *karadigi*, containing the *linga*. It usually hangs on the breast tied by a string round the neck. Those who cannot afford a *chowka*, tie the *linga* in a handkerchief either round the neck or to the arm above the elbow. Gold signet rings are common, Brahmans of the priestly order tying them to their sacred strings. Money is usually carried in a small net purse called *himmani chila*, which is tied round the waist under the cloth by strings attached to it at each end. A large bag, called *wottai chila* or *hassawi*, is generally carried by Lingayats when absent from home.

It would be tedious to describe the varieties of Hindu dress or ornaments in use in the different parts of the State. The only marked differences are in the Malnād, as indicated above.

The Muhammadan dress for men differs chiefly in cut and colour and in the wearing of long loose drawers. But for undress a piece of dark plaided stuff is worn. Muhammadans shave the head completely, but retain all the hair of the face, and grow beards. A skull-cap is worn, over which the turban is tied in full dress. The women wear a coloured petticoat and bodice, with a large sheet enveloping the head and the whole person, and pulled also over the face.

The higher class Hindus wear leather slippers, curled up at the toe and turned down at the heel, as also sandals, with wooden or leather soles and leather straps. The labouring and agricultural classes use sandals of a heavier make. The Muhammadans also wear the slipper, but smaller, and frequently a very substantial shoe, covering the whole foot. Shoes and boots of the European pattern are common among both the communities in the

cities. Women are never shod, except occasionally on a journey or in very stony places, when they sometimes wear sandals.

Members of the various Hindu castes and sects are known by the marks they paint themselves with on their foreheads. Married women commonly wear a wafer-spot or patch of vermillion, or sometimes of sandal-powder on the forehead. The *karadigi* of the Lingayats has been mentioned above. The commoner religious mendicants dress in a variety of grotesque and harlequin costumes. Garments dyed with red ochre or saffron are the commonest indication of a sacred calling.

Food.

Ragi (*Eleusine coracana*, the *maruva* or *muduva* of Northern India) which is by far the most important dry crop raised, supplies all the lower ranks with their staple diet. It is reckoned the most wholesome and invigorating food for labouring people. In some of the districts even Brahmans largely use it, especially in the rural areas. That it is a wholesome food seems unquestionable. It cannot, however, be easily taken to in after life. Those accustomed to *ragi* cannot feel satisfied with rice and *vice versa*. For this reason, children are early accustomed to this diet or to a mixed diet of rice and *ragi*. It is always ground into flour, as wanted, by means of a hand mill called *bisagallu*. In this operation it loses nothing by measure. The flour is dressed in various ways. The most common are a kind of pudding called *hittu*, and two kinds of cake, called *rotti* and *doshe*, both of which are fried in oil. Professor Church, in his *Food-grains of India*, gives the composition of *ragi*, from which it is seen that in 100 parts of whole (unhusked) *ragi*, there is 74·6 per cent of starch and 5·9 per cent of albuminoids; ash, 2·6 per cent; fibre, 3·6 per cent; oil, 0·8 per cent and water, 12·5. The percentage of phosphoric acid in the whole grain is about 0·4; its

nutrient value 84; and nutrient ratio 1 : 13. According to Forbes Watson, the food value of ragi is apparently great. "The ragi seems to be," he says, "uncommonly rich in certain important mineral constituents. The amount of phosphoric acid in ragi is only lower by one-fourth than that in wheat, and it is more than twice as high as in rice. It contains eight times as much iron, and eight times as much potassa as rice, and indeed, more of potassa than any of the other grains. It is likewise, exceptionally rich in lime. The ash, composed, as it chiefly is, of the most important elements, amounts on the average to $2\frac{1}{2}$ per cent in ragi, as compared with 0.760 per cent contained in rice. It is, therefore, possible, if not indeed probable, that the large amount of favourable composition of the ragi may more than counter-balance its inferiority in nitrogen, so that, although according to the nutritive standard hitherto in use, it must be put below rice, ragi may still be, on the whole, a food satisfying by itself more completely the numerous exigencies of an article of human diet than rice."

Except in parts of Bangalore, Kolar and Tumkur Districts, rice is the chief article of food for Brahmans. The rice used by the Brahmans, and called *hasi akki* (or green rice) is never boiled. Boiled rice of the common kind, called *kudupal akki*, is used by the poorer classes. Another sort of boiled rice, which is done by a process in which each grain is broken into four or five pieces, and hence called *aidu nuguakki* (or five-piece rice), is prepared only in the families of rajas, who favour it much. In the Malnād, rice is used by all classes, though in some parts the poorer folk use ragi. Ghee, butter, milk and butter milk, form a large proportion of the diet of all Brahmans, as also dholl (*cajanus indicus*), wheat, jaggory, etc. Salt, tamarind, or other pickle, and chillies are used by all. Vegetables of many kinds, including greens, are consumed daily by all classes and

communities, Bangalore being noted for certain varieties, both English and Indian. Pickle of a special kind is well known in the Malnād and is much prized as an article of diet. Betel-nut, betel-leaf and tobacco are also universally consumed. The betel leaves of Mysore are in great demand for their colour, tenderness and agreeable pungency. Ghee and gingelly oil are used in making condiments and preparing dishes, cocoanut oil being used only by a few immigrant castes accustomed to it. Tobacco, however, is chiefly used by the Brahmans in the form of snuff and by other castes, chewed with betel-leaf or smoked in cheroots. The Brahmans, Jains and Virasaivas (Lingayats) abstain from animal food. The others eat animal flesh and fish when they can obtain it. Sheep, goats, fowls, wild hop, elk, other game and wild fowl are among the animals usually eaten. By Bedars and few other castes, monkeys are occasionally shot for food. The guana is considered game, and is much esteemed. Foxes are also eaten. Until a century ago, in the interior parts of the State, tame ducks, geese and turkeys were almost unknown. The rivers and tanks contain several varieties of fish in considerable abundance, which are in great request and are taken by the Bestas with nets; by other classes with hooks, and when the tanks are nearly dry, by letting off the water and securing the fish as they lie in the mud with wicker baskets. The right of fishing a tank in this manner is usually rented at varying rates. Sometimes, the deep pools of the rivers are medicated with the nut of a tree, which kills or stupefies the fish, so that they rise to the surface, and are taken out by the hand. The Cauvery and its affluents and the Thunga and the Bhadra, and the Sharavati abound in fish which are much prized as food (See Chapter V *ante*). Those of the Thunga and the Bhadra attain a large size, 12 or 18 lbs. and are much coveted near Mahishi (Shimoga District) and

some other temples on the banks of rivers, where the Brahmans feed fish daily with boiled rice and will not allow them to be molested. They become in consequence quite tame, and can be collected in large shoals at a minute's notice.

An unusual kind of food is the seed of the spiny bamboo (*Bambara arundiracca*) which is abundant in the Ghat regions of the Malnād. When procurable it is collected by the poorer classes, and used as a substitute for rice or ragi. This, however, happens but rarely, as the whole crop of bamboos of a particular species comes into bearing in the same season, dies and is replaced by the crop from its seed. People in Malnād enumerate four kinds, *Kiri bidaru* or small bamboo, *Hebbidaru* or the large kind, *nagutti* and *kanangi* and say that the small kind is twelve, and the large kind five years, in coming to maturity. Gamble states that the spiny bamboo flowers about every thirty years and is reproduced by seed, but several writers in the Indian Press, as noted by Watt, say only twice in a century. A forest of surpassing splendour is transformed into one of desolation and death, soon followed by fire, until the charred stems, dust and ashes are all that remain. But seeding would appear to take place in sections. A writer in the *Gardener's Chronicle* describes the manifestation of 1862 as having commenced in Travancore, extended to Malabar in the following season and in the next year to Coorg and Mysore. Mr. Henry Stokes, M.C.S., in his report of the Nagar Division of Mysore, dated 19th May 1838, refers to a similar manifestation which occurred in that Division in 1837. "The small kind of bambus," he writes, "came to maturity in the beginning of 1837 and vast numbers of the raiyats from Ajjampur, Tarikere and Honnali, whose crops had failed, resorted to the jungle round the Bababudan Hills to collect the seed. It sold for four rupees a khandy, when rice was selling for

Rs. 7 or 8. The natives assert that bambu harvest is usually coincident with a season of scarcity." Watt confirms this assertion and adds that the seeds, which somewhat resemble wheat, are edible, and have in certain years proved of great value in supplementing food supplies. Speaking probably of this grain, Church, in his *Food-grains of India*, gives the nutrient value as 87. He then remarks: "The food value of bamboo grain, after the removal of the husk, is high; its defects are due to the low proportion of oil and mineral matter."

In the Malnād, *Bhagni hittu*, or flour made from the pith of the *Cariota urens*, is eaten by Halepaikas when rice is dear.

Spirituous liquors, *sarai*, are drunk freely by the middle and lower orders; also by Bedars, Lambanis, and other castes and tribes. Fermented liquors, called *kallu* or *henda*, are also used. In the Malnād, the toddy is procured from *Bhyri* (*Cariota urens*) and from the *Ichal* (*Elati sylvestris*). The palmyra (*Torassas*) is unknown in the Malnād, while cocoanut trees are not tapped for toddy. Brahmans, Virasaivas and Jains are strictly sober. In the towns the vice of drunkenness is confined to the lower orders of the population and in the rural areas to Gaudas, Holeyas, Madigas and such others. In the Malnād, Halepaikas and Namdhāri *Gaudas* are addicted to *kallu* or *henda*. Ganja, called also *bhangī* in Kannada, is much smoked by Muhammadans, Lambanis and a few others. It consists of the dried leaves and flowers of the hemp plant (*cannabis sativa*) and is known to be a very powerful intoxicator.

Social life.

There is nothing special to remark of the social life led by the people of the State. The larger communities are self-contained to a degree, so that intercourse with one another is mainly restricted to trade and public

affairs, which bring them together. Life in the towns is much esteemed, the amenities being greater and the opportunities for betterment superior. Schools and Colleges provide the usual venue for field sports for boys in which they have won a good name for themselves. Older forms of amusement have largely gone out of fashion. Football, Cricket, Tennis and latterly Hockey are the favourite games. The ancient Hindu Theatre is still patronized, the influence of Parsi players from the Western Presidency being of late very pronounced in the matter of the presentation of plays, music and scenic representation. The Cinema is in great vogue in Bangalore, the City and the Civil and Military Station containing many "houses" dedicated to it. On festival occasions, they attract much attention to themselves from the rural population frequenting the City. Men and women are fond of *jatras* (or fairs) which are held in many places in the State. In connection with them cattle fairs are common and afford valuable opportunities for trade. The more important of these will be found referred to in Volume V of this work. Pilgrimages to Tirupati and to more distant shrines are as common now as ever before among all classes of Hindus. In the Malnād, visits to Dharmastala and a few other places are still much valued by a variety of castes. At village fairs, it is common for the Dombars, tumblers by profession, to exhibit their clever feats. The strength and agility displayed by them has been often praised by competent observers. In parts of the Malnād, Bhāgavat Ātadavaru (or players of episodes from the *Bhāgavata purāna*) are still to be seen. They are generally Haiga Brahmaus and are well up in the traditional Vaishnava lore. *Hari-kathas* are common and have found recently admirers from among learned Christian Missionaries, who have shown a tendency to adopt them for the propagation of gospel stories. The *mēla* or nautch, at one time very

general in the State, is now resorted to only on marriage occasions. Its popularity has been on the wane for some time past. The festivals of the village goddesses and the annual sacrifices connected with them still attract large crowds from among the rural population. Gambling is practised by the low and unruly in the towns.

Among the Hindus, the many festivals afford opportunities for friends and relations to meet and interchange hospitalities and make presents to each other. As between the different communities, there is general amity and good feeling throughout the State. Apart from occasional differences due to ruffling of religious feelings, great cordiality prevails between Hindus and Muhammadans. Brahmans and Jains are greater friends now than ever they were in the State in ancient or mediæval times. Similarly, great goodwill prevails between Brahmans and Virasaivas—thanks to the advance of general culture and education in the State.

TABLE I—GENERAL STATEMENT.

	Mysore State	Districts	Jahgir
Area in Square Miles	29,474.82	29,329.09	145.73
Number of Towns and Villages ...	16,673	16,672	1
(a) Towns	105	104	1
(b) Villages	16,568	16,516	52
Number of Occupied Houses ...	1,196,883	1,187,818	9,065
(a) In Towns	175,179	} Not available	
(b) In Villages	1,021,704		
Total Population	5,978,892	5,395,376	563,516
(a) In Towns	862,628	860,374	2,254
(b) In Villages	5,116,264	4,535,002	561,262
Males	3,047,117	2,747,244	299,873
(a) In Towns	450,659	449,471	1,188
(b) In Villages	2,596,458	2,297,773	298,685
Females	2,931,775	2,648,132	283,643
(a) In Towns	411,962	410,908	1,066
(b) In Villages	2,519,806	2,237,229	282,577

TABLE II—VARIATION IN POPULATION SINCE 1871.

DISTRICT	PERSONS		
	1921	1911	1901
1	2	3	4
Mysore State including Civil and Military Station	5,978,892	5,836,193	5,589,399
Bangalore District	1,025,875	949,007	879,263
Kolar District... ..	792,339	780,153	723,600
Tumkur District	773,122	735,346	670,377
Mysore District	1,403,319	1,342,071	1,295,172
Chitaldrug District	574,179	564,243	511,062
Hassan District	563,960	580,200	568,919
Kadur District	333,538	338,457	359,270
Shimoga District	492,560	516,716	531,736

TABLE II—VARIATION IN POPULATION
SINCE 1871—*concl'd.*

DISTRICT	PERSONS		
	1891	1881	1871
	5	6	7
Mysore State including Civil and Military Station	4,943,604	4,186,188	5,055,402
Bangalore District	802,911	679,607	842,159
Kolar District	591,113	481,191	646,837
Tumkur District	572,978	447,053	680,533
Mysore District	1,181,814	1,032,658	1,104,808
Chitaldrug District	424,899	318,534	447,085
Hassan District	511,975	428,344	518,987
Kadur District	328,918	291,377	307,137
Shimoga District	528,996	507,424	507,856

DISTRICT	VARIATION IN PERCENTAGES				
	1911 to 1921	1901 to 1911	1891 to 1901	1881 to 1891	1871 to 1881
	8	9	10	11	12
Mysore State including Civil and Military Station	2·97	4·82	12·05	18·09	—17·19
Bangalore District	8·10	7·93	9·59	—18·11	—19·30
Kolar District	1·56	7·82	22·41	22·84	—25·61
Tumkur District	5·14	9·69	16·99	28·17	—34·81
Mysore District	4·56	3·62	9·59	14·41	—6·53
Chitaldrug District	1·76	10·41	20·28	33·39	—28·75
Hassan District	·64	1·98	11·12	19·52	—17·47
Kadur District	—·14	—5·80	9·23	12·84	—3·17
Shimoga District	—4·67	—2·83	·52	4·25	—·08

TABLE IIA—DENSITY OF POPULATION FROM
1871 TO 1921.

DISTRICT OR CITY	YEAR					
	1871	1881	1891	1901	1911	1921
Mysore State ...	4,186,188	...	4,943,604	...	197	203
Bangalore City ...	...	...	...	...	...	13,173
Bangalore District	...	...	...	...	...	257
Bangalore District (including Banga- lore City and Civil and Military Sta- tion) ...	285	230	314	257	307	332
Kolar Gold Fields.	..	...	...	...	...	2,923
Kolar District ...	...	...	...	...	...	224
Kolar District (in- cluding Kolar Gold Fields) ...	327	243	195	228	246	249
Tumkur District...	184	120	142	163	181	190
Mysore City ...	...	...	...	...	...	9,328
Mysore District ...	...	...	...	...	...	240
Mysore District (including Mysore City) ...	313	302	236	235	244	255
Chitaldrug District	109	77	104	124	136	138
Hassan District ...	355	285	198	215	218	219
Kadur District ...	111	110	125	129	121	120
Shimoga District.	131	131	132	132	128	122
Civil and Military Station, Banga- lore ...	27,077	24,723	27,936	29,431	...	9,149

TABLE III—POPULATION DISTRIBUTED BY DISTRICTS AND CITIES.

DISTRICT OR CITY	Area in Square miles	POPULATION IN				Percent- age of Increase or De- crease, 1911-1921
		1911	1921			
		Total	Males	Females	Total	
Mysore State includ- ing Civil and Mili- tary Station, Bang- alore	29,469	5 806,193	3,047,117	2,931,775	5,978,892	2'97
Bangalore City ...	9	88,651	63,311	54,645	118,556	33'73
Bangalore District ...	3,068	759,522	399,872	358,507	788,379	3'79
Kolar Gold Fields ...	30	83,743	47,487	40,195	87,682	4'70
Kolar District ...	3,149	696,410	357,474	347,183	704,657	1'18
Tumkur District ...	4,061	735,346	394,897	378,225	773,122	5'13
Mysore City ...	9	71,306	43,783	40,168	88,951	17'73
Mysore District ...	5,488	1,270,765	659,146	660,220	1,319,368	3'82
Chitaldrug District.	4,159	564,243	294,955	279,224	574,179	1'76
Hassan District ...	2,665	580,300	292,249	291,711	583,960	06
Kadur District ...	2,788	338,457	174,615	158,923	333,538	—1'47
Shimoga District ...	4,030	516,716	257,150	235,410	492,560	—4'90
Civil and Military Station, Bangalore.	13	100,934	61,576	57,364	118,940	17'06

TABLE IV—TOWNS AND VILLAGES CLASSIFIED BY POPULATION.

Towns and Villages containing a population of	MYSORE STATE	
	No. of Towns and Villages	Population
Total	16,678	5,978,892
Under 500	13,785	2,717,959
From 500 to 1,000	2,137	1,447,230
1,000 to 2,000	584	771,861
2,000 to 5,000	131	370,173
5,000 to 10,000	25	158,108
10,000 to 20,000	7	91,031
20,000 to 50,000	2	170,350
50,000 to 100,000	2	235,319
100,000 and over	2	235,319
Enumerated in railway premises, boats, encampments, etc. ... ..	...	16,966

TABLE V—POPULATION OF CHIEF TOWNS.

TOWNS	Population in 1921	Variation since 1911
Bangalore City	118,556	+ 29,905
K. G. F. (City)	87,682	+ 3,939
Mysore City	83,951	+ 12,645
Davangere	16,971	+ 6,897
Shimoga	15,090	+ 1,972
Tamkur	14,246	+ 8,207
Kolar	13,308	+ 5,175
Channapatna	11,846	+ 4,222
Chikballapur	10,481	+ 2,770
Chikmagalur	10,207	+ 1,570
Chitaldrug	8,520	+ 1,534
Hassan	8,096	+ 6 5
Tarikere	7,858	+ 1,240
Dodballapur	7,588	+ 316
Nanjangud	7,453	+ 207
Malvalli	7,400	+ 1,939
Seringapatam	7,217	— 240
Chamrajnagar	6,934	+ 378
Hole-Narsipur	6,679	— 183
Chiknayakanhalli	6,432	+ 1,244
Anekal	6,326	+ 1,739
Melkote	6,307	+ 3,772
Chintamani	6,161	+ 3,591
Harihar	5,904	+ 496
Bowringpet	5,893	+ 2,985
Kankanhalli	5,759	+ 889
Mulbagal	5,671	+ 2,994
Sira	5,596	+ 28
Closepet	5,552	+ 2,046
Devanhalli	5,387	— 926
Gubbi	5,263	+ 1,799
Maddagiri	5,143	+ 598
Magadi	5,132	+ 2,106

TABLE VI.—RELIGION.

RELIGION	STATE
ALL RELIGIONS	5,978,992
Hindus	5,481,699
Muhammadans	340,461
Christians	71,395
Jains	20,732
Buddhists	1,319
Minor Religions and Religions not returned	63,286

TABLE VII.—AGE.

AGE	MYSORE STATE	
	Males	Females
All ages—Total	8,047,117	2,931,775
Under 5	353,134	376,148
Between 5—10	414,266	424,233
„ 10—15	374,677	343,511
„ 15—20	255,167	232,172
„ 20—25	249,234	278,266
„ 25—30	260,342	257,581
„ 30—35	245,513	230,306
„ 35—40	200,946	151,385
„ 40—45	176,032	162,865
„ 45—50	121,369	101,285
„ 50—55	135,604	135,552
„ 55—60	67,633	54,811
60 and over	193,210	183,660

TABLE VIII—CIVIL CONDITION.

AGE AND CONDITION					MYSORE STATE	
					Males	Females
MYSORE STATE (Grand Total) ...					3,047,117	2,931,775
ALL AGES						
Unmarried	...	...	...	...	1,675,268	1,146,955
Married	...	...	...	...	1,185,010	1,196,121
Widowed	...	...	...	...	186,839	588,699
TOTAL ...					3,047,117	2,931,775
UNDER 5						
Unmarried	...	...	...	...	353,052	375,987
Married	...	...	...	...	77	131
Widowed	...	...	...	...	5	30
TOTAL ...					353,134	376,148
5—10						
Unmarried	...	...	...	...	413,761	421,086
Married	...	...	...	...	433	2,851
Widowed	...	...	...	...	72	296
TOTAL ...					414,266	424,233
10—15						
Unmarried	...	...	...	...	373,290	275,555
Married	...	...	...	...	1,305	65,754
Widowed	...	...	...	...	82	2,202
TOTAL ...					374,677	343,511
15—20						
Unmarried	...	...	...	...	239,953	45,960
Married	...	...	...	...	14,713	176,174
Widowed	...	...	...	...	501	10,038
TOTAL ...					255,167	232,172
20—40						
Unmarried	...	...	...	...	277,984	22,458
Married	...	...	...	...	632,038	726,349
Widowed	...	...	...	...	46,013	168,731
TOTAL ...					956,035	917,538
40—60						
Unmarried	...	...	...	...	14,039	4,553
Married	...	...	...	...	409,064	201,624
Widowed	...	...	...	...	77,525	248,336
TOTAL ...					500,628	454,513
60 and over						
Unmarried	...	...	...	...	3,189	1,356
Married	...	...	...	...	127,380	23,238
Widowed	...	...	...	...	62,641	159,066
TOTAL ...					193,210	183,660

TABLE IX—EDUCATION.

	MYSORE STATE		
	Total	Males	Females
ALL AGES (Total) ...	5,978,892	3,047,117	2,931,775
Illiterate ...	5,535,719	2,660,967	2,874,752
Literate ...	443,173	386,150	57,023
Literate in English	62,762	54,388	8,379
UNDER 10			
Illiterate	1,548,003	752,866	795,137
Literate	19,778	14,534	5,244
Literate in English	1,415	998	417
10—15			
Illiterate	657,902	326,724	331,178
Literate	60,286	47,953	12,333
Literate in English	7,886	6,710	1,176
15—20			
Illiterate	433,080	210,823	222,257
Literate	54,259	44,344	9,915
Literate in English	10,987	9,599	1,388
20 AND OVER			
Illiterate	2,896,734	1,370,554	1,526,180
Literate	308,850	279,819	29,531
Literate in English	42,474	37,076	5,398

TABLE X—LANGUAGE.

LANGUAGE							POPULATION
<i>Vernaculars of the State :—</i>							
Kannada	...	...	...	...	...	...	4,257,098
Hindustani	...	...	...	...	...	...	830,989
Marathi	...	...	...	...	...	...	78,836
Tamil	...	...	...	...	...	...	262,222
Telugu	...	...	...	...	...	...	921,468
<i>Vernaculars of India, but foreign to the State :—</i>							
Bengali	...	...	...	...	...	...	88
Coorgi	...	...	...	...	...	...	167
Gujarati	...	...	...	...	...	...	2,966
Kachchhi	...	...	...	...	...	...	54
Konkani	...	...	...	...	...	...	11,999
Koracha	...	...	...	...	...	...	2,813
Korama	...	...	...	...	...	...	798
Ladar	...	...	...	...	...	...	192
Lambani	...	...	...	...	...	...	47,952
Malayalam...	...	...	...	...	...	...	5,818
Marwari	...	...	...	...	...	...	2,660
Nagari	...	...	...	...	...	...	185
Sandhi	...	...	...	...	...	...	187
Oriya	...	...	...	...	...	...	721
Panjabi	...	...	...	...	...	...	481
Patnuli	...	...	...	...	...	...	488
Rajputani	...	...	...	...	...	...	59
Tulu	...	...	...	...	...	...	35,192
Tibetan	...	...	...	...	...	...	90
Sindhi	...	...	...	...	...	...	187
<i>Vernaculars of Asiatic countries beyond India :—</i>							
Arabic	...	...	...	...	...	...	445
Persian	...	...	...	...	...	...	962
<i>European Languages :—</i>							
French	...	...	...	...	...	...	87
English	...	...	...	...	...	...	14,194
Italian	...	...	...	...	...	...	56
Portuguese...	...	...	...	...	...	...	52

TABLE XI—STATISTICS OF MAIN CASTES
OR TRIBES.

No.	Caste	Strength	Males	Females	Where chiefly found
1	Agasa ...	99,876	50,792	49,084	Bangalore, Kolar, Tumkur, Mysore and Shimoga.
2	Banajiga ...	1,34,815	68,816	65,999	Bangalore, Kolar, Tumkur and Mysore.
3	Beda ...	2,71,134	1,38,345	1,32,789	Kolar, Tumkur, Chitaldrug and Bangalore.
4	Besta ...	1,57,872	79,405	78,467	Mysore and Bangalore.
5	Brahman ...	2,15,574	1,10,744	1,04,830	Bangalore, Kolar, Tumkur, Mysore, Hassan, Kadur and Shimoga.
6	Darji ...	15,016	7,914	7,102	Bangalore, Tumkur, Mysore, Chitaldrug and Shimoga.
7	Devanga ...	38,244	19,408	18,836	} Bangalore, Kolar, Tumkur, Mysore, Chitaldrug, Hassan, Kadur and Shimoga.
8	Ganiga ...	41,973	21,408	20,565	
9	Golla ...	1,55,978	79,612	76,366	Bangalore, Kolar, Tumkur and Chitaldrug.
10	Holeya ...	6,53,453	3,30,685	3,19,768	Bangalore, Kolar, Tumkur, Mysore, Hassan, Chitaldrug and Shimoga.
11	Idiga ...	88,776	46,288	42,488	Bangalore, Kolar, Tumkur, Mysore, Chitaldrug, Hassan, Kadur and Shimoga.
12	Jogi ...	12,531	6,170	6,361	Bangalore, Kolar, Mysore, Chitaldrug and Shimoga.
13	Komati ...	3,116	1,647	1,469	Mysore and Kolar.
14	Koracha ...	5,233	2,653	2,580	Bangalore and Kolar.
15	Kshatriya ...	35,204	18,262	16,942	Bangalore, Kolar, Tumkur, Mysore, Hassan, Kadur, Shimoga and Chitaldrug.
16	Kumbara ...	44,289	22,670	21,619	Tumkur and Mysore.
17	Kunchetiga ...	12,522	6,302	6,220	Bangalore, Tumkur, Chitaldrug and Shimoga.
18	Kuruba ...	3,99,550	2,01,707	1,97,843	Bangalore, Kolar, Tumkur, Mysore, Chitaldrug, Hassan, Kadur and Shimoga.

TABLE XI—STATISTICS OF MAIN CASTES
OR TRIBES—*concl'd.*

No.	Caste	Strength	Males	Females	Where chiefly found
19	Lambani ...	7,560	4,038	3,522	Kadur and Shimoga.
20	Lingayat ...	7,14,734	3,59,163	3,55,571	Tumkur, Mysore, Chitaldrug, Hassan, Kadur and Shimoga.
21	Madiga ...	2,81,227	1,43,920	1,37,307	Bangalore, Kolar, Tumkur, Mysore, Chitaldrug, Hassan, Kadur and Shimoga.
22	Mahratta ...	53,034	27,634	25,400	Bangalore, Kolar, Tumkur, Mysore, Chitaldrug, Hassan, Kadur and Shimoga.
23	Meda ...	7,170	3,790	3,380	Bangalore, Tumkur, Mysore, Hassan, Kadur and Shimoga.
24	Mudali ...	22,379	11,803	10,576	Bangalore, Kolar, Mysore and Hassan.
25	Nagartha ...	17,810	9,116	8,694	Bangalore, Kolar, Mysore and Shimoga.
26	Nayinda ...	42,360	21,710	20,650	Bangalore, Kolar, Tumkur, Mysore, Hassan and Shimoga.
27	Neygi ...	63,450	31,733	31,717	Bangalore, Kolar, Tumkur, Mysore, Chitaldrug, Hassan, Kadur and Shimoga.
28	Panchala ...	1,32,187	68,194	63,993	Bangalore, Tumkur, Kolar, Mysore, Chitaldrug, Hassan and Shimoga.
29	Satani ...	21,914	11,122	10,792	Bangalore, Tumkur, Mysore, Hassan and Shimoga.
30	Tigala ...	74,118	37,790	36,323	Bangalore, Kolar and Tumkur.
31	Uppara ...	1,08,580	54,968	53,612	Mysore, Tumkur, Chitaldrug and Shimoga.
32	Vokkaliga ...	12,94,801	6,52,116	6,42,685	Bangalore, Kolar, Tumkur, Mysore, Chitaldrug, Hassan, Kadur and Shimoga.
33	Vaisya ...	38,173	19,860	18,313	Bangalore, Kolar, Tumkur, Chitaldrug and Hassan.
34	Vodda ...	1,52,188	78,180	74,008	Bangalore, Kolar, Tumkur, Mysore, Chitaldrug and Shimoga.

TABLE XII--CASTES CLASSIFIED ACCORDING
TO THEIR TRADITIONAL OCCUPATIONS.

GROUP AND CASTE	Strength (000's omitted)	Proportion per mille of Population
1. AGRICULTURAL CULTIVATORS (INCLUDING GROWERS OF SPECIAL PRODUCTS).	1,328	21
Kunchetiga	13	
Tigala	74	
Vokkaliga	1,295	
2. LABOURERS	650	109
Holeya (also village watchmen) ...	650	
3. FOREST AND HILL TRIBES	76	13
Koracha	10	
Lambani	53	
Other animists	13	
4. GRAZERS AND DAIRYMEN	156	26
Golla	156	
5. FISHERMEN, BOATMEN AND PALKI BEARERS.	158	26
Besta	158	
6. HUNTERS AND FOWLERS	271	45
Beda	271	
7. PRIESTS AND TEMPLE SERVANTS ..	238	40
Brahman	216	
Satani	22	
8. TRADERS AND PEDLARS	216	36
Banajiga	135	
Komati	8	
Mudali	22	
Nagartha	18	
Vaisya	38	
9. BARBERS	42	7
Nayinda	42	
10. WASHERMAN	100	17
Agasa	100	

TABLE XII—CASTES CLASSIFIED ACCORDING TO THEIR
TRADITIONAL OCCUPATIONS—*concl'd.*

GROUP AND CASTE					Strength (000's omitted)	Proportion per mille of Population
11.	WEAVERS, CARDERS AND DYERS	...			501	84
	Devanga	...	...	...	38	
	Kuruba	...	...	...	400	
	Neygi	...	...	...	63	
12.	TAILORS	...	...	...	15	3
	Darzi	...	...	...	15	
13.	CARPENTERS (MASONS, BLACKSMITHS, GOLD AND SILVER-SMITHS AND BRASS AND COPPER-SMITHS).				132	22
	Panchala	...	...	...	132	
14.	POTTERS	...	...	...	44	7
	Kumbara	...	...	...	44	
15.	OIL PRESSERS	...	...	...	42	7
	Ganiga	...	...	...	42	
16.	TODDY DRAWERS AND DISTILLERS	...			89	15
	Idiga	...	...	...	89	
17.	LEATHER WORKERS	...	...	...	281	47
	Madiga	...	...	...	281	
18.	BASKET WORKERS AND MAT-MAKERS	...			7	1
	Meda	...	...	...	7	
19.	EARTH SALT, ETC., WORKERS AND QUAR- RIERS.				261	44
	Uppara	...	...	...	109	
	Vodda	...	...	...	152	
20.	MILITARY	...	...	...	88	15
	Kshatriya	...	...	...	85	
	Mahratta	...	...	...	53	

TABLE XIII—SELECTED OCCUPATIONS—1921,
1911 AND 1901.

	POPULATION SUPPORTED IN			PERCENTAGE OF VARIATION	
	1921	1911	1901	1921 and 1911	1911 and 1901
Pasture and Agriculture ...	4,770,473	4,247,435	3,743,813	+ 12·4	+ 13·3
Fishing and Hunting ...	1,877	2,209	2,870	— 15·0	— 23·0
Mines	48,865	50,823	10,598	— 8·8	+ 379·5
Quarries of hard rocks ...	32	28	...	+ 14·3	...
Salt	1,049	2,186	3,760	— 50·9	— 43·2
Textiles	98,488	101,407	106,035	— 2·9	— 4·4
Hides, Skins and hard materials from the animal kingdom	8,015	4,055	8,889	— 25·6	— 54·4
Wood	43,160	40,659	46,299	+ 6·1	— 12·2
Metals	25,326	23,315	25,593	+ 8·6	— 8·9
Ceramics	23,655	26,515	25,265	— 10·8	+ 4·9
Chemical products properly so called and analogous ...	6,480	7,238	3,987	— 10·5	+ 81·5
Food industries	20,247	23,213	33,853	— 12·8	— 31·4
Industries of dress and toilet.	93,606	102,557	111,145	— 8·7	— 7·7
Furniture industries	249	357	96	— 30·2	+ 271·9
Building industries	55,190	48,714	54,571	+ 13·8	— 10·7
Construction of means of transport	1,095	1,083	1,264	+ 1·1	— 14·3
Production and transmission of physical forces	2,265	1,281	3	+ 76·8	+ 42,600·0
Other miscellaneous industries	62,724	62,738	72,511	— 0·02	— 13·5
Transport by road	18,922	17,547	21,394	+ 7·8	— 18·0
do by rail	16,461	9,395	8,788	+ 75·2	+ 7·5
Post Office, Telegraph and Telephone Service	4,605	3,558	255	+ 29·4	+ 39·0
Banks, establishments of credit exchange and insurance	9,629	7,217	6,527	+ 33·4	+ 10·6
Brokerage, commission on export	2,548	1,698	3,846	+ 50·0	— 55·9
Trade in Textiles	29,000	23,060	27,455	+ 25·7	— 16·0
Trade in skins, leather and furs	4,887	4,686	2,382	+ 4·2	+ 96·6
Trade in wood	3,162	2,615	2,421	+ 20·9	+ 8·0

TABLE XIII—SELECTED OCCUPATIONS—1921,
1911 AND 1901—*concl'd.*

	POPULATION SUPPORTED IN			PERCENTAGE OF VARIATION	
	1921	1911	1901	1921 and 1911	1911 and 1901
Trade in metals	1,306	1,027	503	+ 27·1	+ 104·2
Hotels, cafes, restaurants ...	15,158	11,624	12,123	+ 30·4	— 4·1
Other trade in food-stuffs ...	136,267	130,518	90,916	+ 4·4	+ 43·6
Trade in clothing and toilet articles... ..	1,418	3,803	2,207	— 62·9	+ 72·3
Trade in furniture	1,500	2,417	8,453	— 37·9	— 71·4
Trade in building materials.	1,911	4,234	4,563	— 54·9	— 7·2
Trade in means of transport.	1,986	1,421	3,253	+ 39·8	— 56·3
Trade in fuel	5,741	6,880	2,215	— 16·5	+ 210·6
Trade in articles of luxury and those pertaining to letters and the arts and sciences	12,381	9,531	12,612	+ 29·9	— 24·4
Trade of other sorts	33,029	22,777	88,673	+ 45·0	74·3
Army	22,154	21,986	16,448	+ 0·8	+ 33·7
Navy	6	8	...	— 25·0	...
Air Force	38	...	...	...	...
Police	36,903	49,735	18,961	— 27·8	+ 162·3
Public Administration ...	105,530	182,367	174,181	— 20·6	— 27·7
Religion... ..	29,571	34,564	33,819	— 14·4	+ 2·2
Law	3,842	2,687	2,560	+ 43·0	+ 5·0
Medicine	10,288	7,477	6,431	+ 37·6	+ 16·3
Instruction	33,473	22,110	16,101	+ 51·4	+ 37·3
Letters, Arts and Sciences ...	19,396	14,239	18,268	+ 36·2	— 22·1
Persons living principally on their income	19,393	20,935	20,943	— 7·4	— 0·0
Domestic Service	47,371	38,308	91,774	+ 23·6	— 58·3
General terms which do not indicate a definite occupa- tion	51,140	400,349	483,495	— 37·2	— 17·2
Inmates of jails, asylums and alms houses	606	1,434	689	— 57·7	+ 108·1
Beggars, vagrants and prosti- tutes	39,148	50,531	92,890	— 22·5	— 45·6
Other unclassified non-pro- ductive industries	90	...	...	...	...

TABLE XIV—OCCUPATIONS OF SELECTED CASTES.

Caste and Occupations	Number per 1,000 workers engaged on each occupation	Number of female workers per 100 males	Caste and Occupations	Number per 1,000 workers engaged on each occupation	Number of female workers per 100 males
1	2	3	1	2	3
HINDU			6. DEVANGA.		
1. AGASA.			Weavers... ..	446	14
Washermen	417	37	Cultivators of all kinds	271	12
Cultivators of all kinds	436	11	Others	283	56
Others	147	57			
2. BANAJIGA.			7. GANIGA.		
Traders	188	44	Oil pressers	187	29
Cultivators of all kinds	402	10	Cultivators of all kinds	416	11
Labourers, unspecified.	54	81	Trade	158	48
Others	356	31	Others	239	42
3. BEDA.			8. GOLLA.		
Hunters and fowlers ...	3	18	Cowherds	24	22
Cultivators of all kinds	551	12	Cultivators of all kinds	672	12
Field labourers, etc. ...	248	91	Labourers, unspecified	28	89
Labourers, unspecified.	41	83	Others	281	61
Others	157	32			
4. BESTA.			9. HOLEYA.		
Fishermen	16	6	Village watchmen, and agricultural labourers	345	47
Cultivators of all kinds	571	12	Cultivators of all kinds	295	11
Labourers, unspecified.	18	72	Labourers, unspecified.	71	87
Others	393	70	Others	289	43
5. BRAHMAN.			10. IDIGA.		
Priests and temple servants	58	3	Toddy drawers... ..	121	9
Income from rent of lands	190	23	Cultivators of all kinds	554	12
Cultivators of all kinds	221	12	Trade	32	89
Public administration.	183	1	Labourers, unspecified.	18	129
Others	348	10	Others	275	56
			11. KOMATI.		
			Trade	572	22
			Others	428	21

TABLE XIV—OCCUPATIONS OF SELECTED CASTES—*contd.*

Caste and Occupations	Number per 1,000 workers engaged on each occupation	Number of female workers per 100 males	Caste and Occupations	Number per 1,000 workers engaged on each occupation	Number of female workers per 100 males
1	2	3	1	2	3
12. KSHATRIYA.			18. MAHRATTA.		
Military	92	2	Military	50	2
Cultivators of all kinds	355	12	Cultivators of all kinds.	360	11
Public force	33	...	Police force	17	...
Others	580	23	Labourers, unspecified.	24	95
			Others	549	32
13. KUMBARA.			19. NAYINDA.		
Potters	469	24	Barbers	435	1
Cultivators of all kinds	359	13	Cultivators of all kinds.	353	9
Others	172	61	Others	192	82
14. KUNCHETIGA.			20. NEYGI.		
Agriculturists	520	11	Weavers... ..	533	16
Cultivators of all kinds.	120	71	Cultivators of all kinds	215	10
Others	360	43	Others	252	70
15. KURUBA.			21. PANCHALA.		
Shepherds and wool weavers	65	5	Goldsmiths	555	4
Cultivators of all kinds.	700	13	Cultivators of all kinds.	285	12
Labourers, unspecified.	18	113	Others	160	95
Others	217	64	22. SATANI.		
16. LINGAYAT.			Priests	259	10
Cultivators of all kinds.	744	13	Cultivators of all kinds.	444	11
Trade	73	32	Others	297	40
Others	183	58	23. TIGALA.		
17. MADIGA.			Cultivators of all kinds.	737	13
Leather workers ...	54	7	Others	263	74
Cultivators of all kinds	375	9	24. UPPARA.		
Field labourers ...	334	63	Salt workers	11	15
Labourers, unspecified.	68	75	Cultivators of all kinds.	609	12
Others	169	31	Labourers, unspecified.	14	81
			Others	366	71
			25. VAISYA.		
			Trade	800	10
			Others	200	21

TABLE XIV—OCCUPATIONS OF SELECTED CASTES—*concl'd.*

Caste and Occupations	Number per 1,000 workers engaged on each occupation	Number of female workers per 100 males	Caste and Occupations	Number per 1,000 workers engaged on each occupation	Number of female workers per 100 males
1	2	3	1	2	3
26. VOKKALIGA.			CHRISTIAN.		
Agriculturists	872	15	1. ANGLO-INDIAN.		
Cultivators of all kinds.	7	23	Extraction of minerals	121	1
Others	121	51	Industries	218	80
27. VODDA.			Transport	116	4
Earth and stone work-ers	201	27	Persons living on their income	168	58
Cultivators of all kinds.	346	9	Others	382	76
Labourers, unspecified.	62	77	2. EUROPEAN.		
Others	391	60	Agents, managers of landed estates ...	18	9
MUSSALMAN.			Extraction of minerals	89	1
1. PATHAN.			Public force	537	...
Cultivators of all kinds.	317	8	Arts and professions ...	102	140
Trade	169	6	Others	254	51
Public force	60	1	3. INDIAN CHRISTIAN.		
Labourers, unspecified.	111	36	Cultivators of all kinds.	87	12
Others	353	15	Extraction of minerals	90	4
2. SAIYID.			Industries	131	20
Cultivators of all kinds.	252	7	Domestic servants ...	182	69
Industries	108	19	Labourers, unspecified.	188	47
Trade	179	8	Others	372	32
Public force	52	...	ANIMIST.		
Labourers, unspecified.	118	30	LAMBANI.		
Others	291	15	Cultivators of all kinds.	493	6
3. SHEIKH.			Field labourers, wood cutters, etc.	268	101
Cultivators of all kinds.	259	7	Trade	60	239
Industries	120	15	Labourers, unspecified.	63	51
Trade	192	8	Others	121	18
Public force	44	1			
Labourers, unspecified.	126	34			
Others	259	15			

BIBLIOGRAPHY.

- B. MAYO SMITH, Ph.D.—Statistics and Sociology. The Columbia University Press, New York. 1910.
- A. F. WEBER, Ph.D.—The Growth of Cities in the XIX Century. The Columbia University Press, New York. 1899.
- HENRY STOKES, M.C.S.—Report on the Nagar Division of Mysore, 1888.
- MAJOR H. MONTGOMERY.—Memorandum on the Malnad of the Ashtagram Division, 1889.
- CAPTAIN F. CHALMERS.—Report on the Chittledroog Division of Mysore, 1842.
- BENJAMIN HEYNE—Statistical Fragments of Mysore. 1800.
- Imperial Gazetteer of India—Vol. I, 1907.
- Mysore Census Reports—1881, 1891, 1901, 1911 and 1921.
- Reports on the Census of India—1901, 1911 and 1921.
- Statistical Abstract of the Mysore State—1921
- Mysore Season and Crop Reports—1918-19; 1919-20; and 1921-22.