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PREFACE

This thesis is the result of three and a half years of study and investigation by me under the direction of Principal D.R.Gadgil of the Gokhale Institute of Politics and Economics, Poona.

The subject of my thesis is "A Survey of the occupational and employment structure in some villages of Malabar". My desire was to study the nature of employment and to know with some amount of precision how the people in the district of Malabar eke out a living.

This involved a study of the structure of employment for the whole district. In the beginning I could not well realise the enormity of my responsibility dependent upon such a vast ambition. Very soon I realised that a survey of the occupational and employment structure of the whole district cannot be achieved by a single individual even assisted by one or two persons. Hence I restricted my investigations to some villages round about Shoranur which is my home town. Investigations consisted of house to house survey of the villages relating to occupational employments and the difficult part of the work was on account of the ignorance of the people who are not acquainted with such survey work in the villages.

The main part of my work of investigations consisted of house to house survey of 9 villages which are mainly of two kinds, urban and rural. This part of survey I could complete only in the course of two years. A questionnaire was prepared and informations

regarding employments, periods of employments, remuneration and other particulars were to be noted in the appropriate columns. These informations have been afterwards tabulated.

I have freely made use of the published records on the subject, general and in particular on the District of Malabar. The spacious library of the Servants of India Society (Gokhale Institute of Politics and Economics) Poona, where I read all the general books on the subject, was necessarily my first place of habitation. I also made use of the Connemara Government Public Library Madras, the Municipal Library Calicut for some of the old published reports on the district. I am much indebted to the Board of Revenue Madras for allowing me to go through the settlement reports both published and unpublished on Malabar, the Office of the Director of Agriculture Madras, the Office of the Director of Industries and Commerce Madras and the Office of the Registrar of Co-operative Societies, Madras.

I have made use of the limited published records where they are available. A survey of the occupational and employment structure and the recording of economic conditions in the villages of the district apart from the days of Gilbert Slater is altogether new. From this point of view the findings from my investigations are original.

For purposes of consultation, a short select bibliography is given below.

A Survey of the Occupational and Employment structure in some villages of Malabar.

SYNOPSIS.

Chapter I.

Physical features of Malabar.

Latitude, longitude, boundaries -- the taluks of the district -- meaning of the word Malabar -- scenery of the district -- river system of Malabar -- coast line -- nature of the soil -- rainfall -- temperature -- mineral deposits of Malabar -- forests and building materials.

Chapter II.

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acreage under production in the last century and the gradual change -- total area sown -- area cultivated, fallow land, forest area, area under food crops, non-food crops -- importance of agriculture in the district. Transport, communications and trade in the district of Malabar.

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Chapter XII.

Standard of life of the people.

The standard of life of the different classes of people -- some peculiarities of each class - Nairs, Thiyyas, Nambudiris, Mappillas and others -- family income and average income of some classes of people investigated -- examination of the average requirements -- deductions, suggestions and conclusions.

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A Survey of the Occupational and Employment
Structure in some Villages of Malabar.

Chapter I.

Physical features of Malabar.

Malabar is one of the two districts of the West Coast of the Madras Presidency. It lies between north latitude $10^{\circ} 15'$ and $12^{\circ} 18'$ and east longitude $75^{\circ} 14'$ and $76^{\circ} 15'$ and stretches along the shores of the Arabian Sea for a distance of 150 miles. It is bounded by North Canara in the north, Coorg in the east, Mysore, Nilgiris and Coimbatore along the ranges of the Western Ghats, the State of Cochin in the south and the wide Arabian Sea on the west. The Western Ghats form a continuous mountain wall broken only once by the Palghat Gap. The Wynaad taluk is a continuation of the Western Ghats and has crests which are high. The breadth of the district varies from a maximum of 70 miles in the middle where Palghat taluk penetrates the line of the ghats to the extreme south in the Ponnani taluk where it is less than five miles.

Malabar proper consists of 9 taluks of Chirakkal, Kottayam, Kurumbranad, Calicut, Wynaad, Ernad, Walluvanad, Ponnani and Palghat. Cochin taluk consists of the town of Cochin and a few isolated estates. The Laccadive Islands are under the administration of the Malabar Collector. The area of the

Reference : (1) Gazetteer of the Malabar District.
(2) Logan's Manual.

district exclusive of the islands is 5790 sq. miles. The capital of the district is Calicut. Other towns of importance are Palghat, Tellicherry, Cannanore, Cochin, Badagara and Ponnani.

Malabar means "the land of the hills", because it is a land full of hills and plains. How this came to be called is an interesting history. Perhaps it was Al Birani (970-1039 A.D.) who called the country Malabar for the first time and an Egyptian merchant long before him speaks of a town on the west coast which he called Male as a very important centre of pepper export. It has been guessed that the word Malabar is a combination of two words, the Dravidian word Mala to mean hill and the Arabic barr, a continent or the Persian bar a country. For this country Marco Polo called Malibar or Manibar. The language of the people is Malayalam. The ancient name of the land is Kerala, referred to in Asoka's Edicts as Keralaputra, probably called on account of Kerakam or coconuts. While Kerala includes the State of Cochin, Travancore and the district of Malabar, Malabar proper means the district only and not the states.

The scenery in the district is varied in the extreme. The majestic ghats on one side of the district is full of detached mountain ranges and hills with streams, ~~xxx~~ valleys and gaps indiscriminately spread here and there. The small streams, the green vegetation from the luxuriant rainfall, the tall coconut trees along the coast, the jack trees, the beautiful bananas, the smiling paddy fields are some of the attractions of the district.

The chief glory of Malabar is the long array of the ghats which have an average elevation of 5000 ft. with peaks occasionally as high as 8000 ft. They run parallel to the coast from the north. There are many passes through the ghats.

Malabar has got a river system. All of these rivers start from the ghats, after a circuitous route, join the Arabian Sea. All of them are comparatively small, as can but be, full and active under the copious rains of the rainy season, and empty and inactive in the summer. The Ponnani river which is the longest, is 150 miles long, starts from the ghats, goes through the circuitous route, joins the backwaters at Ponnani. The Valarpattanam river in Chirakkal taluk has its origin from the Periamala, in Wynaad, is used to float timber and to carry merchandise of fish, salt and pepper. The Chaliar river has a magnificent waterfall. There are others which serve the taluks in one way or other. Some of them are of considerable importance to trade and commerce since they are navigable for a certain part of the year and big logs of timber are floated down the river from the ghat forests and moved to Kallai (near Calicut) when the rivers flow in torrents.

Malabar has a long coast line of 150 miles. The coast is shallow, and as there is no deep water close to the shore ships have no access into the port. Cochin is the only natural harbour. In Calicut, Cannanore, Tellicherry, Badagara, Ponnani and Beypore, ships anchor at a considerable distance from the shore.

The Laccadives, "the hundred thousand islands," attached to Malabar, lie at a distance of a hundred miles from the coast. Only half a dozen of them are inhabited. These islands lie generally north and south in a crescent shape, with usually shallow lagoons. They are coral formations. They are covered with thick vegetation and the cultivated islands grow various kinds of fruits.

Geographically, the plains of Malabar are of a laterite table-land with alluvial formations. It has also a mixture of clay and sand. Coconut plantations are therefore well suited. For the interior, the soil is more laterite and loamy, unlike the more coastal taluks, and peculiarly suited to paddy and garden crops like jack, mango, plantations, pepper, ginger, garlic, bananas, coconuts and arecanuts. The Wynaad taluk produces large quantities of coffee, tea, rubber and many kinds of fruits and vegetables.

Malabar receives a good rain fall from the South West Monsoon. The average for the district is 116 inches a year, is still more for Wynaad taluk and Nilambur. The bulk of the rain falls between June and September.

Malabar has a uniform temperature. Great extremes of heat and cold are absent. In the hottest months the average maximum is only 91° or 92° F. The average minimum is only 84° F. The average percentage of humidity is very high. It rises to a maximum of 90 in the rainy season. The moisture-laden atmosphere of Malabar is often very aggressive and the season

before the rains in June is really unenjoyable and very oppressive. Little difference is felt of temperature in the sun and in the shade. In the rainy season the air is damp and chilly rather than cold. In the cold season the plateau of Wynaad has a pleasant climate.

Wynaad and Nilambur Valley have gold mines. The area was surveyed in the last century and there were traces of having mined them. When Wynaad became an important coffee plantation, the Alpha Gold Mining Company was formed in 1874. In 1879 the Government of India employed Mr. Brough Smyth, an authority on the subject of gold mining, who reported that the gold mines of Wynaad could be profitably worked. This was followed by a great boom of Company floatations, and not less than thirty three English Companies were floated. All of them were mismanaged and came to grief. One Company is at present operating in the Nilambur valley.

She has also iron ore in inexhaustible quantities. But for want of coal in the vicinity she has not become an industrial centre of India. With electricity iron ore can be developed profitably. Other minerals are not however, so important for Malabar.

Malabar is well supplied with building materials. All kinds of valuable timber are available from her fertile forests. Grey granite of excellent quality is quarried in all the taluks. Laterite stones are universal and are used for building houses,

culverts and bridges. Flowering trees are a conspicuous feature of the Malabar flora. From her forests timber for building and commercial purposes is cut and extensively used. Teak, black wood, nirventek, irul, jack, matti, marudu and many others are the most useful trees of her forests. Kallai near Calicut is one of the biggest timber morts of India. Wild animals like elephants are numerous and are caught and especially elephants are trained for dragging timber and for festivals in temples.

Fishing is an important industry of Malabar. The sea which forms her long coast line, the rivers and backwaters teem with fishes of innumerable variety. This fishing industry has vast scope of development.

Chapter II.

The Economic History Of The District.

In this chapter it is proposed to give in a few words the history of the people of Malabar for the proper understanding of the people of to-day and a brief study of their economic conditions.

The earliest inhabitants of Malabar were the jungle tribes, the parayas, the Panas, and the Cherumas. The serpent worship and the Marumakkatayam system of matrimony led some to think that the Nayars of Malabar were of Seythian or Mangolian origin. They are a stock of considerable admixture of Aryan and Dravidian blood. The Thiyyas seem to have come from Simhala (Ceylon) and introduced coconut into Malabar. The Nambudiri Brahmins of Malabar seem to have come from North India at a time when the Aryans were in the Punjab and were expanding into the plains of India. They seem to have come directly from Kashmir in the first century A.D.(?). The Mappillas are the descendants of Arab settlers and traders who came to Malabar. They married women of the country and also increased their number by conversions on a large scale.

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Malabar is also called Parashurama Kshetra in some of the Puranas. The legend is that this saint and leader of the Aryans, namely Parashuram, recovered Malabar from the sea, and he colonised his Aryan followers, the Nambudiri Brahmins. Geologists consider that part of Malabar was under water once. The name of Kerala for the Malayalam speaking country of Cochin, Travancore and the district of Malabar might have come from Kerakam, or Nalikeram which means coconut trees which grew abundantly in these areas. Asoka's edict also speaks of Keralaputra. Of the three south Indian dynasties of Chola, Chera and Pandya, the Chera country at one time comprised Kerala which was ruled for many centuries by a series of elected kings who were called Perumals (means a leader or a big man) and of these some Perumals were by name Cheraman.

In ancient days Malabar had a flourishing trade with Carthage, the phoenicians and Rome. Beypore near Calicut and Muziri (Cranganore) near Cochin were the important ports and harbours. Rome was fond of Indian Muslins and Calicos, pepper, ivory, pearls and so on and writers like Petronius and Pleny (Elder) thundered against a drain of gold to India every year. The similarity again between the Greek names for rice (oryza) ginger (zinziber) and cinnamon (karpion) and the Malayalam equivalents arisi, inchiver and karuppu, indicate a trade in these articles between Greece and Malabar, the only port of India where all these products grow side by side. Ptolemy describes the geography of South India

as if he was well acquainted and Pliny the Elder and Periplus (the latter) written perhaps in the second century A.D. describes the commercial greatness of Kerala in telling words. With the decline and fall of Rome this trade also seems to have declined.

According to Kerala Mahatmyam (in indifferent Sanskrit) and Keralolpathi (in Malayalam) which are of great historic value though they cannot be relied upon, Parashuram organized Malabar into a republic. After some time when discontent found its way an institution of limited monarchy was introduced. A monarch was installed for a period of 12 years and was called a Perumal (leader or big man). It is believed that Cheraman Perumal, who was clever and just, ruled for a period of 36 years and before he died, he divided the country among the great nobles of the realm. Thus came Zamorin, Cochin and Travancore.

The trade with the East fell into the hands of Arab merchants who came to Malabar and settled down. When Ibn Batuta visited Malabar in 1345 there were many kings. The kings of Zamorin, Cochin and Travancore had come into existence. Since they were undisturbed by any strong power in the south, they aimed at supremacy, a career of aggression and aggrandizement. The Zamorins of Calicut, who according to legend got only a small village, embarked on a career of expansion and were fortunate. They fortified Calicut, encouraged trade, and allowed Arab merchants to settle down in large numbers.

These traders in turn brought enormous wealth to the country through their profitable trade.

A group of Portuguese adventurers led by Vasco de Gama anchored at Capua, near Panthayankollam, a few miles from Calicut in 1498. Gama negotiated with the zamorin of Calicut, and started home in 1498 with samples of the various marketable products of Malabar.

The Portuguese trade with India started in 1500 when a factory was established at Calicut. Soon the Portuguese and the Moors came to blows. The zamorin of Calicut was inclined to help the Moors. The Portuguese leader Cabral found the Raja of Cochin very hospitable and founded trading centres there.

The Portuguese increased their influence on the Malabar coast, and had built a few factories. They had destroyed the Moorish trade and had pocketed the Rajas of Cochin and Cannanore. During the days of Albuquerque the Portuguese were very successful and the zamorin of Calicut was also friendly to them.

Soon this happy day was over, and the Dutch stepped into the shoes of the Portuguese. The English East India Company had by this time built a few factories, made friendship with the great Marthanda Varma, Raja of Travancore, aided him in his schemes of conquest and consolidation of Travancore and in the elimination of the Dutch power.

¶ Mean while the French had founded trading

centres along the coasts, fortified Pondicherry and acquired Mahe which is near Calicut, on the Malabar coast.

The zamorin of Calicut had during this time engaged himself in extending his power. He had invaded Cochin, and when he had attacked the Raja of Palghat in 1756, the Raja of Palghat sought the help of Haider Ali of Mysore. Haider was waiting for an opportunity which he now got. He invaded Malabar in 1766, and the zamorin fought and died. Cochin submitted. A general revolt broke out in Malabar and Haider pacified the country by very severe measures. The Nayars were rebellious and truculent and were the object of his wrath, were ruthlessly hunted down and hanged. This restored peace only for the summer and on the approach of rain, Malabar was up in revolt. On the death of Haider in 1782 Tippu made peace with the British.

Malabar was rebellious and defiant. Tippu therefore resolved to ^{teach} ~~treat~~ the people a lesson and in 1788 he led an expedition. Some of his proclamations to the people had a tinge of proselytism to Islam, the country rose in horror being afraid of religious fanaticism on a mass scale. Thousands fled to Travancore, thousands to the jungles, the able-bodied took up arms and faced the enemy. The Mysore forces were driven out of the country and by the Treaties of Seringapatam of 1792 Malabar was ceded to the British and was administered by the Bombay Government.

A joint Commission was appointed for the arrangements of settled administration of Malabar. Mr. Farmer was appointed at Calicut as Supervisor and Chief Magistrate of the Province of Malabar. For convenience of administration this province of Malabar was transferred to Madras Presidency in 1800 and Major Macleod became the first Collector of Malabar District in 1801.

The Mysorean period was a period of revolt and suppression. The land lords who had fled from the country returned and claimed their former possessions and prerogatives.

During the Mysorean period revenue was collected direct from the cultivator. The Company tried the old method of farming the land revenue to the old Rajas for a lump sum amount. It was in this connection that Kerala Varma Raja of the Kottayam family (the Pazhassi Raja of the popular legends) quarrelled with the Company and his revolt assumed some proportions, was stamped out with great ferocity. The Company found that it was better to assume direct responsibility for revenue collection.

The British power had been fully established and the people had calmly settled down to follow their old vocations. Revolt on a large scale had subsided and nobles and chieftains and leaders had reconciled to the new conditions in the country. The Company at the same time did not interfere with the rights and privileges of the local Rajas so long

they did not question their authority.

Nevertheless, a new series of out breaks occurred. The Mappillas, the Mohammedans of Malabar were miserably poor and credulously ignorant. They were peculiarly susceptible to the fanatical and inflammatory preachings of their religious leaders who were accustomed to enjoy some amount of position during the Mysorean period, grew indignant against the Hindus and the British. Some fanatical Mappillas therefore declared some kind of a holi war against their enemies. Disturbances of this kind took place in 1843, 1849, 1851 and 1852 when innocent non-Muslims, namely Hindus, men, women and children were put to the sword. Mr.Strange, a Judge was deputed on special duty to report on the causes of these disturbances. He advocated strong action against these illiterate Mappillas who were led by ambitious, fanatical and unscrupulous priests. He refused to admit that the causes were agrarian in origin.

A few Mappilla Acts were passed. They did not put an end to the out breaks which occurred again in 1873 and 1880. Therefore in 1881 Mr.Logan was appointed Special Commissioner to enquire into land tenures and tenant rights in Malabar. His report was an eye-opener to all. He expressed that the Mappilla out breaks were primarily of agrarian in character and that the British administrators and the courts of justice attached too much importance to the rights of the janmis (land lords) so that the poor tenants were evicted in whole sole. His findings led

to the Malabar Compensation for Tenants Improvements Acts of 1887 and 1900 and the subsequent tenancy acts.

ECONOMIC HISTORY.

An exhaustive economic history of Malabar could not be attempted for want of materials and the available material has been presented here as a background for the study of the economic conditions as they stand to-day.

The population of Malabar according to Srinivasa Raghavaiyyangar as given in his memorandum on Madras, was 465,594 in the year 1802. During the Mysorean period, revolts and suppression were the usual order and this unsettled condition would not have helped population to increase. But in the course of thirty years population had doubled so that in 1837 the figure was estimated at 1,165,489. This explains the increase of population under fairly settled conditions. Population according to 1881 census was 2,365,035 and according to 1891 census was 2,648,172. In the course of 50 years population had increased by 1,281,253 from the population of 1837. This means that the rate of increase was ^(1.09) 1.09 per cent.

Malabar was comparatively normal in the 18th century. The population was small. Her agricultural lands were cultivated to meet her food requirements. She had also her industries like cotton, iron, making of salt, shipping, manufacture of other kinds of consumeable goods which gave employment to her

population. There was an amount of balance in employment in those days because agriculture then was not the only important industry. During the Mysorean period Malabar was disturbed. The Mysoreans levied taxes on land and were levied on the cultivators. This affected cultivation of land because the actual cultivator was to pay the tax. It was therefore said that much land previously under the plough remained uncultivated. Nobody was prepared to claim land as his own and land had little value. The industrial enterprise also was affected during this period.

In the beginning of the 19th century Malabar had a small population. She grew her own food materials and other kinds of consumeable goods and had a good amount of surplus left for export. Her long coast line aided to make contacts with other countries so that Malabar carried on a flourishing trade with the outside world. S.R.Iyyengar in his memorandum on Madras Presidency states that throughout the 19th century Malabar was prosperous and completely free from famine and droughts while other districts of the Presidency were occasional victims of famine and drought.

Customs and habits of the people played a great part in the apparent prosperity of the people. Much division of labour and specialisation was practised among the population. The Nair families produced good fighters and Raja and Nambudiri families produced administrators, scholars and

advisers and all were employed in some useful occupation irrespective of caste and creed. The system of land tenure was flexible, labour was respected and given full rights. Even if one goes to another garden and plants a tree, he is entitled for the fruits of his labour. Land lords had no absolute ownership and the actual cultivator enjoyed a good position and the fruits of his labour. In those days land lords, as every other family, engaged in agriculture, and produced what every family required.

The marriage custom also played a great part in checking population in Malabar. British administrators in the early years of the 19th century noticed that Malabar was a land of late marriages. Early marriages were not so common and late marriages were the rule, especially for the war like classes. The Nair families and the Raja families who constituted the ~~maxx~~ warring classes of Malabar and who formed the bulk of the population married late in life and this acted as a check upon the increase of population. It is interesting to know that the social customs especially the Marumakkatayam system, seem to have developed and nurtured on account of the environmental ^{condi} ~~correlati~~ons. This Marumakkatayam system was originally political, devised to create a strong body of fighters to protect the country from foreign interferences which developed to such an annoying magnitude during the Pandya and Chola days and early marriages would naturally defeat this purpose. Thus it granted on one side equality of

of status to women and complete liberty on the choice of a partner in life on the other. This Marumakkatayam system is more pronounced among those classes which once produced great fighters and generals for the country and less pronounced or absent in other communities of Malabar. It served the purpose for which it was created namely freedom of action and protection to women of the communities. In the advent of the British when Malabar lost her independence, and became a Province and then a District under the East India Company, private armies were banned, and the military organisation disbanded, the British system of settlement of land and ownership introduced, there was phenomenal change in the country in the course of a fifty years. The ruling families lost their power and prestige, became now silent land lords. The Nair Tharvads (families) which produced soldiers and generals settled down to peaceful agriculture. Many of the old industries decayed with free imports from abroad, young men who previously went for active military life, became now husbandmen and as husbandmen they led an easy domestic life and this change in life was mainly responsible for the sudden increase in the population of Malabar in the 19th century.

The Settlement Commission of 1900 attempted to classify the occupation of the population having accepted the population of the district as given in 1891 census and classified the occupation of the population with slight modifications as under :-

Calicut	237,682	Cultivating occupants	79,060
Chirakkal	310,941	Cultivating tenants	639,899
Cochin	23,715	Farm servants	244
Ernad	339,488	Field labourers & crop watchers	624,387
Kattayam	195,485	Artisans	195,081
Laccadives	10,637	Weavers	39,104
Kurumbranad	304,077	Other labourers	327,341
Palghat	372,133	Traders	425,111
Ponnani	449,290	Others	217,168
Walluvanad	332,355		
Wynaad	76,762		
	<u>2,652,565</u>		<u>1,343,590</u>

The district of Malabar at the beginning of the 19th century had one appearance with a population which was nearly 5 lakhs with agriculture and other industries to support her population. With the British conquest and annexation the face of the district changed. New law and order introduced in the district. On the decay of old industries and occupations new means of livelihood were found in town^s which sprang up in the district. Thus on the eve of the 20th century Malabar was completely different from what it was a hundred years ago.

The population variation since 1901 is given below :-

Variation in population in forty years - 1901-1941.

Years	Persons	Variations	Males	Females	Variations
1901	2,795,738	-	1,381,625	1,414,113	-
1911	3,015,099	219,361	1,482,608	1,532,491	-
1921	3,098,971	83,772	1,510,732	1,588,139	55,648
1931	3,533,944	435,073	1,716,138	1,817,806	229,667
1941	3,929,425	395,481	1,901,404	2,028,021	210,215

According to 1911 census 67 per cent of the ryotwari area is arable and 50 per cent of this is occupied and of this 50 per cent nearly 92 per cent is cultivated (Table 1). The occupational distribution of the population, and the pastoral and agricultural classes further divided into sub-divisions are on (Table 2). Nearly 62 per cent of the population is supported by agriculture. Only 18 per cent are supported by industrial occupations. The actual working population is 42.7 and dependents 57.3 per cent.

Out of a total of 3,929,425 according to 1941 census rural population is 3,554,626 and urban population is 374,789. This means that for every 100 persons 90.47 (say 90) are rural and 9.53 (say 10) are only urban population. At the beginning of this century 8% alone constituted urban population and 92 per cent was rural. A slow development of the cities is therefore visible.

At the beginning of the century the density of population for Malabar District was 483 and for the Province as a whole was only 287.

Population distribution according to 1911 census is as follows :-

TABLE 1.

Occupation	Population supported by the occupation	Percentage of population in column 2 to the district population	Percentage on population in column 2 of		Percentage on the total population of the Dist.of	
			Actual workers	Dependents	Actual workers	Dependents
1	2	3	4	5	6	7
Pasture and agriculture	1,855,252	61.5	42.6	57.4	26.2	35.3
Fishing and hunting	53,409	1.5	32.3	67.7	0.6	1.2
Extraction of minerals	1,215	0.0	16.4	83.6	0.0	0.0
Industrial	540,002	18.0	49.3	50.7	8.9	9.1
Transport	100,055	3.3	39.1	60.9	1.3	2.0
Trade	267,331	8.9	32.9	67.1	2.9	6.0
Public Force	6,422	0.2	41.3	58.7	0.1	0.1
Public Administration	21,799	0.7	31.9	68.1	0.2	0.5
Domestic service	30,632	1.0	67.0	33.0	0.7	0.3
Professions and liberal arts	91,582	3.0	35.7	64.3	1.0	2.0
Indefinite	29,365	1.0	39.8	60.2	0.4	0.6
Independent	3,361	0.1	38.1	61.9	0.0	0.1
Unproductive	14,694	0.5	68.1	31.9	0.4	0.1
	3,015,119	100.0	42.7	57.3	42.7	57.3

TABLE 2.

Pastoral and agricultural classes classified as under :-

Pastoral and agricultural classes	Actual workers		Dependents	
	Number	Percentage to the District population	Number	Percentage to the District Population
1	2	3	4	5
<u>Land holders & tenants</u>				
Non cultivating land owners	16,640	0.6	57,909	1.9
Non cultivating tenants	5,939	0.2	18,984	0.6
Cultivating land owners	21,838	0.7	74,382	2.5
cultivating tenants	252,911	8.4	568,551	18.9
Agents, Managers of landed estates etc.	2,166	0.0	3,056	0.1
Farm servants and field men labourers	457,459	15.2	305,132	10.1
Growers of special products	20,144	0.7	24,675	0.8
Forestry	6,622	0.2	10,919	0.4
Raising of farm stock and small animals	7,043	0.2	882	0.0
	790,762	26.2	1,064,490	35.3

TABLE 3.

Statistics of cultivation in the District of Malabar.

Fasli years Fasli year 1282 or	Cultivable area in acres	Area under cultivation (in acres)		Total assessment in Rupees.
		Punjah	Nunjah	
1872-3-74	3799,891	397,267	387,426	1,783,422
1873-4-75	3799,891	394,388	388,171	1,789,027
1875 - 76	3799,891	398,346	388,566	1,791,464
1876 - 77	3799,891	400,273	388,285	1,795,222
1877 - 78	3686,047	407,644	389,303	1,806,501
1878 - 79	3686,047	414,372	386,497	1,803,835
1879 - 80	3686,047	403,875	388,035	1,801,128
1880 - 81	3686,047	383,317	388,599	1,786,293
1881- 82	3686,047	390,322	395,537	1,797,939
1882 - 83	3686,047	389,455	395,602	1,798,007

Agricultural Statistics, acreage of principal crops in the district of Malabar for years 1881-82.

Name of Taluks	No. of acres under Nunjah cultivation - Paddy	Garden, coconut, arecanut & jack topes	Modan	Ponam	Gingelly seed	Raggy	Chama	Chollam	Peas	House gram	Dhall	Cumboo	Beans	Castor-oil seeds	Coffee	Pepper	Ginger
Chirakkal	14,509	28,254	1775	11824	416	-	-	-	-	-	-	-	-	-	-	2513	-
Kottayam	16,384	25,155	598	8295	14	17	180	5	37	57	62	-	-	-	17	3939	-
Kurumbranad	34,682	69,080	1118	2501	305	69	1973	7	465	164	-	-	-	-	124	351	17
Wynaad	26,945	-	207	10	-	1745	87	-	2	7	2	-	-	-	35241	1	5
Calicut	17,342	32,819	2351	761	605	54	1127	-	107	35	8	-	-	3	-	10	34
Ernad	45,483	30,546	7188	909	1373	-	1650	-	90	105	75	-	-	-	1773	-	1600
Walluvanad	54,021	21,058	14204	-	3567	600	901	-	223	129	700	-	-	-	203	71	75
Palghat	83,938	13,595	5102	-	3152	996	4239	445	2123	476	138	26	43	185	-	-	57
Ponnani	71,978	45,487	2295	-	875	1000	2300	-	3700	1800	-	-	-	-	-	10	2700
Cochin	320	532	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	395,602	266,526	34838	24300	10307	4481	12457	457	6747	2873	985	26	43	188	37358	7095	4488

TABLE 4.

Density of population :	1901	1911	1921	1931	1941
Madras Province	287	309	318	350	390
Malabar District	483	520	536	610	679

Malabar 679 persons to a sq. mile according to 1941 census while for the province as a whole it is 390. This explains the rapid increase in the density of population for the district. While for the province as a whole the increase has been gradual, and steady, for Malabar it has been very rapid.

Acreage and cultivation.

Malabar has an area of 5790 sq. miles. The table 3 will give the figures for cultivation in the district from 1872-73 to 1882-83. During this period Nunjah or paddy cultivation has increased from 387,426 to 395,602 acres but other cereals, that is acreage under Punjab has actually fallen during the same period. According to figures on table 4 the acreage for the various crops in the district is shown.

Compared to increase in population, acreage under production has not kept the same pace. The principal crop is paddy. Nunjah cultivation is paddy cultivation on wet lands and for the years 1881-82 Nunjah lands were 395,602 acres out of a total of 3,686,097 classified as cultivable. The next important is Punjab which consists of all other kinds of cultivation including garden cultivation. Under this also comes Modan and ponam, one is paddy cultivation at regular intervals and the other is paddy cultivation on forest cleared areas. Cultivation of grams in

Malabar is not so important and she imports large quantities of them every year. While she produces large quantities of pepper which are more popular in Kottayam and Chirakkal, has suffered from the encroachment of coconuts and other garden crops which have greater foreign markets. Ginger is more commonly grown in Ponnani and Ernad and is exported on a large scale.

In the last century when population increased and the production of food crops did not keep equal pace, import of paddy and rice increased. This import steadily increased from year to year. At the same time change in cultivation also took place. More and more land was devoted to coconut which became an increasingly money crop. Growing of sugar cane which was popular also suffered to some extent.

The average holding and the average assessment of each holder of the taluks as based on the settlements of 1900 are as follows :-

Taluks	Areas	Assessment Rs.
Chirakkal	4.53	11- 9-11
Kottayam	4.10	10- 0- 6
Kurumbranad	8.05	21-11- 0
Calicut	5.45	13- 1- 6
Ernad	7.05	17-14- 1
Walluvanad	12.60	38-15-10
Palghat	7-85	25- 7- 0
Ponnani	5.62	17- 6- 5
District average	6.43	18- 1- 6

The figures given by S.R.Iyyangar in his

Statement showing the pressure of population on the land in the several districts of the Madras Presidency.
(Memorandum on Madras)

District.	No. of persons to a sq. mile according to the census of 1881.	Average size of a ryotwar holding.	Average assessment of a ryotwar holding.	Proportion of dry and wet acreage to total ryotwar holding		Proportion of unoccupied waste to total ryotwar holding	Ratio of working population to total population.	Ratio of agricultural to working population	Ratio of females to total agricultural and working population.
				Dry	Wet				
Malabar	475	4.1	9.4	49	51	41	47	53	39
Tanjore	600	6.6	25.1	25	75	8	48	64	32
South Arcot	414	3.8	9.4	77	23	41	49	78	31
Chingleput	400	7.0	18.0	38	62	19	50	61	25
Trichinapaly	379	6.2	8.3	84	16	20	53	73	36
Coimbatore	254	10.2	12.0	96	4	16	58	64	44
Presidency Average	251	7.2	12.9	79	21	26.36	61	70	42

TABLE 5.

Classification of land as per Settlement Report of 1900.

	Wet lands (acres)	Garden (acres)	Occupied dry(acres)	Unoccupied dry(acres)	Unassessed (acres)	Poramboke (acres)	Inam lands (acres)	Total (acres).
Chirakkal	52,605.37	49,088.04	27,763.68	2,81,462.20	1,532.68	19,654.87	954.29	4,33,061.18
Kottayam	21,143.99	44,629.42	18,999.74	92,142.96	779.70	26,961.98	599.78	2,05,257.57
Kurumbrenad	42,616.46	98,183.99	20,671.39	98,417.07	2,259.73	5,890.36	572.58	2,68,611.58
Calicut	25,312.28	48,370.45	14,416.04	87,952.81	872.33	6,666.23	33.29	1,83,623.43
Ernad	65,117.73	52,962.97	35,572.13	2,35,443.57	7,222.96	24,271.25	2,857.80	4,23,448.41
Walluvanad	83,332.41	20,239.69	42,179.86	2,16,314.63	3,617.09	8,448.34	1,120.88	3,75,252.90
Palghat	1,16,666.81	12,027.36	28,460.76	1,19,590.48	10,767.08	9,773.17	1,395.92	2,98,681.58
Ponnani	88,907.84	72,521.60	25,164.83	62,312.83	3,200.28	15,337.51	5,667.20	2,73,112.09
T O T A L	4,95,702.89	3,98,023.52	2,13,228.43	1,193,636.55	30,251.85	1,17,003.71	13,201.74	2,461,048.69

TABLE 6.

The following shows acreage, population and incidence of taxation for talukas in 1911.

Taluks	Total cultivated (acres)	Actually cultivated (acres)	Fallow	Percentage of total arable area occupied	Population according to 1911 census	Incidence of land revenue per head	Land reserved for public or communal purposes	Forest.
						Rs.		
Chirakkal	1,42,328	1,48,712	656	50.84	3,38,579	1- 0- 8	1,42,328	-
Kottayam	1,12,180	1,03,289	122	52.80	2,26,682	0-14-10	78,392	33,785
Kurumbranad	77,743	1,58,582	23,800	74.22	3,53,983	1- 3-10	77,743	-
Wynaad	1,40,995	67,180	53,880	31.47	82,549	1-12- 4	7,397	1,33,598
Calicut	1,39,546	87,607	9,427	94.27	2,71,032	-13- 0	1,39,519	27
Ernad	2,31,526	1,77,977	1,356	46.35	3,92,607	0-15-11	1,50,680	80,846
Walluvanad	2,33,631	1,67,898	3,854	51.93	3,73,954	1- 4- 4	1,58,248	75,383
Palghat	2,00,622	1,85,510	1,668	88.74	4,14,009	1- 4-10	1,64,802	35,820
Ponnani	65,056	1,98,812	1,430	96.48	5,29,383	1- 1- 7	65,056	-
Cochin	179	895	-	95.11	21,741	0-12- 0	179	-
Laccadives	4,699	-	-	-	10,600	-	-	-
	13,48,505	12,96,462	96,193	59.01	30,15,119	1- 1-11	9,84,343	3,59,459

TABLE 7.

Crops for years 1910-11.

Talukas	C E R E A L S						P U L S E S		Industrial crops (acres).				Miscellaneous	Total first and Second crop	Area cropped more than once	Net area cultivated
	(Acres)						(Acres)		Sugar cane	Tobacco	Oil seeds					
	Paddy	Cholam	Chumbu	Ragi	Sama	Others	Hoase gram	Others			Gingelly	Others				
Chirakkal	83,380	-	-	404	90	45	296	4,043	12	"	720	56	75,381	164,427	16,766	147,661
Kottayam	41,917	-	-	311	347	-	68	236	10	"	203	13	55,638	98,743	7,535	91,208
Kurumbranad	49,388	-	-	166	261	-	512	1,193	"	"	823	7	108,632	160,982	9,515	151,467
Wynaad	39,453	1	-	4,748	303	-	11	4	"	10	1	66	20,163	64,760	6	64,754
Calicut	36,840	-	-	152	1,099	-	141	7,096	"	"	1	85	60,136	105,550	19,765	85,785
Ernad	101,334	42	-	4,622	4,538	-	428	3,210	15	"	7,148	534	98,135	220,006	42,082	177,924 ⁴
Walluvanad	140,076	24	3	463	4,391	-	1,442	2,742	"	"	12,583	437	67,870	230,031	59,131	170,900
Palghat	168,758	94	17	1,105	3,177	6	872	4,894	13	"	1,033	928	51,585	232,482	80,876	151,606
Ponnani	134,307	9	-	1,554	1,555	-	1,078	2,582	5	"	2,433	58	128,477	272,058	35,073	236,985
Cochin	224	-	-	-	-	-	-	=	"	"	=	=	670	894	=	894
	795,677	170	20	13,525	15,761	51	4,848	26,000	55	10	24,945	2,184	666,687	1,549,933	270,749	1,279,184

TABLE 8.

memorandum on Madras for the year 1881 are on table 5. Malabar is compared with other districts of Madras.

The figures of the Settlement Commission of 1900 are shown on table 6, indicate the nature of classification of land of the eight taluks of Malabar.

The total area sown according to census of 1911 is given in table 7. The figure shows that in certain taluks the actually cultivated area for that year is greater than the preceding years. Wynaad being on the foot of the ghats, is a taluk of forests, and here ^apoonam cultivation, cultivation on lands, cleared of all kinds of plants and trees, changing from year to year, destructive to the forests in one sense, is common. This again accounts for the big mass of fallow lands. A big portion of the forests and wastes belongs to private individuals and institutions like temples. This is clear from column (8) and column (9) separately shows the forest area for the taluks of Malabar.

Table 8 shows crop for years 1910-11. The preponderance of paddy is clear enough. Pulses are of less importance. While certain items of industrial crops are not shown separately, the importance of gingelly among oil seeds is indicated. Malabar has a big percentage of two cropped land and of these the taluks of palghat, Walluvanad, Ernad and ponnani, are of significance.

Net area cultivated for years 1910-11 was 1279,184 acres. The area under crops in 1924 was only 1,253,605 increased to 1,345,931 acres between

Classification of area for years 1945-46 in Malabar.

District	FORESTS		Not available for cultivation		other uncultivated lands including XXXXXX fallows. current		Current fallows		Net area sown		Total Area
	Acres Area	% -age to the total area	Area Acres	% -age to the total area	Area Acres	% -age to the total area	Area Acres	% -age to the total area	Area Acres	% -age to the total area	Acres.
Malabar	359,890	9.7	610,572	16.4	963,684	26.0	251,560	6.8	1,527,305	41.1	3,713,011

Area sown with crops in 1945-46.

District	Paddy Acres	Cholam Acres	Gumbu Acres	Ragi Acres	Konra Acres	Varagu Acres	Samai Acres	Maize Acres	Other cereals Acres	Total Cereals Acres.
Malabar	825,140	673	28	5,612	1,069 XX	28 XXXXX	7,558 XX	70 XXXXXX	2,224	842,402

Area sown with crops 1945-46.

	P U L S E S (Acres)					Total Pulses	
	Green Gram	Red Gram	Black Gram	Bengal Gram	Horse Gram		Other pulses
Malabar	1560	7058	5803	12	2602	7498	24,533.

Chillies (Acres)	Condiments and spices	Total condiments & spices (acres)	* This includes acres under pepper ginger Tamarind Turmeric
5644	Other condiments and spices (acres)	134,100	90,667 10,235 10,858 7,794
	122,866*		

Sugar cane	Sugar Palmyrah	Total Sugar	Mangoes	Plantains	Sweet Potatoes	Tapiaco	Other fruits & vegetables	Total fruits & vegetables	Miscellaneous food crops	Total food crops.
144	10,105	10,249	45,705	56,338	5,043	21,750	92,043	220,879	29,614	1,256,187

Ground nut	Gingelly	Castor	Coconut	Other oil seeds	Total oil seeds	Cotton	Other fibres	Total fibres.
4988	6540	520 ²	369,615	15	381,680	1536	104	1640

Area sown with crops 1945-46

Tobacco	Other drugs and narcotics	Miscellaneous non-food crops	Total non-food crops	Grand Total	Area sown more than once	Net area cropped.
37	* 122,431	45,146	₹ 550,934	1,807,121	279,816	1,527,305

* This includes
 13906 acres under Coffee
 14516 acres under tea
 4716 acres under betel vines
 84764 acres under arecanut.

Percentage of area under main crops in 1945-46 to the total area sown.

Paddy	Cereals	Food crops	coconut	Non-food crops
45.7	46.6	69.5	20.5	30.5

1924-30. Acreage under paddy increased by 27,000 but fell from 53.43 per cent to 51.79 per cent. Acreage under non-food crops increased from 15,870 to 25,329 acres. Acreage under rubber increased while that of ginger fell from 20,800 to 11,961. Dry cultivation increased from 613,639 to 734,609 acres during the same period.

The Settlement Commissioner of 1930 observes - "The population of the district shows a steady increase, in line with the rest of the Presidency. This growth of population has its parallel in the increasing demand for land, as shown in the expansion of permanent cultivation of every grade of soil and in all except the most feverish and jungly portions of the district, even in a short period of 9 years the cropped area increased under paddy of about 27,000 acres and an increase in garden of 12,000 acres."

The area under food crops for the years 1945-46 is given in tables 9, 10 and 11. Paddy is easily the most important crop (table 9 acres 825,140) occupying 45.7 per cent (table 11) of the total area sown for the year 1945-46. This may be compared to 1910-11 and 1930 when the percentage was 53.43 and 51.79 respectively. Next in importance is ragi and samai. Production of pulses is not so pronounced. Among Condiments pepper and ginger are important. Malabar pepper was so famous that it was referred to in some works as "Yavana-Priya" - beloved to the Romans. In the early years of the Christian era Malabar was exporting large quantities of pepper with

other commodities to Rome. When the Portuguese landed at Calicut, Malabar had the monopoly in pepper trade. Pepper was called "Malabar money" and it was the chief attraction for the European nations to trade with the East and it eventually led to the foundation of the British Empire. When the Dutch took pepper sapling from Malabar in the 18th century to plant in Sumatra, the zamorin of Calicut expressed the hope that Malabar's supremacy in pepper would be invincible. That the hope has not been fulfilled is clear from the fact that 90 per cent of the world's pepper comes now from the Dutch East Indies and Malabar hardly exports one per cent! Consequently many of the pepper gardens have ceased to be paying and several of them are deserted. Coconut has taken the place of pepper.

Cultivation of pepper is practised in all the taluks of the district but predominantly in Chirakkal and Kottayam taluks containing nearly two-thirds of the very considerable total of over 90,000 acres. Pepper is cultivated on dry lands, the vines being trained usually up trees, specially planted for this purpose. The vines come to fructify after six years and continue to yield fruits for some 25 years when they wither away.

Among fruits mangoes and plantains are important. Malabar mangoes are peculiarly suited to pickle preparations. Various kinds of pickles are prepared from mangoes. The people also make several kinds of chutnis, bhajis and in the months of March,

April and May all kinds of preparations in Malabar house-holds are out of mango and jack fruit. Though mango and jack fruits are exported there is no arrangement for preservation which will prevent the great waste of these useful things in the season.

Another important fruit of Malabar is plantains. Generally some 50,000 to 60,000 acres are under plantains. Plantains are specially two varieties, namely bananas and ordinary plantains. Malabar bananas are very famous. They are planted in gardens and are carefully looked after. From the date of planting they take a year when the long and graceful bananas are ready to be cut for consumption. They are very nourishing and an old proverb says "a banana a day keeps the doctor away".

Before the war (1939-1945) tapiaco was not so popular a fruit for Malabar though common for Cochin and Travancore. The war conditions and the scarcity of food stuffs led to increase in the cultivation of tapiaco which became a food for the poor classes.

Wynaad is a taluk of plantations. In the last century Wynaad became important for tea and coffee plantations which are fairly well organised. Various other kinds of fruits are also grown.

Of the non-food crops coconut is of paramount importance to Malabar. The acreage is 369,615 and though important for all the taluks Calicut and Ponnani taluks have nothing but coconut gardens that send tall trees to the sky. This garden crop has shown tremendous increase in acreage roughly in the course of fifty years.

Malabar is an agricultural district and has a predominant agricultural and rural population; excluding her plantations nearly 80 per cent of her people make a living through agriculture directly or indirectly.

Agriculture is again the basis of many of her important manufacturing industries which are being developed to-day. The main income of the people comes from land and the purchasing power capacity of the people depends upon the yield and the productivity of the soil.

This agriculture is being followed for the last many centuries on traditional lines without substantial modifications. With the increase of population more lands have been brought under cultivation. Though fairly accurate statistics regarding land and acreage under cultivation are available especially from the year of Settlement of the district in 1900, the acreage of cultivation for 1900 was 1,120,155.58 acres for a population of 2,795,738 and according to 1911 census the acreage was 1,348,505 for a population of 3,015,099. Imports of food stuffs mainly from Burma, Siam and Indo-China affected paddy cultivation so that the acreage in 1924 was 1,253,605 increased slowly to 1,345,931 by 1930. Acreage for 1936 was 1,496,564 and for 1938 was 1,524,165 and net area sown for years 1945-46 was 1,527,305.

Acreage under production has shown definite increase. Acreage for the different crops show

increase and all crops are generally raised more than the last century. Under cereals like paddy, samai, cholam showed increase in the beginning of the century and then a slow decline except in paddy; pulses in general have increased, but greater increase is shown in coconut and ginger and other garden crops like mango, jack and plantains. Pepper has shown much variation and since the beginning of this century a slow fall in acreage and gingelly has markedly fell from the figures of 1910-11 or 1930. Habits and customs have affected the growing of crops like samai, while easy foreign markets have given an incentive to grow coconut, mango and plantains. A comparison of figures from decade to decade will show much shifting and variation, acreage under production to-day is markedly higher for all crops from that of the last century, as should be expected. Yet rate of increase in agriculture has been slow compared to the rate of increase in population. Added to this productivity in agriculture has considerably fallen on account of several causes. The dangers were not so much realised as before the war when imports were stopped the local population could not be adequately fed and all the pangs of famine were experienced in Malabar.

Transport and Communications.

One important feature of the last century was the development of railway. By the year 1880 railway was introduced to Malabar through the Palghat Gap and reached Shoramer^{nu} and by the year 1890

it was extended upto Calicut which was connected to Madras. Soon railway connection from Shoranur to Cochin State was also introduced. With some sixty miles of railway and a road mileage of twelve hundred miles in the district, before the end of the last century, new towns fed by the railway came into existence. Some of the interior places now contacted by road and rail also became more important. Calicut, palghat, Cochin, Tellicherry, Cannanore, Ponnani, Badagara, Kallai and other smaller places received some new stimulous and greater importance as towns and centres of business. Malabar possesses nine recognized ports and they are Cochin, Calicut, Tellicherry, Cannanore, Badagara, Poonani, Azhikkal, Quilandy and Kallai which were ports in the past became more important with rail and road communications. Traffic both in men and merchandise increased.

Railway upto Calicut was introduced before the Settlement of 1900. The railway extension to Mangalore from Calicut commenced in 1901 completed in 1906, of a distance of 76.25 miles. The Shoranur- Nilambur line (dismantled during war 1939-1945) of 41.52 miles was opened in 1927 influenced considerably the trade of those parts of Ernad and Walluvanad taluks and the rich products of the Nilambur forests. The railway extension from Calicut to Mangalore through the taluks of Chirakkal, Kottayam and Kurumbranad facilitated trade especially of pepper of those regions. The railways shortened distance and time and passenger traffic increased by leaps and bounds.

The introduction of railways into Malabar affected favourably the trade of the district. Since it helped marketing, it influenced trade and from trade the nature of production and structure of employment in the district.

Malabar had a road mileage of 1216 miles at the time of the Settlement of 1900. She had a total road mileage of 1802 (metalled 1737 and unmetalled 65) in 1912. Details of road mileage for 1930-31 are as follows :-

	Total Metalled		Un- metalled
Trunk road managed by P.W.D.	7	7	-
Road managed by Dist.Board	1462	1185	277
Taluk Boards or Unions	177	49	128
	----	----	----
Total	1646	1241	405
Managed by Palghat Municipality	62	37	25
" " Calicut	76	76	-
" " Tellicherry	22	7	15
" " Cannanore	27	6	21
" " Cochin	10	2	8
	----	----	----
Total	197	128	69
	----	----	----
Grand Total	1843	1369	474

Panchayat Boards have been constituted for all the towns with a population of 8000 and over by the first Congress Ministry of 1938. Since then groups of villages are being formed to constitute Panchayat Unions. These Panchayat Boards or Unions are given powers to build roads which are thus being constructed in the villages connecting the towns with the villages, the groups of villages,

with the market places of the villages. These panchayat roads are generally unmetalled roads, but they are very serviceable to the village population.

The traffic at Calicut is by far the heaviest in the district. It is the capital of the district and has a population of 126,352 according to 1941 census. Besides rail, there is a net work of roads connecting the different parts of the district. This net work of roads and rail makes Calicut the live centre of the district. This is greatly enhanced by her port which is an important port of call for the West coast. Palghat is an important town. It has rail connection and roads which have developed its markets and trading facilities of this important rice growing taluk of Malabar. Olavakkod and Shoranur on the railway line have considerable traffic. Tirur, some 20 miles south of Calicut is a town which exports betel leaf, fish, coconuts and fruits. Feroke, which is near to Calicut, is an important town exporting large quantities of tiles and all kinds of timber. Feroke tiles are famous and seen throughout the whole of India. Rail and road have immensely facilitated these towns which are on the coast line having considerable traffic in merchandise and merchants even to-day prefer cheap country boats for conveyance of goods rather than rail or road which is dearer to them. Kallai which is only two miles from Calicut is an industrial town and is famous as the timber mart of India.

The canal system which covers 184 miles of

constructed canals and natural backwaters, are useful systems of waterways. Traffic is carried on entirely by country boats and since country boats can be hired very cheaply they are commonly employed by merchants in those parts for the movements of merchandise. A small fee is charged from the boat owners by the P.W.Department. The settlement report of 1930 has estimated the value of the cargo carried for the year 1925 by the country boats at Rs.3,56,37,548.

The motor bus and lorry are seen on every road, small and great, in Malabar. The nature of the terrain of Malabar is such that throughout the greater part of the district mechanical means of transport have to be supplemented by human labour. Bandies or bullock carts (or buffaloes) are used where passable track exists; but the country with its abundant rain-fall, is so broken up by deep water-courses, and other obstacles that the use of bandies is strictly limited to constructed roads. From the thrashing floor or the paramba (harvesting field) the produce is carried by coolies in head loads either the whole way to its destination or at least to the nearest point on a road or a waterway where such facilities exist. The pack-bullock which Dr.Buchanan saw in 1800 has not completely disappeared from the interior villages which have no roads that have made such conveyance obsolete for other parts.

Statement showing the important articles of export for Malabar.
Export Trade.

Particulars of important articles only.	1867-68 (Rs.)	1870-71 (Rs.)	1873-74 (Rs.)	1876-77 (Rs.)
Coffee	54,93,189	75,26,634	1,26,54,513	95,70,306
Cotton, wool ..	1,78,301	4,27,113	68,340	6,550
Cotton goods ..	4,78,003	4,72,113	6,69,770	10,43,565
Dyes of Sorts ..	1,43,645	93,505	69,755	1,91,576
Fruits & nuts .	34,25,256	25,60,088	2,891,331	32,91,763
Rice	2,65,678	3,93,256	7,40,869)	2,70,946)
			1,22,159)	16,91,939)
Molasses	5,72,736	5,74,468	3,84,864	1,46,084
Coir & coir ropes ..	11,87,650	13,21,998	16,94,404	25,67,287
Oil	23,76,577	29,60,288	28,24,778	33,20,298
Spices	19,51,053	24,43,158	23,29,715	23,61,636
Timber and wood ..	9,99,780	9,10,624	9,07,369	10,28,101
Tobacco	1,55,890	1,69,717	2,04,750	1,86,737
Sundries	9,50,634	7,40,216	11,19,861	13,90,256
Total for the year	1,87,31,133	2,12,10,605	2,72,49,415	2,86,01,858

The following statement shows total exports and imports for ten years and the balance of trade.

1867-68	1868-69	1869-70	1870-71	1871-72	1872-73	1873-74	1874-75	1875-76	1876-77
1,87,31,133	2,45,91,054	2,22,52,161	2,12,10,605	3,06,24,636	2,70,88,576	2,72,49,415	2,65,11,977	2,65,38,380	2,86,01,858
1,29,62,869	1,41,87,595	1,28,05,242	1,51,42,808	1,55,36,068	1,50,54,549	1,63,14,103	1,45,08,784	1,47,98,794	2,56,63,446
57,68,264	1,04,03,459	94,46,919	60,67,797	1,50,88,568	1,20,34,027	1,09,35,312	1,20,03,193	1,17,39,586	29,38,412

Statement showing the important articles of imports for Malabar.
Import Trade.

Particulars of important articles only.	1867-68 (Rs.)	1870-71 (Rs.)	1873-74 (Rs.)	1876-77 (Rs.)
Twist and yarn	2,94,285	7,90,352	8,96,091	12,27,613
Piece goods etc.....	16,42,844	1,04,742)	5,85,078)	4,00,337)
		15,59,526)	17,05,115)	18,64,379)
Paddy	7,95,832	6,93,179	13,25,215	25,76,665
Rice	24,07,609	31,37,901	32,96,348	90,53,305
Grain of sorts	4,15,178	2,69,248	1,02,436	42,20,602
Machinery	4,16,457	5,69,783	4,98,786	43,845
Metals	7,19,814	7,07,339	1,41,732	8,06,401
Provisions	1,26,586	1,19,248	2,37,418	2,70,688
Seeds	1,63,604	1,92,311	1,73,392	3,58,278
Spices	2,67,446	5,11,573	4,22,391	3,32,224
Sundries	35,93,490	48,86,483	50,57,886	32,45,231
Total for the year	1,29,62,869	1,51,42,808	1,63,14,103	2,56,63,446

TABLE 13.

Trade and markets.

The export and import trades of Malabar are illustrated by tables 12 and 13. While she is an important exporter of coffee, fruits and nuts, coir and coir ropes, oil, spices, timber and wood, the quantity of exports has increased steadily from 1867-68 to 1876-77 perhaps with the exception of fruits and nuts indicating that instead of raw coconuts and others more were exported in the form of finished goods namely coir and coir ropes, and oil. During this period her trade in coffee almost doubled. Her main imports have been twist and ~~xx~~ yarn, cotton piece goods, paddy and rice, grains of sorts, metals, provisions, spices, sundry and machinery. One noticeable thing is the tremendous increase of imports of paddy, rice, grain of sorts and cotton goods and yarn. While in 1867-68 the imports of paddy and rice amounted to Rs. 3,203,441 and in 1876-77 after ten years the same amounted to Rs. 11,629,970. This indicates an increase of population which necessitated imports of cheap paddy and rice from Burma and other far Eastern Countries than actual reduction of acreage under paddy in Malabar. In spite of heavy imports of food materials, Malabar was maintaining a favourable balance of trade (table 12).

Malabar possesses nine recognized ports and they are Cochin, Calicut, Tellicherry, Cannanore, Badagara, Ponnani, Azhikkal, Quilay^udi and Kallai. Of these Cochin, Calicut, Tellicherry, Cannanore, Badagara and Ponnani are all ports of call for steam ships while the three small ports, Azhikkal, Kallai

TABLE 14.

	<u>IMPORTS</u>					<u>EXPORTS</u>				
	1921-22 (Rs.)	1922-23 (Rs.)	1923-24 (Rs.)	1924-25 (Rs.)	1925-26 (Rs.)	1921-22 (Rs.)	1922-23 (Rs.)	1923-24 (Rs.)	1924-25 (Rs.)	1925-26 (Rs.)
Azhikkal	1,25,931	87,954	1,06,857	1,07,713	73,753	6,59,969	11,16,393	12,80,267	10,16,019	10,64,980
Badagara	12,73,207	34,99,439	36,22,138	32,27,681	29,57,327	38,20,337	49,49,712	43,55,110	47,11,630	50,48,627
Calicut	1,52,50,856	2,19,33,666	2,41,99,362	2,33,32,827	2,32,39,862	2,00,90,905	3,02,36,639	3,85,57,950	3,54,52,911	5,12,08,207
Cannanore	63,07,318	75,83,994	87,68,760	67,58,214	82,97,961	13,71,969	20,19,535	18,06,172	16,64,285	13,94,904
Cochin	4,72,72,771	4,97,25,222	5,62,23,374	5,85,53,732	4,76,26,982	4,98,43,699	4,70,14,820	4,75,59,743	4,60,94,551	5,02,08,729
Kallayi	15,158	29,781	27,193	20,084	18,721	1,48,404	2,31,716	2,60,775	2,14,337	2,72,392
Ponnani	13,83,468	14,43,490	18,71,747	30,81,615	25,38,535	11,15,222	12,19,178	12,39,585	21,60,184	11,12,257
Quilaydi	2,67,673	86,286	1,08,896	68,217	81,395	75,759	3,82,130	3,86,125	1,86,221	76,449
Tellicherry	30,04,914	48,49,461	49,10,954	39,39,805	31,44,574	61,30,422	67,76,420	69,50,818	75,15,516	84,37,864

The sea-borne trade of nine ports of Malabar.

	IMPORTS					EXPORTS				
	1926-27 (Rs.)	1927-28 (Rs.)	1928-29 (Rs.)	1929-30 (Rs.)	1930-31 (Rs.)	1926-27 (Rs.)	1927-28 (Rs.)	1928-29 (Rs.)	1929-30 (Rs.)	1930-31 (Rs.)
Azhikkal	59,191	1,00,064	1,09,888	72,946	48,050	8,67,211	7,94,919	8,37,236	8,29,813	6,43,399
Badagara	25,60,114 ^S	27,11,061	20,98,852	27,94,315	23,40,497	65,10,385	49,99,679	51,73,482	82,78,759	61,86,481
Calicut	2,31,09,475	3,23,89,415	3,85,15,989	3,84,66,208	3,49,97,494	5,08,56,190	5,37,45,222	4,12,22,349	5,10,64,514	4,42,22,975
Cannanore	1,01,79,456	1,01,28,831	81,72,975	93,14,191	67,83,317	15,23,739	19,40,555	15,90,982	15,43,033	8,00,804
Cochin	4,71,31,517	6,20,38,995	6,23,15,572	5,54,56,774	5,61,89,404	5,22,98,055	5,33,90,621	5,76,05,209	5,58,66,181	4,77,57,436
Kallai	26,314	44,143	25,947	14,637	10,326	1,50,923	2,35,159	2,42,236	1,16,505	60,294
Ponnani	22,52,790	26,98,294	21,92,674	26,68,617	22,52,142	9,27,275	10,16,132	8,94,501	9,22,119	6,65,619
Quilay ⁿ di	67,003	65,010	82,189	59,668	39,655	25,143	25,789	1,200	1,746	1,513
Tellicherry	35,55,942	46,99,989	35,70,319	49,67,923	40,28,332	61,64,126	1,22,11,690	58,31,653	74,94,885	41,11,883

TABLE 15.

TABLE 16.

Sea-borne trade of Malabar.

Average for 5 years ending 1925-26 and 1930-31.

IMPORTS

	Ending 1925-46 (Rs.)	Ending 1930-31. (Rs.)
Paddy	84,06,024	91,42,959
Rice	3,82,40,463	3,19,32,170
Salt	17,34,160	12,69,163
Coal and oil	54,94,848	74,81,957
Grains and gram	29,88,082	20,89,642
Pulse	9,82,523	45,20,987
Wheat	11,67,218	19,72,061
Hand ware and machinery	16,95,914	39,88,651
Tea machinery and tea chests	6,62,665	8,32,191
Manuares	9,42,407	8,44,819
Seeds	37,57,210	23,86,147
Sugar	55,07,708	64,97,009
Textiles	1,53,00,522	2,04,04,708
Metals and manufactured goods	17,85,321	33,66,311
Matches	3,26,357	6,26,151
Glass	1,57,062	5,53,818
Paper	4,92,701	5,04,895
Cement	1,08,777	3,16,679
Drugs	2,38,170	3,73,750
Toilets and soaps	1,87,221	4,23,094

TABLE 17.

Sea-borne trade of Malabar.

Average for 5 years ending 1925-26 and 1930-31.

EXPORTS.

	Ending 1925-26 (Rs.)	Ending 1930-31. (Rs.)
Coconuts	1,51,34,349	2,02,81,841
Oil, oilcakes, and seeds	91,87,196	98,78,086
Timber & sandal wood	20,10,204	16,19,336
Teak	1,62,79,090	10,88,448
Pepper	46,67,714	85,12,391
Bricks and tiles	4,84,053	5,96,741
Coffee and tea	3,53,93,535	6,06,38,155
Coir, mats, brushes	1,45,11,267	1,40,76,151
Fruits and fishes	5,78,466	5,73,382
Rubber	60,17,636	1,08,10,164
Ginger	16,25,486	10,88,803
Ground nut	21,09,607	88,85,272

and Quil^uai are open only to coasting vessels. To-day Cochin is a first class harbour with new plans of development. Figures on table 14 and table 15 represent the sea-borne trade of these ports for 10 years. The trade of Cochin and Calicut has increased in volume and value. The harbour facilities of Cochin have considerably helped the trade of the surrounding area. Some of the more important items of import and export trade of these ports of Malabar are shown on tables 16 and 17. The list is not exhaustive, only the more important items are taken to show the tendency and trend in the import and export trade of Malabar. This indicates that Malabar imports large quantities of paddy and rice, grains, grams, pulses and wheat, salt, sugar, machinery, textiles, manufactured goods, paper, cement and many others. Her most important items of exports are coconuts and their bye-products like copra, oil, oil cakes, seeds, coir, brushes and mats, timber of various kinds, pepper, ginger, coffee and tea, fruits and fishes, ground nuts, bricks and tiles and many others.

These ports and expanding trade mean an increase of employment not only in the neighbourhood of these ports but also for the adjacent area. "I content meself saying that the very heavy trade of the Malabar ports indicates a substantial increase in the prosperity of the West Coast generally".

There are four bigger Municipalities and they are Calicut, Palghat, Tellicherry and Cannanore. All

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of them run their own markets. The first three contain bazaars of out standing importance. The existence of a port increases the importance of Calicut. The trade in the market of Calicut is therefore influenced greatly. It is not only the collecting and distributing centre of South Malabar, but also the collecting and distributing centre for goods going to Coimbatore while a large part of the tea, coffee and pepper of the Wynaad and the Nilgiris is dealt with at its port. Calicut is the most important centre of business for Malabar. Second best market is that of Palghat which handles the produce of the prosperous taluk. It is very well connected by railway and road with Pollachi and Coimbatore. "Tellecherry is the main terminus of the feeder roads to the railway and to its own port from Coorg and from the North Wynaad. It collects the pepper from Chirakkal, and Kottayam and its bazaar is one of those rare places where a passer-by does in fact notice that odour of spices that is commonly supposed to be a feature of Eastern bazaars".

The town of Cochin and harbour area are mainly under the administration of the Government of the Cochin/ State. A part of the town belongs to Malabar and is administered by the Sub-Collector of palghat.

Cannanore has a Municipality and a big town. Once it was a military cantonment and the District jail is at Cannanore. Large quantities of pepper,

coconut and coconut products, fruits and fish and coffee are exported through Cannanore port.

Among smaller Municipalities Ponnani and Badagara are important. They have thriving bazaars. Ponnani in one respect is different from other coastal towns which are connected by railway. Ponnani has no rail connection. Ponnani taluk is the most thickly populated part of Malabar with a density of 1421 per Sq. mile^f and in those days when other ports were less popularly used, Ponnani was of greater importance as a port of call. To-day it is less used on account of better facilities at Cochin and Calicut.

Organised markets exist in other towns on a smaller scale in accordance with the size of the town and industrial activities. For the interior villages which are not served by railways and which have no proper or any road connection, worth the name, weekly markets serve the people of these villages to buy and sell goods. Markets are also organized on festival and on important occasions and these are popularly patronised by the villagers who go there for buying and selling purposes. Where weekly markets are either less important or do not exist, villagers go long distances to towns for marketing.

Commission agents are useful agencies for these remote villages where they go, buy all kinds of agricultural and industrial produce, transport them to the towns where they are sold at a favourable price.

^f Census 1941.

They also sell all kinds of consumer goods to the village folks. Thus for the interior villages which have no easy access to the rail or road head, weekly markets, annual festivals and commission agents constitute the market system. But in all these places the villagers are neither properly nor decently served, because they get poor prices when they sell in the weekly markets, festival markets or the commission agents and when they buy they are charged exorbitant prices. It is but natural for these businessmen to attempt to pocket a good profit for their labour which is more tedious in these villages.

Chapter III.

Walluvanad Taluk.

Walluvanad is one of the eleven taluks of Malabar including Cochin and the Laccadives. This taluk has no sea-bound^{at}. It is sand-wiched among the taluks of palghat, ponnani and Ernad, the Districts of Nilgiris and Coimbatore and the State of Cochin. Its important rivers are the Bharatapuzha and the Karimpuzha.

This taluk has an area of 873 sq. miles. In area it is the biggest after Ernad. Like the other taluks, it is mountainous or hilly and between hills are the agricultural fields and houses. The northern portion of the taluk consists of the ^AAttappadi Valley of the Ghats, is a luxuriant forest area. The soil is red & loam and ideal for gardens and paddy cultivation. The land grows all kinds of trees, and the land-scape is green and beautiful. There is a general slope from the north to the south where the Ponnani river, the Bharatapuzha flows and empties in the Arabian sea at Ponnani. This river rises from the Western Ghats near Attappadi hills, flows slowly along the South Indian Railway line to a long distance of 100 miles. It swells in the rainy season by the monsoon, floods the surrounding regions, occasionally encroaching upon the paddy fields and depositing sand, is some times a mischivous river. Its water is rarely used for agricultural purposes as there are no irrigation

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- References :- (1) Logan's Manual.
(2) District Gazetteer Vol. I & II.
(3) Settlement Report - 1930.

facilities made. But along the banks of the river every year vegetables of various kinds and at random paddy in summer are raised by industrious farmers. The banks of this river are also regions of coconut plantations or gardens especially in the Ponnani taluk.

This river can be made use of for agricultural purposes. Reservoirs can be constructed at different places of the taluk along the river and water thus stored can be made available for purposes of cultivation. The construction of reservoirs at suitable places along the river will also serve to prevent the spread of sand on the banks and the surrounding area; the gradual encroachment, of the river into the adjacent fields, which in certain places has taken serious attitudes.

The population of Walluvanad according to 1871 census was 292,482, while in 1881 it had increased to 308,102. The total number of houses in 1881 was 57,200 of which 52,644 were occupied and 4,576 were unoccupied. There were 55 occupied and 5 unoccupied houses in every sq. mile and on an average 5.9 persons in every occupied house. The average population per sq. mile was 320.

Walluvanad Taluk.
Occupational classification 1881 census.

Particulars of occupation	Males	Females	Total
Professional	4,319	553	4,872
Domestic	536	691	1,227
Commercial	3,065	708	3,773
Agricultural	62,958	20,785	83,743
Industrial	23,564	28,363	41,927
Indefinite and non-productive	58,794	1	113,767
	-----	-----	-----
	153,236	154,867	208,103

Population of Walluvanad, Census of 1921.

Number of Villages.	Number of occupied houses	Population of 1921			Population of		Percentage of variation		Density of population
		Total	Males	Females	1911	1901	1901-11	1911-21	1921
317	72,710	394,517	191,781	202,736	373,934	351,112	plus 6.5	plus 5.5	418

Population of Walluvanad, Census 1931.

Number of Villages	Number of occupied houses	Population of 1931			Population of		Percentage of variation		Density of population
		Total	Males	Females	1921	1911	1911-21	1921-31	1931
317	78,067	435,837	209,744	226,093	394,517	373,934	plus 5.5	plus 10.5	496

Population of Walluvanad, Census of 1941.

Number of Villages	Number of occupied houses	Population of 1941			Population of		Percentage of variation		Density of Population
		Total	Males	Females	1931	1921	1931-41	1921-31	1941
317	90,232 80,448	487,418	234,546	252,902	435,837	394,517	11.8	10.5	558

TABLE 19.

Classification of area and principal crops of Walluvanad.

Year for which the figures show.	Total area by survey (acres)	Forests (Acres)	Not available for cultivation	cultivable waste other than fallow	current fallow	Net area cropped	Area shown in village accounts
1925-26	562,045	52,476	176,136	138,071	4010	191,352	562,045
1930-31	562,045	52,476	175,408	125,997	3811	204,353	562,045

Walluvanad - principal crops, acreage.

	1925-26	1930-31
Area under cereals and pulses:-		
Paddy (acres)	1,52,912	1,56,554
Cholam	35	129
Ragi	1,050	1,115
Others	9,806	10,259
TOTAL	1,63,797	2,58,057
Oil Seeds:-		
Gingelly	4,641	4,012
Castor	30	-
Others	14,430	16,053
TOTAL	19,101	20,065
Condiment & spices	11,410	12,717
Sugar Cane	1,860	2,212
Others	10,250	12,675
TOTAL	23,520	27,604
Orchards & garden produce	43,235	43,872
Miscellaneous non-food crops	804	2,206
TOTAL AREA CROPPED	2,50,457	2,61,804
Deduct area cropped more than once	59,150	57,451
NET AREA CROPPED	1,91,352	2,04,353

The population according to 1921 census was 394,517 increased to 435,837 within ten years and in 1941 the population was 487,418 having increased at 11.8 per cent (table 18). The population is predominantly agricultural. About 75 per cent of the people are agriculturists. Agriculture is the main occupation which directly and indirectly sustains and feeds a population which is 3/4 of the total.

Area under cultivation according to 1881 census is as follows :-

/ Nunja	78,815	acres
/ Punja	35,486	acres
Gardens	23,116	acres

	137,417	

Out of a total of 562,045 acres Walluvanad has a forest area of 52,476. To this may be included area not available for cultivation (table 19) which consists of hills and forests under private individuals. The net area cropped in 1925-26 was 191,352 and in 1930-31 was 204,353.

Paddy is the most important crop of the taluk and occupies 152,912 for 1925-26 and 156,554 for 1930-31. Oil seeds and spices are also grown. Among oil seeds lemon grass oil was of great importance. This grass was grown on a large scale near Pe^urintal-manna in the taluk. This was pressed and oil was taken and exported to European Countries. This slowly started to decline. Even for the years

/ Paddy fields cultivation. Represents cultivation on up-lands.

1924-25 the port of Cochin (harbour) exported 511,908 gallons worth Rs.10,31,742. To-day it is almost forgotten and only a few acres are devoted to lemon grass producing a few hundreds of gallons of oil. At present it is not exported to foreign countries.

Walluvanad used to be a self-sufficient taluk. But the progress in cultivation is not commensurate to the progress in population and since 1930 the deficit in food materials has grown larger.

The main factors that influence agriculture are (1) soil, (2) rain fall. Three more factors are also important and they are climate, irrigation and drainage.

Land is a primary factor of production and has the faculty of producing some thing without human effort. For the cultivator land is the available surface that counts and it is the fecundity of land that is of interest to him.

The nature of the soil therefore determines the kinds of plants that can grow and flourish. The richness of the soil depends upon the composition of the constituent parts. The soil has a certain proportion of ⁿⁱnitrogen which is essential for all kinds of cereals. The soil has some amount of retentive power and in many places water is easily available by digging a few feet under the ground. It grows various kinds of vegetables and fruits. Magnificent trees like jack, mango, tamarind, teak, iral, rose-wood, banyan and others grow luxuriantly.

Walluvanad has a humid climate. Though not of extremes of heat and cold, three types of seasons are clearly indicative. From March to June it is the hot summer, when the temperature will be between 90° F. and 98° F. The moisture laden winds make the air heavy, sweating persons day in and day out. Little difference is felt between the temperature in the sun and in the room. From the middle of June the South-West Monsoon becomes heavy and with heavy clouds, thunder and lightening, the onslaughts of the heavy rainy season is heralded. The rainy season continues up to the middle of September and the average rain fall is 110 inches though certain parts bordering the Ghat forests get as much as 160 inches and more. From October the air is pleasant, cool, bracing and often dry.

Climate has got its own part in the economics of agriculture. The hot sun dries up the land and in the absence of severe cold a properly distributed rain assures fine crops and plenty of harvest.

Rainfall is of at most importance to Walluvanad. In the absence of irrigation facilities, the ryots are helpless against a whimsical nature, his attempts are some times a gamble. In May the peasant will clear the fields, and commence sowing and will be eagerly waiting for the rains of June. By the 15th of June rain starts and till the end of July the daily average rainfall is some times two inches. Then with slow inter-mission rain occurs till the end of October.

The following table gives the rain fall for

TABLE 20.

Rain fall in inches.

22.6	June)
30.4	Average	
33.6	July)
33.9	Average	
15.0	August)
18.6	Average	
4.4	September)
8.3	Average	
75.6	Total)
91.2	Average Total	
0.5	September)
6.9	October	
10.6	Average)
8.4	November	
5.4	Average)
-	December	
1.0	Average)
-	January	
0.3	Average)
15.8	Total	
17.3	Average total	
0.1	February)
0.3	Average	
2.0	March)
0.8	Average	
5.5	April)
3.4	Average	
2.5	May)
8.1	Average	
4.8	June)
14.9	Total	
12.6	Average total	

Rain from South West Monsoon

7th June to 26th September.

Rain from North East Monsoon

27th September to 31st Jan.

Hot weather rain

1st February to 6th June.

Grand Total	106.3 inches
General Average	121.1 inches
Departure	18.3 inches.

the year 1945-46 for the whole district (1) table 20.

What is important is a properly distributed rainfall for the year. A necessary amount of temperature, abundance of sun shine, are essential for the soil to absorb and to allow the paddy crop to take root and grow. Neither plenty nor paucity of it will help the crop.

The year 1945-46 was a year of deficit rainfall for Malabar as for many other parts of India. The year 1940 was a year of deficit rain, while 1941 was a year of heavy rains. For continuously three years 1943, 1944 and 1945 and part of 1947, Malabar had deficit rain and all the pangs and excruciations of famine were visible. Epidemics of various kinds visited different parts of the district in these years and thousands of lives were lost especially in 1943-44 for want of food and due to mal-nutrition. Conditions were greatly changed when rationing of food was introduced in the district. The year 1942 was a year of good rains for Malabar and according to Mr.M.Anandan, Dy. Director of Agriculture, Madras, it was the nature of distribution that made the rain of that year good. On an average Malabar requires 100 to 110 inches of rain distributed over 130 to 140 days. Though 1942 had less than 110 inches of rain, it was distributed over more than 130 days and certain places in Walluvanad having 134 to 136 rainy days. This rendered cultivation for that year bright. The year

(1) Season and crop report of the Madras Province for the Agricultural year 1945-46.

1946-47 was a year of heavy rains. A judicious distribution for all these years of deficit rainfall would have left agriculture unaffected. When the rainfall becomes hectic and erratic much disturbance and loss is caused to the cultivator who has to sow and plough a second time having the first crop failed for want of rain. A proper system of irrigation for the district would have averted many of these vicissitudes of rain and nature's unkindness to the assiduous farmer who when illiterate and superstitious, is compelled to believe in Fate and Almighty and such belief and out look on life prove equally dangerous to his life and activities.

There are no irrigation facilities in Walluvanad and I felt while visiting these villages that much could be done in this direction. In towns and villages of the taluk as also the district, wells and tanks are the only source of water supply for domestic and industrial use. Tanks are many in number and are mainly meant for bathing purposes for man and some are a mixed type supplying drinking water for cattle, and ^{of lin} after promiscuously used to wash them. Where river, pond and mid-streams are available, they are used for all purposes of drinking, washing and off and on for irrigating fields and vegetables that grow on the adjacent fields. Many of the public tanks are dry in summer, for want of care and maintenance. Almost every house in the villages has got its own well and on an average every 10 acres of cultivated land has a well.

Water is drawn from these wells with a mechanical contrivance which is locally called an Aatham. This Aatham draws water from a well with a wooden bucket like thing capable of drawing 5-10 gallons of water at a time. Water is carried to the fields or gardens through very small channels. This requires one person to draw the water and another to direct the course. This is the most popular system of irrigation for all the taluks of Malabar.

The importance of irrigation can be realised when we consider the unreliable nature of rainfall. From 1943-47 rainfall has been unsatisfactory except for 1946. The sufferings of the people on account of poor harvest have been undesirable and could have been avoided. Walluvanad has a very big percentage of double-crop lands which could be profitably worked three times with sufficient water; and many of the single crop lands could be worked two times with irrigation facilities. All the gardens are watered in summer. Coconut, arecanut, betel-vines, pepper and vegetables do require water. The Malabar bananas (Ne[~]ttiras) which are so famous do require water in summer. Again, there are vegetables of various kinds which do not grow in the rainy season but suited to summer, with water at regular intervals. For all these things, irrigation is of utmost at-most importance.

When rainfall is high as in the case of Malabar drainage is a question of some importance. Being hilly and agricultural lands are gorged between hills, the monsoon rains pour down torrents of water,

flooding the paddy fields, and other important crops, which are liable to devastation and destruction. The increasing population demanding food, more food and still more food, has levelled all available land for crop even some times channels and their banks. The rushing water makes its own course, and natural channels are made out. These channels are not properly looked after so much so that they are shallow and narrow not capable of carrying and draining the surfeit of water. The standing paddy crops are some times damaged.

Shoranur and Ottappalam are the two important towns of Walluvanad. Both are railway stations and the importance is due to railway. Pattambi, another railway station and a town some 8 miles from Shoranur, has an Agricultural Farm belonging to the Agricultural Department, is making useful experiments on paddy cultivation. Perintalmanna near Angodippuram, some 16 miles from Shoranur, is the taluk head-quarters, has no railway but only road connections.

Walluvanad has no industries of notable importance. Once it had a very large number of iron smelting furnaces, but they have disappeared. There are deposits of iron in the taluk giving scope for developments. The taluk has a few Iron Industries and they are all small ones. Walluvanad has important forests and the forest products are generally exported to other centres. All importance, therefore, for this taluk is to agriculture and agricultural industries.

Chapter IV.

Tenancy System In Malabar.

The agricultural problems of Malabar are, to some extent, different from the other districts of Madras. They are mainly due to the nature of land tenure that is obtained in Malabar. The last century following British conquest and annexation, Malabar witnessed a series of Mappilla out breaks. These out breaks since 1836 continued to mar the tranquillity of Malabar. In 1880 the Government received an anonymous petition which stated that a terrible out break would occur on account of the strained relations between land lords and tenants in Malabar. The District Magistrate reported that the out breaks were due to agrarian discontent and not due to religious fanaticism. The Government, therefore, in 1881 appointed Mr. Logan as Special Commissioner to investigate the question of land tenures and the adequacy of compensation allowed for tenants' improvements. He was asked to enquire into (1) the general question of tenures of land and of tenant right in Malabar and the alleged insufficiency of compensation offered by the land lords and awarded by the Courts for land improvements made by tenants, and (2) to submit suggestions for remedy of any grievance which he considered well founded.

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- Reference : (1) Thackarey's report on Malabar.
(2) Logan's Manual.
(3) Malabar Law and Customs by Moore.
(4) Report of the Tenancy Committee 1927.
(5) Report of the Tenancy Committee of 1940.

Mr. Logan submitted his report in 1882. He was of the opinion that prior to the commencement of the British rule, no private property in the European sense of the term existed in Malabar, that janmam right did not mean absolute property in the soil, that the three classes connected with the land, namely, the janmi, the kanamdar and the actual cultivator, were co-proprietors, and were entitled to 1/3 share of the net produce, the early English Courts and enquirers mistook the janmis for land lords of the European type and endowed them with full rights of ownership and with the power of evicting. He was of opinion that the kanam tenure was a permanent one, that actual cultivators were entitled to 1/3 of the net produce, that the janmi has thriven at the expense of the kanamdar and the cultivator and that the cultivators in many cases are rack-rented, they were in debt, and in arrears with rent, tenures had become insecure and precarious, that evictions were increasing, that compensation for improvements effected on land were inadequate and unscientific. Excessive renewal fees and the social tyranny of the janmis added fuel to the fire. He described the cultivating classes "as rapidly degenerating into a state of insolvent ~~coll~~ierism" and observed that crime was consequently on the increase. Mr. Logan therefore came to the following conclusions

- (1) the only person interested in the soil to whom the Government should look was the cultivator,
- (2) the land lord's power of ouster must be

curtailed

- (3) that the tenants should have full benefits of law entitling them to sell the improvements on their holdings.

To attain these ends, Logan considered that legislation was necessary. He suggested legislative protection to the "actual cultivators" of small holdings not exceeding 25 acres of wet or dry crop land or of 5 acres of garden land. They were to possess the following rights :-

- (1) a right to permanency of tenure to him and his successors,
- (2) a right to utilise the soil of his holding to the best advantage,
- (3) a right to sell or transfer his interest of his holding, with the land lord's consent,
- (4) a right to 1/3 of the average annual net produce of his holding estimated in kind,
- (5) a right to claim the Government assessment, if paid by him.

According to him the land lord was to have the following rights :-

- (1) a right to demand rent either in kind or money, a share not exceeding two-thirds of the average annual net produce of the holding,
- (2) a right of pre-emption at sales, whether public or private of the actual cultivator's interest in his holding,
- (3) a reasonable right of veto against the person to whom the actual cultivator was

has transferred his interest in the holding,

- (4) a right of veto on the sale of a portion of his holding by the actual cultivator and a right of ouster if the actual cultivator mortgaged or sub-divided or sub-let his holding contrary to his right,
- (5) a right to recover the land from the actual cultivator for purposes other than agriculture or for improving generally the cultivation of his property,
- (6) a right to recover arrears of rent by the sale of the actual cultivator's interest in his holding and a right to recover any arrears as a first charge on the proceeds of any sale,
- (7) a right to let his land for temporary purposes to prevent the land from lying waste,
- (8) a right to eject the actual cultivator if he made any change in the holding with a view to cause wilful damage to the land lord.

Mr. Logan's report was circulated among officials and non-officials. Opinions differed very widely. The Government therefore decided to appoint a Commission under Sir T. Madhawa Rao as President, for considering the whole question and advising them as to the lines on which legislative action should proceed. The Commission reported in 1884. The Commissioners held that there was

justification for interference with the janmis rights "in the grave discontent prevailing among the agricultural classes regarding the growing insecurity of their tenures". They agreed with Logan that according to ancient custom the janmi had only a limited interest in land, namely, the right to a share in the produce, that there was no material difference between the tenures of a kanamdar and a verumpattamdar except that the former was regarded as of greater permanency and that the tenant could be evicted only for certain definite reasons. The legislation proposed by the Commission, therefore, sought to restore rights and privileges which these tenants enjoyed before the commencement of the British rule. The Commission proposed to confer occupancy rights on

- (1) any tenant who had held the same land for 30 years,
- (2) any tenant who had reclaimed land and held it for 15 years,
- (3) any tenant of land which had been held on kanam or a higher tenure for thirty years, and
- (4) any tenant who purchased the occupancy right from the janmi.

The draft bill prepared by Sir. T. Madhawa Rao Commission was referred by the Government to the High Court for opinion. The views of the Commission were very trenchantly criticised by Sir Charles Turner, the then Chief Justice of Madras, in his Minute on Malabar Land Tenures. He defended the view taken by

the administrative and judicial officers that the janni had always possessed an unqualified and absolute right to the soil and that the tenant could be evicted at his pleasure after the contractual period of the tenancy. He nevertheless recommended the conferring of occupancy rights on cultivators who had held less than a certain area for fifteen years continuously.

The views of the High Court were so divergent from those of the Commission that the Government deemed it necessary to consider the many questions of importance raised by the High Court. A Committee was accordingly appointed under the Honourable Mr. Master to review the whole matter in the light of the remarks of the judges of the High Court. This Committee which reported in 1886, recommended that legislation was necessary in order to secure to tenants on eviction the full value of their improvements. A bill was drafted to that effect and submitted to the Government. The Government placed it on the Statute book as The Malabar Compensation for Tenants' Improvements Act, I of 1887. Neither occupancy rights for tenant nor protection from eviction were accepted by the Government for legislation.

In 1893 the Government called for a report from the Collector of Malabar on the working of the Act. Mr. Bradley, the then Collector, stated in his report that the Act had worked in favour of the tenants, but its effects would not be permanent, that it did not give additional security to the

tenants and that it had not checked eviction. The Government was of the opinion that the partial failure of the Act was due to the inadequate compensation awarded for improvements by Courts. The Government therefore came to the conclusion that legislation should be undertaken (1) to amend certain provisions of the Act (2) to fix maximum rates of fees at renewals, and (3) to prevent land lords from throwing the whole of the new assessment on the tenants. A new Compensation Act, meant mainly to rectify the defects of the Act of 1887 was passed in 1900.

In 1911 the Government called for a report on the working of the Compensation for Tenants' Improvements Act of 1900. This led to the reopening of the ^{or} longer question of a comprehensive tenancy law for Malabar. Mr. Innes, the Collector of Malabar in 1915 thought that the Act was only a qualified success. According to him, the main evils which required remedying were insecurity of tenure, ^a rock-renting, exorbitant renewal fees, social tyranny and miscellaneous exactions. He examined the statistics of population and the land available for cultivation and came to the conclusion that it was a matter of economic necessity to give fixity of tenure for tenants as the extension of cultivation would be accelerated if the tenants were given more protection against eviction. He recommended fixity of tenure to all cultivating tenants who had been in possession of a land for a period of 15 years. His successor

Mr. ^VErans severely criticised these proposals. The Government therefore held that there was no case for legislation and decided to drop the proposal.

Dewan Bahadur M. Krishnan Nair gave notice for a Tenancy Bill in the Legislative Council in 1922. This sought to confer (1) permanent occupancy right on a "Kanam-tenant" who was in possession for 25 years or more (2) provision was made for variation of rent and fixation of the rate of renewal fee by agreement or through the Court (3) arrears of rent and renewal fees were to be the first charge on the land.

Mr. Krishnan Nair gave notice for a revised Bill in 1922. This Bill sought to confer occupancy rights on the kanam and verumpattam tenants alike. The motion was allowed to lapse. ~~THE~~ He therefore gave notice for a fresh Bill in 1924. This Bill wanted to confer occupancy rights on all kanam tenants irrespective of the period of their possession and on all actual cultivators of the soil whether they are simple tenants under a janmi or a kanamdar and who had been in possession for six years. This Bill was passed in 1926 but assent by the Governor was with-held. The result was the appointment of the Raghavaiyya Committee in 1927. According to this Committee the main disability pressing hard on the tenants of Malabar was insecurity of tenure, that there were cases of unjustifiable evictions, and that evictions were likely to increase in future on account of the changes in social and economic conditions. The Committee recommended that qualified and optional

fixity of tenure, subject to certain conditions set forth in their report, might be conferred on certain classes of tenants and they said that legislation to that effect would be sufficient to prevent arbitrary evictions. They also recommended the fixing of fair rent and renewal fees.

The direct out-come of the Raghavaiyya Committee's report was the Malabar Tenancy Act of 1930. This Act of 1930 was found defective in certain parts and had to be remedied and the Government gave notice to introduce a Bill in 1938. The Bill was not, however, introduced, and a Committee was appointed to study the nature and effects of the land tenures prevailing in Malabar and to suggest legislative measures. This Committee presided over by Mr.K.Kutty Krishna Menon reported in 1940.

The Committee was of opinion that the kanamdar was the farmer and the original owner of the soil and that janmam was a sort of over lordship and not an absolute right in the soil.

They therefore recommended fixity of tenure for all classes of land except those transferred for the cultivation of fugitive crops. All verumpattam tenants, all kanam tenants, all kuzhikanam were to get fixity of tenure. The grounds of eviction of tenants were to be restricted. Grounds, such as denial of titles, waste, collusive encroachment, failure to pay rent within a specified period (3 months or 12) are retained for eviction and other cases of eviction should not be granted.

That rent to the land lord should be fair. It should be based on the produce of a normal year, should be only two-thirds of the net. In the case of wet lands reclaimed by the tenant, fair rent should be one-fifth of the net, and for garden lands, fair rent should be one-fifth of the gross.

The Committee recommended fixity of tenure to all kudiyruppa holders and the kudiyruppa holder's right of purchase when sued in eviction might be abolished and the land lord allowed a right of pre-emption if the holder were to transfer his kudiyruppa to another.

This in nut shell is the history of the tenancy system in Malabar. Its origin and nature are of importance for proper understanding.

Kanam.

Kanam is now generally a lease for 12 years. The tenant deposits with the land lord a sum of money or paddy for which the tenant is entitled to interest. The tenant, on the expiry of the term, takes a renewal from the land lord after paying a fee and is entitled to hold on for another period of 12 years. The Act of 1930 has made it obligatory on the land lord to grant a renewal on payment of a fee which is also fixed by the Act. The Act has made differences between kanams of the North Malabar and South Malabar.

The idea of property throughout the world came from exclusive possession and occupation. When a piece of waste land was occupied by a person and

brought under cultivation, it became his private property. "Sages who know former times pronounce cultivated land to be the property of whom who cut away the wood or who cleared and tilled it and the antelope of the first hunter who mortally wounded it" -- Manu. The evolution of private property must have been the same in Malabar. Tenants who bring waste lands under cultivation naturally should become entitled to them. It cannot have been the janmis, but only the kanamdar who originally occupied the lands, prepared the ground, and made them cultivable.

The original writings on this subject do not establish anything unambiguously. According to a Dutch Captain^m at Cochin between 1717-1723 kanam was redeemable, and as such a mortgage. When Malabar came into the hands of the East India Company, in 1793, Mr. Farmer who was one of the Joint Commissioners who were asked to inspect and settle the country, reported that all lands were in the possession of kanamdars or farmers who deposited with jammakars a certain sum of money as security for the due payment of the stipulated rent. The Joint Commissioners authorised the jammakars to evict the kanamdars on the expiry of the period of lease in case they refused to pay their share of the produce of the land. Dr. Buchanan who visited Malabar in 1800 regarded jammakars as proprietors and kanamdars as tenure holders resembling mortgages. Mr. Warden, Collector of Malabar in 1801, also viewed in the same way. Mr. Logan collected many old deeds.

Janmam is a Sanskrit word meaning "birth" or "birth right", and that this word came to be used from 1681 (856 M.E.) and earlier deeds contained the phrase "nir attiper" which Mr. Logan translated as "water contact-birth right" or the birth right obtained by coming in contact with water. This meant not a right in the soil, but a social position which meant certain privileges or status of an over-lord.

The word kanam has derived from the Malayalam word kanuka or to see and may mean a right which can be easily seen or the visible right of the kanamdar by virtue of his being in possession as opposed to the invisible right of the janmi.

In all demands for fixity of tenure the kanamdar had the earliest champions. They wanted to establish that kanam was an irredeemable tenure and that the view taken by the administrators and the Courts that kanam was a redeemable and terminable tenure was wrong. Sir T. Madhawa Rao Commission in which Sir C. Sankaram Nair was also a member held that it was irredeemable and that the kanamdar was the original tiller of the soil. Mr. Logan was convinced after a careful study of the deeds collected by him that the status conveyed was a position in the society than right in the soil. The old kanam deeds speak nothing of redemption and there is no specification of period. He thought that the kanamdar was a kind of supervisor under whom land was cultivated by cultivator. A number of Malayalam proverbs show the high value placed on kanam rights, which, it is

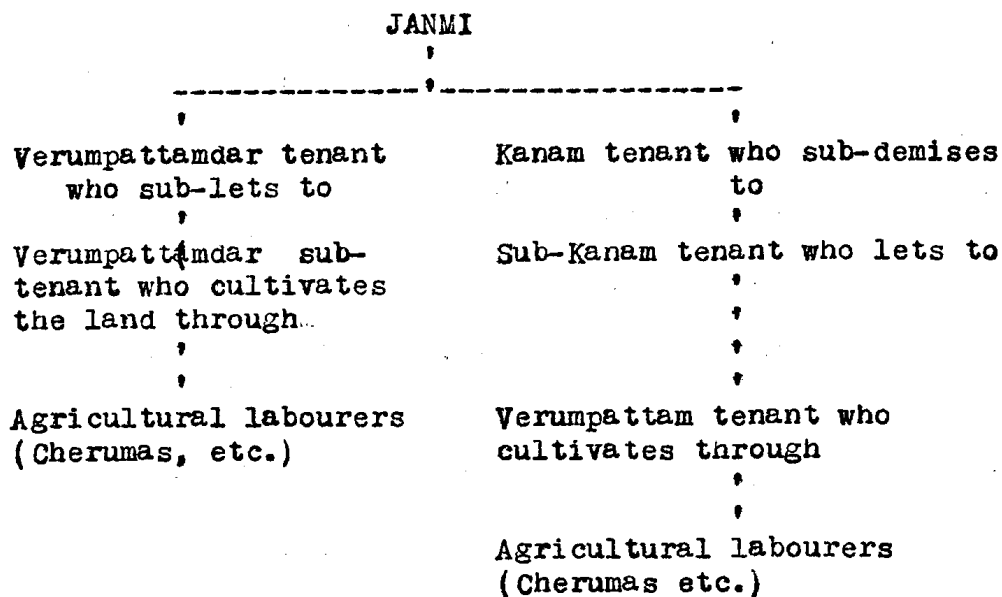
pointed out, could not have been attributed to a red^umable tenure. "One should celebrate Onam (a festival in September) even by selling kanam" "A person who has not acquired a kanam even for ten fanams is not fit to be a man". Many kanam amounts, in South Malabar in particular, are small sums out of all proportion to the value of the property held under the kanam. They, therefore, cannot be mortgages. In this sense the original kanam amount was a token of fealty, and the renewal fees a continuation of the relationship.

Verumpattam.

Verumpattam (Verum = bare, pattam = rent) is a simple lease lasting only for a single year where no term~~s~~ is specified. If the tenant holds over after the period and the land lord assents to his continuing in possession, the tenancy becomes one from year to year, liable to be terminated by reasonable notice. If the tenant has improvements on the land, he is, in spite of the determination of the tenancy, entitled to remain on the land, until e^cjection in e^recution of a decree of Court and the tenant so continuing in possession holds as a tenant subject to the terms of his lease. Under the Act of 1930 certain classes of verumpattam tenants (verumpattamdars) have obtained qualified fixity of tenure.

In the agricultural hierarchy of Malabar of which the janmi is the head, the verumpattandar or the labouring cultivator or actual cultivator, occupies the lowest place. Sometimes there are many

intermediaries between the actual cultivator and the janmi. A verumpattamdar who holds lands directly from the janmi is much better off than one who holds from intermediaries.



Generally the actual cultivator is the verumpattamdar though there are verumpattamdars who have sublet to verumpattamdars who actually cultivate the land with the assistance of their own family and hired agricultural labourers who are mainly Cherumas or Thiyyas.

A verumpattamdar who is the actual cultivator is merely a tenant at will. Some times he is a tenant from year to year. In some cases, according to the custom of the locality, and the nature of the janmi, he holds the land for a definite term of years.

Those tenants who hold a lease for a period of 4 years or 12 years sometimes pay a renewal fee at the time of renewal and this amount is fixed by the tenant and the janmi mutually. But the big majority of the verumpattam tenants pay no renewal fee and who possess no written lease and if anything exists, it is only

for one year.

In the early days of the East India Company, the points of view of the actual cultivator were ignored and only the janmi and the kanamdar were treated by them for consideration. Agrarian discontent forced the authorities to investigate the problem. Mr. Logan who was appointed Special Commissioner, studied the condition of tenants in Walluvanad taluk, realised the urgency of land reforms. He therefore put forward proposals to protect this class. The verumpattam tenants have no security and they can have no permanent interest in the land. This class is numerically the largest class, cultivating the bulk of the arable lands in Malabar. It was Mr. Logan's desire to make them peasant proprietors and to create a class of hardy and resourceful peasants in Malabar. The intermediaries have to be eliminated. There can hardly be a doubt that the poorer verumpattam tenant is being rack rented. Where the tenant class is very large as in Malabar, and the extent of available land for cultivation is comparatively limited and are in the hands of private individuals, the chances of being exploited are much greater. He is extremely poor to invest capital for improvements of cultivation. Since a big portion of them holds lands which are ridiculously small, is merely agricultural labourers, the benefits that may accrue from security of tenure cannot be great.

Janmam

Janmam is the highest form of ownership

known to law and means absolute proprietorship. Before the advent of the British the land lords possessed absolute right over the land but was never utilised. The janmi or land lord was prepared to console himself as the owner only in part and did not exercise any supreme power. He received whatever rent was given to him and full consideration was given to the improvements effected by tenants. In those days many of the janmis took to agriculture and agricultural occupations.

But with the British system of law and rights of ownership as enforced by the law Courts, the janmis who became sure of their ground, assented greater power. They became conscious of their status and sure of complete authority over the land and the yields of the land.

The Joint Commissioners called on the land lords to give an accurate account of their property. The janmakar was recognized as the owner of the land and authorised to evict the kanamdar in the event of failure to pay rent. At the instance of the Board of Revenue the Sadder Court instituted an inquiry into the existing land tenures of Malabar and they in 1856 regarded the janmis as having full rights of ownership and the kanamdar as a mere terminable tenure-holder.

Before the British settlement, land had no value and few took to agriculture as a profession. It is said that at the time of the Mysorean period in Malabar, nobody wanted to claim land because those who claimed land had to cultivate and to pay a tax.

When the British fixed the tax, the nature of right of the janmis and when land became the only source of income and ~~an~~ employment in the course of the last century, the value of land increased. The increased population and the unemployed population as a consequence of the decay and destruction of the old industries now thrust themselves on land. The new comers had to share with the old people and compete with them so that the intensive competition among tillers forced the owners of land to take advantage by fixing rent at the highest level. Not only were they prepared to pay high rent, but they were also prepared to receive lands cut, split, and divided in any nook and corner.

Tenancy legislation is advocated for the following reasons :-

- (1) That land is continuously and systematically tied up in the hands of a few janmis.
- (2) That the janmis themselves do not cultivate the land. That they allow land to be sub-let in such a way that the whole plot is divided and sub-divided to tenants under them into uneconomic holdings.
- (3) That the tenants are rack-rented because of the great competition among the tenants.
- (4) That this sort of assignment of land for cultivation leads to utter neglect of agriculture.

These points can be substantiated though much might be said on both sides. Malabar janmis are (1) Dewaswams (temples) (2) Kovilakams or Raja families (3) Nambudiri Brahmin Illams or families (4) Nair Tharvads or families (5) Mappilla families and (6) Thiyya families. Compared to other districts Malabar stands in no speciality as far as concentration of land is concerned. There is a good amount of distribution. One peculiarity for this district is that there are very few very rich and the generality or the bulk of the rich land owners belong either to the middle class or to the lower middle class. They are rich only in terms of the poor, under nourished people of the villages, and are likely to fall short of the standard, if we fix a standard for a rich middle class family.

The land lords are not cultivators. According to the statistics collected by the Malabar Tenancy Committee appointed in 1939, the janmis had under their direct cultivation 171,662 acres of land out of a total of 1,506,992 acres of cultivated land in Malabar. This means that they have ^{leased} ~~xxxxx~~ out 1,335,330 acres to tenants under them. In recent years the increasing partition among Nambudiri families and Nair Tharvads has increased cultivation by the owner, but it cannot have made material changes. A regulation for the consolidation of holdings is urgently called for. The division and sub-division of holdings have to be disallowed and the janmis should be called upon to create an atmosphere so that economic holdings are formed.

That the tenants are rack-rented can be proved. Where the lands are cultivated not by the owner, the general case is one of heavy rent. In the majority of cases the actual cultivator receives the land from the janmi or the kanamdar who charges competitive rent. The condition of competition enables the janmi to demand and the existence of land hungry cultivators asking for any land for cultivation on payment of a rent leads to this state of affairs.

That this leads to waste and neglect of agriculture is beyond doubt. The primitive condition of agriculture in India is due therefore to having left the industry in the hands of impecunious, illiterate, superstitious, and conservative cultivators, who have no mind and money to study and introduce new methods of cultivation with a view to developing their land and increasing their yield and income.

It is beyond doubt that the tenant requires protection from his land lord. That land lords are in a better position to bargain and that lands are concentrated in the hands of a few who are therefore monopolists and who are bent upon exploiting the actual cultivator calls for attention and legislation from the government. Security is the first principle of progress. Fixity of tenure without the determination of fair rent for the tenant is obviously useless. What constitutes a fair rent?

In 1803 Mr. Rickard, the Collector of Malabar settled that the tenant should get $1/3$ of the net after deducting the costs of cultivation and from

the remainder the Company was to get 6/10 and the janmi to get 4/10. The calculation of the net produce involves the calculation of cultivation expenses. In palghat taluk one acre is described as ten-para-seed area. The cultivation expenses at two and a half times the seed means 25 paras per acre. The seed actually sown is some times less, and other costs of cultivation may sometimes be more. On an average, 25 Palghat paras per acre may be taken as expenses of cultivation (one para is equal to $133\frac{1}{3}$ Mac Leod Seer S).

The traditional system of sharing the net was 1/3 to the kudiyan (cultivator) and 2/3 to the janmi who was to pay the assessment to the state. In the case of kanam lands the actual cultivator takes 1/3 and the remaining two-thirds goes to the kanamdar who pays a nominal rent to the janmi. This rent which the kanamdar pays to the janmi was $\frac{1}{3}$ but in many cases less than 1/3. When the value of the land increased and the investment on land therefore the most ordinary means of business, the new land lords had to raise the rent to cover the high prices which they paid to the land. Many of the kanams were redeemed and the janmi leased the kanam lands for verumpattam. The result was that kanams started to disappear slowly and verumpattam lands increased. The rent for these verumpattam lands was raised slowly and the janmi was not content with two-thirds of the net, but something more. There are cases when verumpattam tenants (kudiyans) pay every thing to the land lord and what they get from their labour is

simply the hay and the husks of the paddy. For them agriculture is not a profession, but it is a living. They are there because they have no other go. The Tenancy Committee of 1940 therefore recommended that for all wet lands fair rent is only two-thirds of the net from which the land lord is to pay the assessment to the State. The assessment to the State has been made a joint ~~xx~~ responsibility for the janmi and the tenant since the introduction of joint pattas which have become very common in certain taluks like Walluvanad and Palghat.

The kanam tenants are decidedly better off, They have a security of tenure and they pay a stipulated rent which is generally very moderate. The kanam tenants in the generality of cases are well off. The more prosperous tenants of Malabar are kanam tenants or who have some kanam lands for cultivation.

All tenancy committees championed the cause of kanam tenants. They wanted that all kanams should be made irrede^{em}nable and kanam tenants made the real proprietors of the soil. The Act of 1930 confers the right to demand renewal which amounts to fixity of tenure on all kanamdars except those specifically excluded kanams where the kanam amounts exceed 60 per cent in South Malabar and 40 per cent in North Malabar of the janmam value. Here they are regarded not as real kanams, but mortgages and such kanamdars are treated as investors of money.

The tenancy committee of 1940 recommended security for all real kanams. Several of them may not be actual cultivators and no attempt has been made to distinguish between cultivating and non-cultivating kanam tenants. The committee suggested that the renewal fees should be reduced, equal to one normal year's profit to the kanam tenant and that the fees to be paid with the rent annually than paying at the time of renewal.

A kanam tenant who is an actual cultivator cultivates his lands with the assistance of his tenants or persons who live on his holding. He gives certain concessions to certain classes of people whom he expects to come and assist him in agriculture. They are therefore his agricultural labourers. The Cherumas of Malabar are such a class of people who are agricultural workers working for that tenant who cultivates the surrounding fields.

Agriculture being the dominating industry of the villages, every person and family is related to this industry directly or indirectly. In the case of artisans of villages the contribution to agriculture is indirect, in that they are expected to make and repair the simple agricultural implements and in the construction of houses for the agriculturists and other kinds of services. In former days if a village has no carpenter, smith or cobbler, he used to be invited from other places, and supplied with lands and house sites, some times free and some times on a nominal rent. In the case of others who are no

village specialists, they become agriculturists if they can procure lands from the janmi or the kanam tenant as verumpattam holders and if they are not fortunate enough to secure lands, they become agricultural workers. Many of these agricultural workers and the village artisans have their own independent houses, built by them on lands received on lease from the janmi. These houses are sometimes tiled and sometimes thatched with a compound with trees and often a good garden attached. These classes of people are independent and if they perform services for agriculturists they are part of their obligation. It is possible that the village artisan like the carpenter or the blacksmith is busy and well employed. He pays a rent for his house or plot which he holds from the janmi and an assessment to the State. I was told by many a farmer that the village artisans have become almost useless to the village cultivator who could not get his implements made and repaired in time and their farm and houses built when they want them to be done. They have to wait and cajole to get their work done quickly and they have to pay more. When these artisans are not dependent on village work and agriculture and when they are employed in towns and in establishments on permanent basis they care little for the village people who have therefore to pay more for their services. Some janmis have made special conditions when granting lands for homes to these classes to give priority to village work on customary wages.

Kudiyiruppa or home-stead.

Since lands belong to land lords or janmis in

the villages, houses and the area on which they are situated generally go to them. They are called Kudiyiruppas. A Kudiyiruppa holder who has built his house and garden has security and he can be ^ejected out only when full compensation is given to his holding. Malabar law secures to the tenant the right of being paid for all kinds of improvements before he can be evicted from his holding and the law encourages cultivation to such an extent as to entitle even a trespasser to the value of improvements.

Kudiyiruppa means the site of any residential building and such other lands as are appertenant thereto and included in the same holding. In 1882 Mr. Wigram recommended the grant of fixity to every house holder for his kudiyiruppa and the ground round it. Under the Act of 1930 a kudiyiruppa holder who has been in possession for 10 years or more has the right to purchase the land lord's interest when he is sued in eviction. The financial resources of many tenants are such that they are not in a position to avail themselves of the right of purchase. The tenancy committee of 1940 recommended the grant of fixity of tenure to kudiyiruppa holders who are to pay a rent. The janmi is to possess the right of eviction on reasonable grounds such as denial of titles, waste, collusive encroachment and non-payment of rent.

The poorer classes of the villages are the agricultural workers. They have their houses or small huts which are put up by them on specific

condition that they would be loyal to the janmi. The Cherumas are such a class and wherever they are found they are agricultural workers. As agricultural labourers they are generally attached to some cultivator. Though this attachment of the cherumas agricultural worker is not legal, it is customary and has often the force of law. They work for that cultivator on whose land they live. That is, when a land lord ~~XXXXX~~ leases a land to a kanam tenant, those cherumas who live on that land are expected to be obedient to him and work for him on his fields when called. If the tenant is a verumpattamdar the insistence on his part for the labour of these cherumas is greater. A verumpattamdar pays a high rent. He therefore wishes to cut down his costs of cultivation. He employs cherumas for agricultural operations and pays only a very low wage. Wages are generally paid in kind. The average wage of a male cheruma is only 2 Idangalis or $2\frac{1}{2}$ seers of paddy and of a female $1\frac{1}{2}$ Idangali or 2 seers of paddy a day. If a labourer other than a cheruma is employed, he will have to be paid 5 Idangalies of paddy or Rs. 0-12-0 to Rs. 1-4-0 a day. This is not in the means of a verumpattam tenant.

The ~~EM~~ economic condition of the cheruma is badly exploited. He lives in a small hut which consists of two rooms, possession of cattle is a rarity and the maximum may be one or two goats and ^upoaltry. Rarely he has a big compound or a garden. If a cheruma has a better house, a compound and a

small garden attached, it is definitely an indication of some higher income and a better employment which is in the majority of cases not agricultural. Since their condition is so wretched, the land lord exempts them from the payment of a rent to him and an assessment to the state. In return the land lord expects obedience from them. Tenants who are the agents of the land lord therefore demand services from them and pay a customary low wage. In some of the interior villages where these cherumas are at the absolute mercy of the tenants and the land lords, wages are beaten down, they subsist on a pittance and are always on starvation rations.

One of the outstanding features of Malabar is that all unoccupied land is, generally, presumed to belong to some private persons until the contrary is proved. The Government have little waste lands except in Wynaad taluk. All tenancy committees have recommended that any person living on the proximity of these wastes should be entitled to apply for them and the Collector on receipt of the application ask the janmi to grant them on conditions acceptable⁶ all. This will facilitate building of new houses, gardens or orchards, thus benefiting the society and the country.

Suggestions.

Many of the tenancy committees have proposed that the janmis should be compelled to become cultivators. If they engage in agriculture many of the pressing problems that the industry faces to-day

may not be confronted at all. Consolidation of holdings, mechanisation of agriculture, use of improved seeds and manure, employment of better cattle, conservation of cattle manure, etc. can be made by them since they can secure necessary resources. What is required is the will and the will therefore should be aroused through compulsion. A tenancy legislation may be introduced which will make the land lords active and not to be inactive functionless persons who receive high rents from the hard working peasants. Either they should be made to work on their lands or they should go. They cannot both be idle and be enjoying.

Chapter V.

Method Of Investigation.

I visited the villages, which we wanted to survey, with a few assistants and proceeded with house to house survey. A survey of the whole district was unimaginable. My main desire was to study the economic conditions of Shoranur and the surrounding villages. Even this I found was an ambitious plan because I realised that Shoranur being a town, its economy would be different. So the desire was to survey a big many villages of the interior, to include as many^{as} possible to make the study complete and to collect much useful data. But when we started the survey of the houses of the villages, we realised the enormity of our endeavour. We realised after a few months work that we should be less ambitious and that a single individual even if assisted by one or two persons will take years if the object is to survey many villages as to constitute half a taluk or so. We had therefore to restrict our plan of survey to a very limited number of villages.

Our object was a complete survey of all the houses of the village and not a random survey. This in fact does not mean that all the houses of the village have been included in our investigations. In some villages the omissions are few and in some more houses have been left out. While taking house to house survey, the head of the family was considered as the starting point and other members are specified in relation to him. We have taken

special care with regard to income, occupation or means of livelihood. Of course we met with certain difficulties in our investigation. Some were reluctant to give their incomes and some have absolutely no idea of their incomes and we had to calculate their incomes item by item. The educated classes and the businessmen of Shoranur sometimes refused to give their actual income and I had personally to plead assuring them that the information supplied by them would never be used for purposes of rationing or taxation. A few cases of aberrations, of over-statement or under-statement of their incomes in the town of Shoranur were detected and were rectified partly because of our personal knowledge and partly because one of my assistants was the Amson Accountant's son. Things were easy for rural parts where people were often ready with figures when they saw us approaching a house in the vicinity. But we had new difficulties here. While in the town of Shoranur employment is regular and fixed and income is definite, calculation involves no difficulty. In the villages few people have fixed employment and fixed income. Though the majority are employed in agriculture, the actual period of employment, apart from a few tenants and their assistants, is very short, running from three to six months and for the rest they engage themselves in any occupation that they can secure. For the lowest classes, the income or wage paid is only a pittance, while those who do not get any employment resort to begging. All these increased our trouble in calculating the income since there was no fixed rate, and every thing depended upon

expediency. For these classes of people annual income is miserably poor.

Questionnaire. /

We surveyed the following villages of Walluvanad taluk. :

- (1) Nedungottor
- (2) Mundamuka
- (3) paruthipura
- (4) Chuduvathur
- (5) Shoranur
- (6) Vatanamkurusi
- (7) Panamanna
- (8) Pulyanankunnu
- (9) Chalavara.

Of these Shoranur is a town and is one of the three towns of the taluk with a population of some 12 thousand souls. The first four are villages round about Shoranur rural in character and urban in relation. Their occupation and employment are influenced by Shoranur. All these four villages and Shoranur form one Amson under a village headman (Adhikari) and one Accountant (Menon). The town of Shoranur for all purposes of consideration comprises the four surrounding villages which are therefore part and parcel of the town. Vatanamkurusi is 3½ miles from Shoranur. It has direct contact with Shoranur and many persons are therefore employed in

/ Appendix

- consists of (a) translated form of the proforma
(b) one in original.

the town where its agricultural produce finds an easy market. Panamanna is a village 5 miles from Shoranur and 5 miles from Ottappalam which is another town and railway station. Some persons especially of the artisan classes do find employment both in Shoranur and Ottappalam. The two villages of pulyanamkunna and Chalavara are interior villages far ^{re} removed from towns with all the characteristics of rural India. Both Shoranur and Ottappalam are at a distance of 8 to 10 miles from these villages.

I selected these villages primarily from the point of view of convenience for me in my investigations. The first 5 villages are my own villages. I know their conditions and the people. I have my own people to work for me and I could get correct materials from the people on account of personal contact and influence. Though my original idea was a survey of 18 villages starting from Nedungottoor, at the time of my completing six villages which took me a year and a half, I realised the magnitude of labour involved for an individual to attempt. It was therefore decided to restrict to a few more villages which would indicate some change in the structure of employments from what we had already investigated. Thus we selected panamanna, pulyanamkunnu, and Chalavara, and here also one important consideration for us was the amount of convenience for us, a place to live in and a known and influential person to advise and assist us in case we were to meet with any difficulty.

These nine villages can be broadly classified into two :- urban and rural. The first five villages are urban and the remaining are rural. They can again be classified into three according to the nature and influence of the villages. Thus the first category consists of villages which are in touch with a town and as such they are the suburb of the town. This is therefore an urban area. The second category consists of two villages which are rural but have some connection with the towns of Shoranur in one case and Ottappalam and Shoranur in the case of the second. Thus villages six and seven for purposes of classification may be termed as semi-rural, it has not been found necessary to group them separate. They go therefore with the last two villages which are rural in every aspect. They are far removed from the towns and railway stations. They have no proper roads and have no post office some two years ago. Thanks to the youths of these villages who joined the military services during the last war (1939-45) an experimental post office was opened to facilitate payment of money orders. These villages have no regular shops or markets of any significance and all sales and purchases are made either from Shoranur or Ottappalam or at Vaniyamkulam on Thursdays when it has got an important fair. Compared to towns Vaniyamkulam is dearer and many people therefore sell and buy from Shoranur and these commodities are transported on human back. Thus only advantageous things are sold and absolutely necessary things are bought and the people of these villages get on with

the minimum of human wants.

In studying the employment and occupational structure, one cannot fail to recognize the difference, the nature and character of employment and the income. We have therefore given more importance to occupational aspect. The specification of occupation in villages has given a lot of trouble to us. Many give their occupation as agriculture, whether they are land lords, tenant farmers, farm servants, daily labourer on field and garden and dependents working occasionally on land during agricultural seasons. When there is no fixed employment, or employment changes from day to day and month to month, there is the question of precision. In some agricultural classes and workers persons are employed on a wages per day doing all kinds of odd labour, weeding, fencing, getting feul, bringing goods from the weekly market or the town of Shoranur or work on fields, etc. categorisation becomes difficult since they are workers on all kinds. They are sometimes given to us as coolies or agricultural workers or sometimes as farm servants. In doubtful cases I have categorised them as farm servants or agricultural workers. In the case of agricultural workers like the cherumas, we found that the wages were paid in kind and they were so small that computation was difficult and sometimes revealing conditions that could never be believed. In a few families where the members are agricultural workers, working for a maximum of four months a

year, getting a wage at the rate of two Idangalis or $2\frac{1}{3}$ seers of paddy a day and for the rest without regular employment of any sort, the annual income of a person does not exceed Rs.36/-. In a cheruma family (agricultural labourer) with a father aged 58 and two unmarried daughters of age 30 and 28, all were without employment for the last 20 days at the time of my visit to that house. I was told by the aged father with sorrow and tears in his eyes that their average income would never be more than Rs.10/- a month. Theirs was a life of misery and abject penury.

A survey of the occupational and employment structure in some villages of Malabar.

Name of the head of the family		Village		Occupation.								
Religion	Caste	Taluk	Description of the house									
Relation with the Head of the family	Age	Educa- tion.	Civil Condi- tion.	Main Occu- pation.	Subsi- diary Occu- pation	Period of work	Lightly or not emplo- yed	Period when not emplo- yed	Income from main occupa- tion per day, week or month or year	Income from sub- sidiary occupa- tion per day, per week or month	Estima- ted income per year	Remarks
Workers												
1)												
2)												
3)												
4)												
5)												

Non Workers	Relation with the head of the family.
	Age
	Education
	Civil Condition
	Main occupation, if any.
	Other occupations, if any
	Income per year
	Remarks

Other kinds of income for the family.	Own or rented house	Income from land alone	Number of cattle	Income from the cattle	Estimated wealth of the family	Miscellaneous income	Net saving
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മലബാറിൽ തൊഴിലിന്റേയും ഉദ്യോഗത്തിന്റേയും പ്രതിരൂപ അളവ്

കുടുംബകാരണവരുടെ പേര് _____

ഗ്രാമം _____ പ്രവൃത്തി _____

മതം _____, ജാതി _____

താലൂക്ക് _____ ഗൃഹത്തെപ്പറ്റി ഒരു വിവരം.

കാരണവരോടുള്ള ബന്ധം.	വയസ്സ്.	വിദ്യാഭ്യാസം.	വിവാഹിതനോ എന്ന്.	പ്രധാന തൊഴിൽ.	വേദനമോ മറ്റോ ഉള്ള ബാധകൾ.	ജോലി ചെയ്യുന്ന കാലം.	ലഘുവായി ജോലി ചെയ്യുന്ന ബ്ലോക്കിൽ ജോലിയല്ലാത്ത കാലം.	പ്രവൃത്തിയില്ലാത്ത കാലം.	പ്രധാനതൊഴിലിന്റേതിലുപരിയായ മറ്റ് തൊഴിലുകളിൽ ജോലി ചെയ്യുന്ന പ്രതിഫലം.	പ്രധാനതൊഴിലിന്റേതിലുപരിയായ മറ്റ് തൊഴിലുകളിൽ ജോലി ചെയ്യുന്ന പ്രതിഫലം.	കൊല്ലത്തിലെ കണക്കാക്കുന്ന വരവ്.	കുറിപ്പ്.
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1)												
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Chapter VI.

General characteristics of the population studied.

Age

In his census report on Madras in 1931 Mr. Yeats gives many funny instances of persons who do not know their age. In our investigations we noticed persons (who showed some amount of indifference both literate and illiterate) who did not know their age accurately, but giving approximate ages. Where the person concerned is a father, it was easy for us to ascertain the accurate age of the person.

Yet some amount of age groupings are noticed (table 21). The reason that there are more boys and girls of age 4 may be that it is a convenient age for children to be initiated to learning. It is therefore possible that a boy or girl aged 5 but not initiated for study may be given as 4. Similarly children aged three and above three not initiated for study are given their age as 4. Some amount of prejudices are also noticed against certain odd numbers. This accounts for larger boys and girls aged 8 than 7; more for 10 than 9 and more for 12 than 11 and 13 appears to be a very unpopular number. The most popular among boys seems to be 4 and 8 and among adults 20 and 30. Ages of 50 and 60 are indications of old age.

Among females the same tendency is visible with the difference that unmarried girls above 20 prefer 20 for their age and above 25 come down to 25. These deliberate "make believe" of youth is attempted

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	Male	Female	Total	Male	Female	Total	Male	Female	Total																																																																																																																																																																																																																																																																																								
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	Male	Female	Total	Male	Female	Total	Male	Female	Total																																																																																																																																																																																																																																																											
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170	122	292	-	-	-	170	122	292	36	37	73	-	-	-	36	37	73	102	60	162	6	5	11	108	65	173	41	39	80	-	-	-	41	39	80	121	85	206	-	-	-	121	85	206	24	35	59	-	-	-	24	35	59	74	87	161	-	-	-	74	87	161	28	27	55	90	48	138	118	75	193	95	227	322	233	78	311	328	305	633	20	171	192	126	70	196	146	241	387	5	193	198	281	122	403	286	315	601	4	113	117	185	254	239	189	167	356	2	136	138	271	96	367	273	232	505	1	62	63	129	42	171	130	104	234	-	74	74	115	36	151	115	110	225	1	40	41	37	17	54	38	57	95	13	89	102	58	20	78	71	109	180	23	101	124	36	6	42	59	107	166	3	19	22	3	1	4	6	20	26	-	5	5	3	-	3	3	5	8	1357	2201	3558	1573	595	2168	2930	2796	5726																																																																								
36	37	73	-	-	-	36	37	73	102	60	162	6	5	11	108	65	173	41	39	80	-	-	-	41	39	80	121	85	206	-	-	-	121	85	206	24	35	59	-	-	-	24	35	59	74	87	161	-	-	-	74	87	161	28	27	55	90	48	138	118	75	193	95	227	322	233	78	311	328	305	633	20	171	192	126	70	196	146	241	387	5	193	198	281	122	403	286	315	601	4	113	117	185	254	239	189	167	356	2	136	138	271	96	367	273	232	505	1	62	63	129	42	171	130	104	234	-	74	74	115	36	151	115	110	225	1	40	41	37	17	54	38	57	95	13	89	102	58	20	78	71	109	180	23	101	124	36	6	42	59	107	166	3	19	22	3	1	4	6	20	26	-	5	5	3	-	3	3	5	8	1357	2201	3558	1573	595	2168	2930	2796	5726																																																																																	
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TABLE 22.

AGE COMPOSITION

Rural Villages.						
0-15		15-50		50 & over		Total
Males	Females	Males	Females	Males	Females	
1168	946	1585	1549	174	293	5715

Semi-Urban Villages.						
0-15		15-50		50 & over		Total
Males	Females	Males	Females	Males	Females	
722	654	1004	1020	136	158	3694

Town.						
0-15		15-50		50 & over		Total
Males	Females	Males	Females	Males	Females	
535	422	662	596	74	88	2377

Combined						
0-15		15-50		50 & over		Total
Males	Females	Males	Females	Males	Females	
4450	(377)	6416	(544)	923	(79)	11789
						(1000)

As per 1931 census for Madras.

Malabar			
0-15	15-50	50 & over	Total
389	505	106	1000

very often by unmarried girls especially when they happen to be educated. Malabar customs do not necessitate these devices because child marriages are rare and are not encouraged by customs. As is stated by Mr. Yeats an unmarried girl is below her age and married women with children are over stated in age.

According to 1931 census for Madras 405 out of 1000 persons are children and 498 are persons between 15 - 50 years and only 97 are old people above 50 years. The proportion of women between the ages of 10-20, 25-30, and 35-50 is smaller than males. According to Mr. Yeats the proportion of women of the reproductive age is smaller on account of birth and the connected casualties, while males above 50 succumb easily perhaps due to hard work.

Table 22 explains for the villages. For the rural villages males larger than females but for the semi-urban villages males and females are almost equal and for the town females are less. Age composition of males and females for all the villages combined is shown with the corresponding figures as per 1931 census.

Sex distribution.

For thousand persons nearly 530 are women between the ages of 15-50 in Malabar according to 1931 census. Malabar has an excess of females over males and nearly there are 1059 females per 1000 males according to 1931 census. As per figure 1941 this

figure will be 1067. The presidency average according to 1931 census is 1025 females to every 1000 males of the actual population. Sex variation for the censuses is as follows :-

Age composition per 1000. presidency - 1911-1931.

	0-15	15-50	50 & over.
1911 -	381	494	125
1921 -	377	494	129
1931 -	389	505	106

It is found that the coastal districts have an excess of females over males. This is attributed to the emigration of males of working age to other places in search of employment. This is so especially with regard to Malabar where emigration of males of working age for employment is much pronounced. When a big portion of them remains unmarried or lives single leaving the family home, the disparity remains greater. At the beginning of the century Malabar had 1024 females for every 1000 males.

Females per 1000 males in Malabar.

1941	1931	1921	1911	1901
1067	1059	1051	1034	1024

According to 1941 census the figure is 1067. This means that in the course of 40 years the disparity has been 43 or a uniform (almost it is) disparity of 10 per 1000 in ten years.

In this respect it is interesting to compare the figures for S.Kanara, a coastal district lying adjacent to Malabar and in many respects similar to

TABLE 23.

Earners & Non-earners and literacy.

Name of place	Male or Female	Worker or Non-worker	Unclassified	Illiterate	Literate	Matric	Under graduates and graduates	Total
<u>URBAN</u>	Males	Non-workers	-	223	385	6	13	627
	Females	Non-workers	2	539	489	8	1	1039
	Males	Workers	-	138	408	55	15	616
	Females	Workers	-	42	8	2	1	53
TOTAL			2	942	1290	71	30	2335
<u>SEMI-URBAN</u>	Males	Non-workers	4	444	447	8	6	909
	Females	Non-workers	10	819	658	17	-	1504
	Males	Workers	-	368	498	79	12	957
	Females	Workers	1	274	62	1	1	339
TOTAL			15	1905	1665	105	19	3709
<u>RURAL</u>	Males	Non-workers	-	854	493	4	6	1357
	Females	Non-workers	5	1582	619	-	-	2206
	Males	Workers	3	951	593	27	2	1576
	Females	Workers	-	535	57	3	-	595
TOTAL			8	3912	1762	34	8	5734

her.

	1931	1921	1911	1901
S.Kanara	1067	1057	1068	1069
Coimbatore	1007	1007	1027	1030

The disparity in S.Kanara has been decreasing though not so compared with 1921 figures but with earlier figures. On the other hand Coimbatore which is also near to Malabar but not a coastal district, having some similarities, shows an interesting feature with regard to sex disparity. Malabar in these respects shows some dissimilarity.

Earners and Non-earners.

For the town of Shoranur out of a total of 2335 persons earners are 669 persons only and non-earners are 1666 (Table 23). While there was 616 male earners who constitute only 26 per cent female~~s~~ earners are only 53 constituting less than one per cent. For the town therefore earners form only 29 per cent and 71 per cent are non-earners. While there are 627 male non-earners, there are 1031⁹ female non-earners. It is interesting to note that of the male non-earners as many as 516 are boys between the ages of 0-15 and only the rest are adults. On the other hand among females children between the ages of 0-15 are 421 and the rest are above the age of 15. For the town of Shoranur there is a greater percentage of female non-workers. This is due to the comparative earning capacity of the males who are employed.

For the semi-urban villages out of a total of 3709 there are 1296 earners and 2413 non-earners. While there are 957 workers among males there are 339 females who constitute 9 per cent of the total population. For these villages earners are 35 per cent and non-workers are 65 per cent. There are 909 males and 1504 female non-workers. Boys between the ages of 0-15 are 748 and girls of this age group form 684. This means that there are 820 females above the age of 15 and are not earners.

For the rural villages out a total of 5734 there are 2171 earners and 3563 non-earners. Among earners 1576 are males and 595 are females. Workers are therefore 38 per cent and non-workers are 62 per cent. For these rural villages out of a total of 57³⁴~~26~~, 2137 are children forming nearly 40 per cent. Boys are 1168 and females are 969. Of the non-earning males 1168 are therefore children and male adults who are unemployed are only 189. It should be noted that for the rural villages number of earners among females is much bigger comparatively. While for Shoranur there are only 53, semi-urban villages have 339 and the rural 595, constituting a percentage of 2.9 and 10.3 respectively. This is also the same for males for these three sets of villages. The reasons are not ^afor to seek. While for the rural villages agriculture is the most important occupation which employs males and females alike and as income per head is low male and female are compelled to work when employment is available to avoid starvation. The town employs more men who do harder work, and

Population characteristics per 1000 - 1931 census.

Province or District	Total 1000		Per 1000 of total population occupied as earners	
	Province	Malabar	Province	Malabar
1 Non-working dependents	445	612	270	136
2 Working dependents	172	33	0.3	-
3 Earners principal occupation	383	355	4.9	5.8
4 Exploitation of animals & vegetation	270	136	6.2	6.7
5 Exploitation of animals	0.3	-	22	28
6 Industry	4.9	5.8	1.2	0.9
7 Transport	6.2	6.7	3.2	2.4
8 Trade	22	28	6.7	11.5
9 Public force	1.2	0.9	0.6	0.2
10 Public administration	3.2	2.4	138	33
11 Profession and liberal arts	6.7	11.5	56	110
12 Persons living on their income	0.6	0.2	3.4	1.4
13 Domestic service	138	33		
14 Insufficiently described occupations	56	110		
15 Unproductive.	3.4	1.4		

are paid better wages with the result that more females stick to home than going out for some useful employment.

According to census 1931 out of every 1000 persons (Table 24) Malabar has 355 earners with 33 working dependents and 612 dependents. Compared to Madras Province figures, Malabar appears to have less number of earners, and more non-earners. Among these non-earners will include, children, women and old people. The responsibility therefore on the earning members to maintain the non-earning members must be stupendous.

Education.

According to 1931 census Malabar district is the most advanced in education for Madras.

All ages in 10,000

	Total	Males	Females
Madras Province	926	1610	258
Malabar	1440	2292	636
S.Kanara	1068	1776	404
Tanjore	1390	2573	301
Coimbatore	863	1497	234

Compared to Tanjore Malabar has higher general literacy though not literacy for males, but for female literacy Malabar is outstanding. Christians and Brahmins and Nairs among Hindus have high literacy. It is note worthy that education among Nair women is exceptionally high.

The comparative literacy figures for the

TABLE 25

LITERACY

	Not class- ified	Illi- terate	Liter- ate	Matric	Under gradua- tes & graduates	Total	
Males	-	361	793	61	28	1243	Shoranur
Females	2	581	497	10	2	1092	
	2	942	1290	71	30	2335	
		40.4	55.2	3.0	1.4	100	
Males	4	812	945	87	18	1866	Semi Urban
Females	11	1093	720	18	1	1843	
	15	1905	1665	105	19	3709	
		51.3	45.0	2.8	0.05	100	
Males	3	1805	1086	31	8	2933	Rural
Females	5	2117	676	3	-	2801	
	8	3922	1762	34	8	5734	
		68.3	30.7			100	

three sets of villages are on table 25 and figures according to 1931 census on table 26. Literacy is highest for the town of Shoranur where nearly 60 per cent of the people are literate. For the semi-urban villages literacy is only 48 per cent and for the rural villages literacy is 30 per cent. The reasons are not far to seek. Educational facilities are greater in town areas. The advantages of educating their children are much stronger to the town dweller who tries to send his children to school. Added to these, the better economic condition of the people of the town is another incentive.

It should be noted that the number of persons going for higher education is very small. The three sets of villages have a total of 210 matrics and 57 under-graduates and graduates put together.

Education of females is as important as boys for Shoranur, falls low for the semi-urban villages and for the rural villages education of girls is generally neglected (Table 25).

Facilities for higher education are very poor for Malabar. The district has only one first grade College and two second grade colleges to cater for the needs of the students. Institutions for technical education are completely absent. Malayalus have to go to Madras and other places for higher education. It is time that more facilities for advanced studies are provided for in the district so that education does not cost so heavily as to-day.

Literacy by age, sex and locality - 1931 census.

Literate by 10,000

	All ages.										
	All ages			0-10		10-15		15-20		20 & over	
	Total	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
Madras Province	926	1610	258	302	93	1216	364	2359	505	2272	277
Malabar	1440	2292	636	429	231	1801	878	3193	1115	3368	702

Literate by 10,000

	Hindu		Muslim		Christian	
	Males	Females	Males	Females	Males	Females
Madras Province	1561	224	1931	171	2370	1238
Malabar	2661	824	1421	115	4817	3292

When educational facilities are available in the district parents will be relieved of a lot of expenditure spent on to and fro journeys for their children in these difficult days.

Literacy for certain communities in Malabar is high. For example, the Nambudiri Brahmins have cent per cent literacy, with few persons who cannot actually read or write their names. The same ~~is~~ also true to many other communities. Nevertheless literacy for the investigated villages does not ~~seem~~ seem to be higher than 43 per cent and 57 per cent of the people are illiterate. For the province of Madras according to 1931 census "16 per cent of the males and $2\frac{1}{2}$ per cent of females are now literate. For English literacy the figures are $2\frac{1}{4}$ and $\frac{1}{4}$ per cent respectively."

Trading castes can be expected to show a better record in literacy than others. For the Province of Madras 61 per cent of Komatis and 44 per cent of Labbai males (Muslims) aged 7 and over are literate. But female literacy among them is negligible. Among Nairs both male and female literacy is outstanding. Artisan castes like carpenters, black-smiths, masons etc. and weavers show a higher level of literacy than ordinary cultivating classes. When Mohammedans are businessmen their literacy is high. In Malabar Muslims are of the lower classes and their literacy is therefore low. Among cherumas and other backward classes literacy is less than 5 per cent.

TABLE 27.

CIVIL CONDITION

	Uncla- ssified	Unmarri- -ed	Marr- ied	Widow- er	Others	Total	
Males							
Non-workers	-	599	21	7	-	627	
Females							
Non-workers	2	472	464	101	-	1039	
Males							
Workers	-	144	450	21	1	616	Shoranur
Females							
Workers	-	2	44	7	-	53	
	<u>2</u>	<u>1217</u>	<u>979</u>	<u>136</u>	<u>1</u>	<u>2335</u>	
Males							
Non-workers	4	853	45	7	-	909	
Females							
Non-workers	10	795	564	135	-	1504	
Males							
Workers	-	265	663	29	-	957	Semi Urban
Females							
Non-workers	1	49	239	50	-	339	
	<u>15</u>	<u>1962</u>	<u>1514</u>	<u>221</u>	<u>-</u>	<u>3709</u>	
Males							
Non-workers	-	1304	39	14	-	1357	
Females							
Non-workers	5	1145	803	253	-	2206	
Males							
Workers	-	357	1099	57	60	1573	Rural
Females							
Workers	-	56	440	94	5	595	
	<u>5</u>	<u>2862</u>	<u>2381</u>	<u>418</u>	<u>65</u>	<u>5731</u>	
	<u>22</u>	<u>6041</u>	<u>4871</u>	<u>775</u>	<u>66</u>	<u>11775</u>	Combined
	<u>-</u>	<u>51.3</u>	<u>41.3</u>	<u>6.6</u>	<u>-</u>	<u>100</u>	

Marital condition.

For the town of Shoranur out of a total of 627 male non-earners, 592 are below the age of 20 and may be considered as children and unmarried young men. There are 21 married men and 7 widowers (table 27). Among non-earners the large proportion of boys has to be borne in mind. There are 472 females below the age of 25 and are unmarried. There are 464 married women. Of them 4 are married at the age of ten, 2 at the age of 15, and the rest after 15 and 20. There are 101 widows and there is a widow who is aged 10 and two aged 15. There are 144 unmarried working males and 42 of them are 30 and over in age. Of 450 married working males none is below 20 years of age. The biggest marriage group among males is 40 which indicates that males marry sometimes not so early like females. There are 21 widowers only and indicates that working males prefer to marry again in case they become widowers unlike females.

For the semi-urban villages there are 105 males aged 20 and over and unmarried out of a total of 853. Married persons are only 45 and widowers 7. For females of a total of 795 there are only 9 who are 30 and over and are unmarried while the rest are under 30. There are 564 females who are married. One of them is aged 5 and another 10 and 8 aged only 15. Here as in the case of Shoranur 30 appears to be the biggest marriage-group. Unlike males, the number of widows is quite considerable. There are 265 male earners who are unmarried and 663 married earners of

TABLE 27.

Civil Condition - 1931 census - Madras.

Age Groups	Males			Females		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
0 - 5	997	3	0	988	12	0
5 - 10	982	18	0	906	92	2
10 - 15	958	41	1	769	224	7
20 - 25	510	478	12	79	859	62
25 - 30	176	798	26	23	846	131
30 - 35	93	872	35	18	797	185
35 - 40	43	904	53	13	667	320
40 - 45	34	898	68	11	590	399
45 - 50	25	869	106	9	440	551
50 - 55	22	847	131	8	374	618
55 - 60	20	792	188	8	237	755
60 - 65	19	763	218	7	187	806
65 - 70	18	705	277	7	130	863
70 & over	19	644	337	7	96	897

whom 3 are only 15. Among female earners 49 are unmarried and of them 12 are aged 30 and over. There are 239 working women.

For the rural villages there are 1304 unmarried males who are not workers and of them only 114 are 20 and above. There are 1145 unmarried females and 803 are married. Thirty again is the biggest marriage-group. Out of a total of 1573 working males, 1099 are married and only 357 unmarried. Among working females 56 are unmarried with 18 of them aged 25 and over and 440 are married.

Certain characteristics are noticeable. Among males especially non-earners there is an abhorrence for getting married and they prefer to remain single. The general age of marriage among males is not early. Malabar district generally does not encourage early marriages and post-puberty marriage is the custom even among those who had previously the custom of pre-puberty marriages here as well as in other districts. While there is no restriction of widow remarriages for all castes except Brahmins, the high proportion of widows to widowers is a general indication of sex disparity. According to 1931 census Malabar has a considerable proportion of unmarried men and spinsters.

For Madras Province (Table 27) according to 1931 census, 4 per cent of males are widowers; and 17.8 per cent are widows. For women 40 and over the respective figures are even more striking, namely 61.8 to 21.7 per cent. This means only 3/5 are

U R

R E L A

Non workers

AGE	Male								Total	Female					
	1	2	3	4	5	6	7	8		1	2	3	4	5	6
5	-	158	-	4	1	4	-	-	167	-	110	-	1	2	2
10	-	181	-	2	2	4	-	-	189	-	150	-	-	1	5
15	-	162	-	-	-	2	1	-	165	-	144	-	-	1	3
20	-	69	-	-	1	-	1	-	71	-	72	-	13	2	15
25	-	10	-	1	-	-	-	-	11	-	50	-	2	2	11
30	-	2	-	-	2	-	-	-	4	-	82	-	1	1	4
35	-	-	-	-	-	-	-	-	-	-	48	-	-	3	1
40	-	2	-	-	1	-	-	-	3	-	89	-	-	1	1
45	-	1	-	-	-	-	-	-	1	-	35	-	-	-	1
50	-	2	-	-	-	-	-	-	2	-	49	-	-	-	-
55	-	4	-	-	-	-	-	-	4	-	15	-	-	-	-
60	-	5	-	-	-	-	-	-	5	-	34	-	-	-	-
65	-	5	-	-	-	-	-	-	5	-	12	-	-	-	-
70	-	4	-	-	-	-	-	-	4	-	12	-	-	-	-
75	-	1	-	-	-	-	-	-	1	-	5	-	-	-	-
80	-	-	-	-	-	-	-	-	-	-	4	-	-	-	-
85	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-
90	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
95	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
100	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Uncla- ssified	-	601	-	7	7	10	2	-	627	-	912	-	17	14	43

	I	II	III	IV	V	VI	VII	VIII	Total	
Males Non-workers	-	601	-	7	7	10	2	-	627	Shoranur
Females Non-workers	-	912	-	17	14	43	50	1 plus 2	1039	
Males workers	447	105	1	27	33	1	1	1	616	
Females Workers	26	22	1	2	-	1	1	-	53	
	473	1640	2	53	54	55	54	2 plus 2	2335	
Males Non-workers	2	880	2	1	9	5	5	1 plus 4	909	Semi Urban
Females Non-workers	2	1329	1	9	21	47	84	1 plus 10	1504	
Males Workers	597	186	2	58	106	3	1	4	957	
Females workers	93	174	2	8	6	31	23	plus 2	339	
	694	2569	7	76	142	86	113	6 plus 16	3709	
Males Non-workers	-	1060	-	35	47	27	187	1	1357	Rural
Females Non-workers	-	1660	1	48	100	52	336	4	2201	
Males Workers	965	330	1	99	160	1	13	1 plus 3	1573	
Females Workers	157	331	-	28	10	23	37	9	595	
	1122	3381	2	210	317	103	573	15 plus 3	5726	
Grand Total	2289	7590	11	339	513	244	740	23 plus 21	11770	

widows who are 40 years of age. In age-group 5-10 almost ~~XI~~ 1/10 of Madras women are wed; between 10-15 it is $\frac{1}{4}$; and the next is the general and by age 20 almost 80 per cent are married and a strong widowed element has already appeared. For the same age period male marriage is barely 50 per cent of the age group. For males the marriage rush is greater between 25-30 and for females between 15-20.

For every 100 persons of the investigated villages 51.3 are unmarried, 41.3 are married and 6.6 per cent are widowed (Table 27).

Relation /

Malabar has a big proportion of joint families which are slowly being dismantled to form unit families. Some of the local customs and conventions that obtain there are conducive to joint family system.

Table 28 explains the relation with the head of the family. Column II indicates small sized families. This is a unitary family with father, mother, children when they are not married, brothers and sisters when they are non-earners. This therefore corresponds to ordinary small families. Approximately 65 per cent of the families investigated fall into this category. Next in importance are columns VII and V, are sisters' family and brothers' family. They therefore show Marumakkatayam system and its influence in Malabar.

/ Appendix.

The relation is given in appendix.

APPENDIX

* RELATION

- I Head
- II Husband
Wife
Sons and Brothers (with their wives and children) if they are either Non-workers, unmarried, widowers, or below age 20 years.
Daughters and Sisters (with their husbands and children) if they are either unmarried, widows or below age 15 years.
- III Father and Mother with their father, mother, brothers and sisters and further relation when not included in II.
- IV Sons with wives and children and further relation when not included in II.
- V Brothers with wives and children and other relations when not included in II.
- VI Daughters with their husbands and children and other relations when not included in II.
- VII Sisters with their husbands and children and other relations when not included in II.
- VIII Wife's relations, not included in other classes.

Chapter VII.

Occupational Structure Of The population.

The population of rural villages may be divided into the following occupational groups :-

- (1) Agriculture,
- (2) Artisans,
- (3) Building and construction,
- (4) Business,
- (5) Public Services,
- (6) Inferior Services,
- (7) Unattached labour,
- (8) Enlightened occupations
- (9) Railways.

Agriculture is the most predominant occupation employing a total of 1183 persons. Next in importance is artisan class with a total of 239. This is followed by construction industry which employs 153 persons. Inferior Services absorb 139 persons; business employs 104; public services employ 102; unattached labour comprises 91 persons; enlightened professions have 63 and railways employ 21 persons.

The village artisans ⁰from an important group of the village structure. They can be classified as follows :-

Artisans :-

	Males	Females
Blacksmiths, factory workers and metal industry	9	-
Gold smiths	15	-
Skilled & W atchmakers	10	-
Spinners & weavers	25	10
Potters	2	2
u Bxdi makers	15	4
Bamboo material making	10	5
Umbrella making	33	21
papat making	5	6
Tailors	6	1
Cobblers	5	-
Washermen	14	30
Barbers	11	-
	--- 160	--- 79

Another important occupation which employs a big number of persons is building and construction industries. The following are the important groups :-

	Males	Females
Carpenters	41	-
Sawyers	49	2
u Masors	34	-
Building labourers, brick and stone cutters	20	9
	--- 144	--- 9

The classification under business, though important, shows that villages have only small shop-keepers.

	Males	Females
Bankers, managers of firms or estates	9	-
Agents, merchants, paddy, straw, provision, stationery, cloth etc.	50	-
Hotel keepers, tea shops	17	-
Fish, vegetable, milk sale	3	10
Hawkers, small shops, stalls etc.	12	3
	--	--
	91	13

Among public services teachers and clerks are the most important. On account of the war influence a few are in the army and the navy :-

	Males	Females
Military and Navy	18	-
police	-	-
Postal service	6	-
Administrative posts	3	-
clerks	31	-
teachers	24	12
Village servants	8	-
	--	--
	90	12

Inferior services have been classified as follows :-

	Males	Females
Cooks and domestic servants	28	42
Hotel boys and shop assistants	17	2
servants	35	3
cleaners, bus conductors	2	-
watchmen	9	1
	--	--
	91	48

Unattached labour has been classified as follows :-

	Males	Females
Coolies	27	1
Sundry workers	29	-
^{or} Centmen	5	-
Wood cutters	7	-
Sweepers	1	1
Unemployed	8	12
	<u>77</u>	<u>14</u>

Among enlightened professions the following are the classifications :-

	Males	Females
Doctors and Native physicians	9	1
Mid-wives and hospital workers	4	13
Social, political and religious workers	16	2
Other professions	1	-
Musicians	1	2
Astrologers, serpent bite healers	13	-
Students	1	-
	<u>45</u>	<u>18</u>

For the rural villages railways offered very little chances of employment is clear from the following :-

	Males	Females
Fitters	2	-
Mistries	1	-
Pointsmen and Cabinmen	2	-
Coal coolies, contract labour, ballast workers	8	1
Rly. inferior services	7	1
	<u>20</u>	<u>1</u>

The occupational classifications according

TABLE 29

Census 1931 - Malabar.

Preparation and supply of material substances.

<u>Industry</u>	<u>As principal occupation</u>		<u>As working dependents</u>		<u>As subsidiary to other occupation</u>	
	<u>Males</u>	<u>Females</u>	<u>Males</u>	<u>Females</u>	<u>Males</u>	<u>Females</u>
<u>Total following occupation</u>	114,762	74,838	1,380	12,337	12,741	5,000
	<u>Total earners principal occupation</u>		<u>Total working dependents</u>		<u>Total following occupations as subsidiary to other</u>	
	<u>Males</u>	<u>Females</u>	<u>Males</u>	<u>Females</u>	<u>Males</u>	<u>Females</u>
<u>Hides and Skins etc.</u>	29,756	13,469	334	1,725	2,719	2,941
<u>Sawyers</u>	7,366	-	57	-	836	-
<u>Carpenters, turners & joiners</u>	15,563	199	67	3	270	4
<u>Basket makers</u>						
<u>Thatchers, Builders etc.</u>	6,827	13,270	210	1,722	1,618 ³	2,937
<u>Blacksmiths, other workers in iron, makers of implements</u>	6,147	390	88	61	279	6
<u>Potters and makers of earthen ware</u>	4,095	2,022	24	134	186	40
<u>Brick and tile makers</u>	2,188	121	7	-	178	-
<u>Industries of dress & toilet</u>	15,710	13,573	163	1,115	1,007	354
<u>Washing and Cleaning</u>	4,531	9,962	71	472	286	265
<u>Barbers, hair dressers & wig makers</u>	6,344	982	45	48	440	8
<u>Building Industries</u>	8 8,374	747	49	25	658	13
<u>Railway employees of all kinds other than porters and coolies</u>	1,727	-	-	-	12	-

P.T.O.

TABLE 29 (contd.)
(Industries contd.)

	Total earners principal occupation		Total working dependents		Total following occupations as subsidiary to others	
	Males	Females	Males	Females	Males	Females
<u>Labourers employed on railway construction & maintenance & coolies & porters employed on railway premises</u>	1,302	53	6	-	13	24
<u>Trade</u>						
	As principal occupation		As working dependents		As subsidiary to other occupa- tion.	
	Males	Females	Males	Females	Males	Females
110,298	86,603	11,933	517	525	10,062	658
	Total earners Principal occupation		Total working dependents		Total following occupations as subsidiary to other	
	Males	Females	Males	Females	Males	Females
<u>Banks establishment of CREDIT? EXCHANGE and insurance</u>	1,485	651	24	19	1,177	86
<u>Trade in Textiles</u>	2,060	36	8	-	176	-
<u>Trade in skins, leather and furs</u>	72	-	1	-	3	-
<u>Trade in Wood</u>	3,373	158	14	4	247	112
<u>Trade in Metals</u>	21	-	-	-	89	-
<u>Trade in pottery bricks, & tiles</u>	101	2	-	-	-	-
<u>Hotels, Cafes, Restaurants etc.</u>	11,202	2,192	76	303	710	46
<u>Other trade in food stuffs</u>	30,718	6,311	185	164	2,951	267
<u>General store keepers & shop keepers not specified</u>	35,804	2,472	182	25	4,430	143

TABLE 29 (contd.)

Public Administration & Liberal Arts.

<u>Total follow- ing occupation</u>	<u>As principal occupation</u>		<u>As working dependents</u>		<u>As subsidiary to other occupa- tion.</u>	
	<u>Males</u>	<u>Females</u>	<u>Males</u>	<u>Females</u>	<u>Males</u>	<u>Females</u>
55,972	47,398	4,599	333	160	3,399	83
<u>Police</u>						
2,050	-	-	-	-	3	-
<u>Public administration</u>						
8,963	8,468	68	11	-	416	-
<u>Public administration</u>						
8,963	8,468	68	11	-	416	-
<u>Service of the State</u>						
5,234	5,234	65	6	-	86	-
<u>Professions & Liberal Arts</u>						
43,719	35,648	4,531	322	160	2,975	83
<u>Religion</u>						
10,049	10,049	1,346	154	94	840	16
<u>Total earners</u>						
<u>Principal occupation</u>		<u>Total working dependents</u>		<u>Total following occupations as subsidiary to other</u>		
	<u>Males</u>	<u>Females</u>	<u>Males</u>	<u>Females</u>	<u>Males</u>	<u>Females</u>
<u>Law</u>	3,985	17	16	-	254	-
<u>Medicine</u>	5,026	944	27	21	652	26
<u>Persons practising the healing arts without being registered</u>						
4,321	4,321	276	26	16	643	14
<u>Professors & teachers of all kinds</u>						
13,188	13,188	1,952	102	12	752	28
<u>Letters, arts & Science</u>						
3,378	3,378	260	23	23	426	13
<u>Horoscope casters, astrologers fortune tellers, wizards, witches and medicines</u>						
983	983	34	10	4	189	1
<u>Conjurors, acrobats, reciters exhibitors of curiosities and wild animals etc.</u>						
169	169	42	-	-	25	2

TABLE 29 (contd.)

<u>Miscellaneous</u>						
<u>Total follow- ing occupation</u>	<u>As principal occupation</u>		<u>As working dependents</u>		<u>As subsidiary to other occupa- tion</u>	
	<u>Males</u>	<u>Females</u>	<u>Males</u>	<u>Females</u>	<u>Males</u>	<u>Females</u>
6 524,362	239,230	174,600	3,727	94,155	4,945	7,705
<u>Persons living on their income</u> 881	733	110	1	-	36	1
<u>Domestic service</u>						
124,130	8,140	15,502	1,028	91,508	627	7,325
<u>Insufficiently described occupation</u>						
394,290	228,324	157,420	1,473	2,460	4,261	352
<u>General terms which do not indicate a definite occupation</u>						
	228,324	157,420	1,473	2,460	4,261	352
<u>Unproductive</u>						
5,061	2,033	1,568	1,225	187	21	27
<u>Beggars, vagrants & prostitutes</u>						
	2,033	1,568	168	135	21	27

TABLE 30.

INCOME DISTRIBUTION

Rural Area.

Total Income (Rs.)	Males	Females
25	17	51
50	61	197
75	42	50
100	113	118
125	161	57
150	96	14
175	139	24
200	63	7
225	20	1
250	136	13
275	30	1
300	121	4
325	20	-
350	192	6
375	16	4
400	42	5
425	48	3
450	17	1
475	28	-
500	30	1
525	7	1
550	10	-
575	2	1
600	27	4
625	3	1
650	7	1
675	1	-
700	9	1
725	8	-
750	4	-
775	8	1
800	4	-
825	2	-
850	2	1
875	1	-
900	1	1
950	1	-
1000 - 1225	6	1
1250 - 1475	6	-
1500 - 1725	4	-
1750 - 1975	7	-
2000 - 2225	2	-
2250 - 2475	2	-
2500 and over	4	-
Not specified	52	24

to 1931 census for the district of Malabar are shown on table 29. For certain occupations and professions the district of Malabar is pre-eminent according to 1931 census. Malabar has a very large number of hotel keepers, a very large number of persons following professions and liberal arts, a very large number of lawyers, physicians or Ayurvedic (native) doctors, teachers, horoscope casters and astrologers.

Income

When we consider the question of income and how income has been distributed among the various occupational groups of the villages certain facts come out very clearly and the revelation of these facts is still more surprising. There are 17 males and 51 females with an income of Rs.25/- and less and there are 61 males and 197 females with an income of Rs.50 and less. There are 220 women whose annual income is Rs.100 - 200 and between Rs.225 and Rs. 300 there are only 19 females. There are 32 women with an income which ranges between Rs.350 and Rs. 600 and there is only one woman with an income of Rs.1000-1225. There are 298 females whose income is Rs.75 and less; there are 220 females with an income which ranges from Rs.100 to Rs.200. This means that 50 per cent of women workers get an income which is Rs.75 and less (Table 30).

Males are comparatively better placed in this respect. While there are 120 persons getting an income of Rs.75 and less; 572 get an income

ranging from Rs.100 to Rs. 200; 307 persons get between Rs. 225 - Rs.300. There are 27 persons with an annual income of Rs.600, and 7 persons with an annual income of Rs.1975 and 4 persons with an income of Rs. 2500 and over. It is clear as day light that 15 per cent of the people have an income of Rs.100 and less; nearly 43 per cent of the people have income of Rs.200 and less and 62 per cent of the people get an income which is Rs.300 and less. Nearly 2 per cent of the people have an income of Rs.1000 and over an year. For these villages, the majority of the people are on the low standard. If we take an income of Rs.6000 to Rs.10000 a year as moderate income we may say that there are only 5 per cent of the people who belong to this category of a middle class. Thus nearly 90 - 92 per cent of the people of the villages belongs to poor and moderately poor classes and only 7 per cent are of the middle and rich classes.

Artisans

Village artisans are an important class of people for the villages. They are the specialists of the village, and their main function is to help the main village industry namely agriculture to function smoothly by making and repairing tools, implements and houses for the people of the villages. With the break up of the old village organisation and the system of self-sufficing^{only}, the nature of their work changed. This affected their employment and income. There are 32 males and 48 females who receive an income of Rs.100 and less. There are

TABLE 31.

ARTISANS

Rural Area.

Total Income	Males	Females	Spinners & weavers	Umbrella makers	Washermen	Others
(Rs.)						
25	2	5	-	5	1	1
50	12	33	5	23	10	7
75	7	6	-	7	3	3
100	11	4	1	10	1	3
125	15	4	5	4	1	9
150	6	2	2	1	1	4
175	13	8	5	-	7	9
200	3	1	1	-	-	3
225	4	-	2	-	-	2
250	15	2	3	2	4	8
275	3	-	1	-	-	2
300	12	-	3	1	-	8
325	-	-	-	-	-	-
350	29	1	5	-	4	22
375	1	1	-	-	1	1
400	3	-	-	-	-	3
425	7	-	-	-	-	7
450	-	-	-	-	-	-
475	3	1	-	-	-	2
500 & over	9	1	-	-	2	8
Not given	5	11	1	1	9	4
	160	79	34	54	44	106

Caste Composition

	Spinners & weavers	Umbrella makers	Washermen	Others
Nairs	4	-	19	17
T	-	1	-	19
Chetty	30	1	-	10
Mohammedan	-	-	-	22
Others	1	52	25	38
	35	54	44	106

Period in full employment

0	1	11	9	10
2	-	3	-	-
4	6	18	9	15
6	7	10	1	19
8	8	4	4	14
10 - 12	12	2	15	44
Not given	1	6	6	1

56 males and 17 females getting an income which varies from Rs.125 and Rs.250. Among males there are 22 who get an income of Rs.400 and over. Out of 160 male artisans as many as 88 get an income of Rs.25 and less a year and among females 48 out of 79 receive an income of Rs.100 and less a year. It can fairly be said that the majority of the artisans is paid Rs.250 and less and the majority of females is paid less than Rs.100 (Table 31).

Where women are employed they are employed for minor work and for ^{assisting} generally the artisans in their work. They are not supposed to be specialists. They are therefore paid as ordinary labourers and this explains the reason why they are paid a low wage and that there are only two women who get an income of Rs.475 and Rs.500 and over.

Village artisans are generally fully employed for a period of 4 - 6 months of the year. For two - three months of the year they are intermittently employed and for the rest they are idle or unemployed. No doubt there are exceptions. Many of the artisans migrate to town areas for purposes of employment and those who remain ~~with~~ in the villages are old men or less skilled persons. I have heard sarcastic remarks very often that the village has only useless artisans and that all clever persons have gone out of the villages. It is natural therefore that the work that is entrusted to them and the wage paid are consequently less.

Spinners and weavers.

Spinning and weaving are followed as hereditary occupations in Malabar by two communities, Chitties and Mudaliars and some Mohammedans. They are generally poor and are in the hands of some middlemen who supply them capital or raw material.

Spinning and weaving are pursued as an occupation by a large number of persons around Shoranur. The town of Shoranur has 24 spinners and weavers and the suburban villages 11 persons. Where weaving and spinning are followed by persons of the weaving castes, they are on the whole old and obsolete, working with rude machines. Their economic conditions are appalling. Where weaving is followed by non-caste persons (the eleven non-caste weavers of the suburban villages) they are managed well. Many of them are persons with education and training working with the best looms available and have ideas of improving their methods and production and are wrecked on the rock bottom of finance.

perhaps next to agriculture hand loom weaving is the most important industry in India. Besides being a primary means of livelihood for a large number of persons, it is a means of subsidiary income to many agriculturists. It is an urban and a rural industry giving employment to men, women and children.

The essential requirements of man have to be met somehow. Agriculture gives food for man and the

next important requisite is clothing which man secures from cotton. This clothing requirement is met mainly by mills and partly by hand looms.

In the Madras Presidency the industry is mainly a caste specialisation and the primary occupation of such castes. Some of these weavers are some times agriculturists or agriculture gives them a subsidiary income.

India is the reputed home of cotton manufactures. To-day the hand looms exist and they compete with the power looms. Some variety of clothes not produced by power looms are produced by hand looms. According to Sir Alfred Chattenton hand looms exist because the weavers have no alternative open to them. Some times the hand looms exist because they produce fine clothes which are not manufactured with economy on the power looms. Some times the decline in India is attributed to weavers who / "are as a class ignorant and illiterate with no business experience, knowledge and intelligence, with no spirit of co-operation among themselves, trodden down by the influence of the money lender on the one hand and by extravagant social customs on the other".

The use by many weavers of "crude and primitive processes and implements employed in weaving" are therefore another reason for failure, decline and decay.

Hand loom weavers may be classified into 4 types :-

- (1) The independent cottage weaver who carries on production with the help of the members of his family and sells his product locally to a dealer or directly to consumers by hawking or in shandis (markets). He buys yarn which he weaves on his own loom helped by his family. Generally he will have a group of customers for whom he works. Though theoretically his conditions are good, as he is independent, his earnings are miserably poor.
- (2) The Commission agency where master weavers or cloth dealers through middle men, employ weavers in their own homes, advance materials, pay wages, receive back the finished products and sell them. The weavers here are generally poor, and indebted. The merchant or the money lender who advances money, gets the cloths and the weaver is over worked, exploited and is in perpetual bondage.
- (3) The cottage workshop where master weavers equip the factory with looms employ men, pay them wages, themselves sell the finished goods. This is what many of the non-caste weavers do in the suburban villages investigated.
- (4) The hand loom factory where the owner erects the building, equips the factory with necessary looms, and other plants, employs winders, sizers

and other technical assistants and trading agents and conducts the business on modern lines. This type of hand loom factory is popular in many towns of Malabar. Cannanore, Tellicherry, and Calicut have many such type. Some of them employ as many as 100 persons. Cannanore shirting and coating are very famous in Madras, are the products of such factories.

On analysing the consuming classes it will be found that it is the land owning classes, professional men and women who demand more of hand looms. While for rural areas the weekly markets are the distributing centres where the lower classes go and buy their cloths, the land lords, the better classes of tenants, some artisan classes give orders to the weaver straight, and who prepares the patterns for them or they visit the weaver's house and buy what cloth is available according to their taste.

In some places weaving societies have been formed on co-operative lines. For example, the society at Elappally near palghat is well organised and is working successfully. In Shoranur there was an attempt to organise such co-operative society for weavers who would have been enormously benefited. Caste weavers are always under-fed. poverty and drunkenness in some cases undermine their health and efficiency. They live in thatched hovels made of mud with two rooms, unlit and unventilated. A large space is occupied by the loom. The lodgings & surroundings are loathsome. He drinks to forget

himself, but he forgets too much that he brings misery to the family when he beats his wife and children and creates a hell of noise to the disturbance of his neighbours.

A dozen years ago a hand loom weaving factory was established at Shoranur by a few enterprising persons employing mainly the caste weavers. It was found that the caste weaver accustomed to work at his own time and in his own home, and the regular hours and discipline obtained in a factory are found distasteful to him. In a factory the work is more monotonous than in the domestic ^{circle} ~~circle~~ and after a few months the caste weavers left and the factory had to recruit non-caste weavers till it was finally closed down.

For the rural villages the weavers are caste weavers who have been following this occupation for generations. previously they were also spinning. To-day spinning is not generally followed as a profession though in some families, both in the villages and in the town of shoranur, women were found spinning on Charka. This spinning on Charka is not consistently followed as a profession.

Their system of weaving is very primitive and very laborious. They generally make three types of cloths, (1) towels which are generally used by the people to wear at home, for the lower classes ~~when~~ when they work and at other times, for bathing and for use as a shawl. Towels are universally demanded

and used. For the majority of people who are poor and who cannot afford to go for costly clothing, towels are the usual garment to cover nakedness. They are cheap and easily available. They are generally made in large number and sold to the people according to their taste. A second popular type of cloth is a medium sized dhoti for use for males and for all females. They are in demand for women and men belonging to middle classes. The third variety consists of special dhotis which are long, broad, with long or short borders which are sometimes very beautiful and attractive. They are costly and are bought by the land lords and richer classes and professional people of the villages. The caste weavers of Shoranur market their clothes either in their own small shops in the town, or by selling to some middlemen to whom they are indebted or themselves selling them on the road-sides, under the shade of the tree and sometimes on the railway platform to the passengers.

The condition of the non-caste weavers is generally good. They are men with some general education and training as a weaver in schools or under a master weaver. They are generally progressive, intelligent and clever and have a high standard of living. Unlike the caste weaver, they know business, amenable to discipline and regular hours of work; they are quick to understand the nature of demand, cater for human needs and tastes and above all to approach people with their goods,

to advertise them and to market them. In the rural villages a few individuals follow the profession of weaving and were doing well almost ~~making~~ meeting the clothing demands of a dozen well to do families, but for the last two years they do less business for they find it difficult to secure the required yarn for their business. The non-caste weavers of the semi-urban villages of Shoranur, have established a reputation for some years. They employ the best machines, up-to-date methods and have specialised in weaving good dhotis and towels which are demanded by many individuals far and near and many families of the taluk. The shortage of yarn has reduced their business. They require encouragement.

India is to evolve an economic system whose aim should be "to employ human power to the greatest extent possible and in the way more advantageous to the individual". For an agricultural family, the members are idle at least for 120 days of the year, and if these days can be employed on the hand looms, it makes material change in the income and comforts of the family. In some families I saw women playing an important part in weaving and in some women stitching all kinds of dresses for men, women and children. One happy husband told me that he would be making a minimum saving of Rs.25/- a year generally spent on tailors.

Umbrella makers.

Umbrella makers are generally panas who are a lower class people and whose economic condition is

miserably poor (table 31). Out of a total of 54, 28 have an income of Rs.50 and less, 17 between Rs.75 and Rs.100, and 5 between Rs.125 - 150 and only three have an income which varies between Rs.250 and Rs.300. The average income of these people is roughly about Rs.80 only. These panas are generally employed for 4 months of the year in making umbrellas for the people on the out-break of the monsoon. The frame of the umbrella is made out of bamboo and the covering is prepared out of the broad ^{leaves} barks of the palmyra trees. Umbrellas of various kinds are manufactured to suit the various classes of people and agricultural and industrial labourers. Now a days there is keen competition to them from town areas, where better varieties of umbrellas at lower prices are manufactured in shops and sold. The panas have no sense of business. Their poverty and social status affect them that they cannot make umbrellas of better shape and sell them at regular markets. They think of making indifferent ones when the rain starts and people pay what they like. Payment is customary and in kind. Being inadequately employed they go for agricultural work in busy seasons. Some panas are employed in gardens, as night watchmen for growing paddy and as wood cutters and to carry goods which are bought from Shoranur town or the weekly market. When all these things are not available they go about begging. They live in houses which are houses only in name, but an umbrella like thing, made out of palm ^{leaves} barks sometimes without walls and doors. The family is generally

big, in many cases, with almost half a dozen children and some of them to the wonder of all, giving a smart and healthy appearance. They are the poorest people, of the villages investigated, who led a very miserable life.

Washerman.

The village washermen are of two kinds. ^{or} They Veluthedans who wash the clothes of the higher classes of people of the villages and have a status equal to that of the Nayars. In the rural parts they follow the old system of washing which though good, is laborious and costly. They are not in the know of the modern methods of washing which is followed in the towns. They only wash but do not iron clothes. As in the case of other occupations, they are also not properly employed. Each washerman family will have a few families of the village to serve and as they consider washing of clothes of castes lower than the washerman, below their dignity naturally they will have very few families to serve. The number of houses in which these washermen will go for washing is generally limited, the people are more economical and frugal with regard to dressing and as washing on purely business lines not cared for, the result is that washing as an occupation does not give them adequate employment a day or they work less than six months a year. But there is this difference, while agriculture and construction industries are seasonal, washerman finds work every day, though it is not full time work. He does not

use his ~~own~~ energy because he has no scope. Yet with all these things there are washermen in the villages who get a good income. Out of 44 washermen 14 persons have an income of Rs.75 and less, 10 between Rs.100 - 175 and 11 between Rs.250 and Rs.500 and over (Table 31).

The second class consists of washermen from the community of Mannans or masons. These Mannans wash the clothes of the higher classes of the village community for some particular ceremonial occasions when clothes washed by them are worn by males and females. This kind of washing is sometimes nominal and sometimes real and the Mannan is paid a reward which is generally fixed for the particular service or per month. The Mannan is a regular washerman for those classes of people who are not served by Veluthedans. Since they are washermen for the lower classes and poorer people of the village, they are inadequately employed as washermen. They are generally paid a wage which is customary and is low.

The caste composition of the washermen is given on table 31. ~~but~~ Out of 44 washermen 19 are Veluthedans and 25 are Mannans. There are nine washermen who are not fully employed for any month and twenty are employed for six months and over. Thus the average period of employment appears to be 5-6 months a year.

The other specialists of the village are blacksmiths, factory workers, goldsmiths, skilled

watchmakers, brass makers, bell metal workers, cobblers, tanners, potters, budi makers, tailors, barbers and bamboo material makers. There are 15 goldsmiths, 10 men who have given their names as skilled watch makers and repairers. These watch makers and repairers are men who have no other work and who do a leisurely work in watch repair which does not bring them adequate income. In other words they would have been called unemployed persons. There are 19 budi makers. Budi makers are comparatively better paid since payment is based on out put. An average worker earns Rs.1-2-0 to Rs.1-8-0 per day. They are employed throughout the year. Budi makers are generally Mappilla^{or} Mohammedans who are supplied the raw materials with which they work at home. Men and women are employed. In the villages they work at home, the question of over crowding, insanitation, illventilation and suffocation does not arise as in the case of city areas while payment is almost at the same rate. The brass makers of the villages make beautiful brass vessels for domestic use in his own home and factory and the bell metal smiths like the brass makers are poorly employed. It is a pity that their talents are so ruthlessly wasted in the villages of India.

Some of the village gold smiths earn a decent income. While in towns they have built up good business, the village people are also fond of them. The people are fond of ornaments but in these days of high prices for gold and silver and higher charges for making ornaments, the village folks

whether middle classes or lower classes cannot indulge in programmes of ornament making. Yet the mania is there. The middle classes will feel themselves ashamed if they do not provide their children with some ornaments. Thus the gold smiths are provided with employments. It is surprising that they do not earn more when the people are infatuated towards ornaments. It is partly due to the fact that they lack business which means first and foremost absolute honesty besides possessing the qualities of workmanship and promptness. When honesty is badly lacking because there are gold smiths who say that they lost or robbed the gold given for making ornaments besides stealing a portion of the gold while making the jewels. The village people are very suspicious of gold smiths. This has affected many with regard to employment which in turn affects income. Those among them who are reliable, clever and prompt, are trusted and are well employed making decent income in villages. All gold smiths are Thattans, closely allied to Thiyyas.

The village metal vessels makers, those who work on bell-metal, bronze, copper and others are generally inadequately employed. These specialists have almost disappeared from many villages and where they are found they make a precarious living. Some of them are very clever in making vessels which are beautiful and which are of good quality.

In the aristocratic and middle classes of Hindu families certain types of vessels of bell-metal are considered essential for cooking and ceremonial occasions. Bell-metal vessels called Urlis of various

sizes and fashions are manufactured by them. There are specialists who have discovered a particular composition which will make the Urllis strong, and free from corrosion when eatables are prepared in them. They also make utensils and domestic lamps. These bell-metal makers and other types of metal vessel makers are less employed in villages when competition started in town areas. These workers are to-day found migrated to town areas where they work for some employer.

The village tanners, leather workers and cobblers are another class of artisans whose conditions are deplorable. While as tanners, they are employed on unclean trades, there is no advantage in their employment. They generally carry all the dead animals of the village, remove the skin which is cleaned and converted into leather of different qualities. In the majority of cases they sell their leather to the town leather trader or commission agents who visit them occasionally. Some times they manufacture leather goods according to specifications.

The village cobbler is not the village tanner, but the tanner may sometimes become a cobbler. Where the cobbler happens to be a specialist his economic conditions become very often extremely bad. This is due to the fact that the habit of wearing foot wear in the villages is uncommon; what with the poverty of the people and what with the climatic conditions and the heavy rain fall render the use of foot wear both difficult

and costly. For those villages which are situated at a distance which is easily reached people accustomed in the use of foot wear prefer to select from the shops in the towns. Thus village cobblers are poorly employed. This class of artisans is also disappearing from the villages.

The village black smiths are an essential class of clever specialists. They are expert workers on iron and in the last century Walluvanad had iron smelting furnaces in many places. Dr. Buchanan who toured in 1800 has given vivid picture of the process then followed. These black smiths manufacture fine locks, bolts, knives and so on. Some of the iron safes prepared by them are admirable indeed. Malabar black smiths are employed outside where they are engaged in designing locks of various kinds and types.

The village black smith is not well employed. When he is not employed throughout the year and when not adequately rewarded, there is a tendency on his part to migrate to town areas where he is well employed and paid. The least industrious among them remain in the village where they are employed only for a few months of the year and poorly paid. The village black smiths come from a particular caste called Karuvars who are classed under Thiyyas.

Toddy drawers.

Toddy drawers are a separate category altogether. They are a type of specialists, since some

amount of skill and experience are required to climb the trees and to tap. They work on contract to the toddy shop owner who has taken the trees on ^{le} base or on rent. Those who are in charge of more trees are better employed and paid. If a tapper is in charge of 100 trees he will have on an average a few hours of work in a week. If it is equally distributed, he is employed for an hour a day. There are 10 tappers getting an income of Rs.250 and less and 19 get an income which varies from Rs.500 to Rs.725, while 2 persons get an income of Rs.50 and less only.

Toddy Drawers.

Rural Area.

Total income Rs.	Number
50	2
125	1
175	2
250	5
300	4
325	3
350	8
400	4
425	3
475	5
500-725	2

Total	39

period fully employed	Number
0	2
3-4	3
5-6	16
7-8	8
11-12	10

Total	39

Subsidiary occupation.

21	have none
10	Agriculture
2	Other jobs.

Shoranur and Suburbs.

Total income	Number
upto Rs.225	7
250 - 475	7
500 - 725	2
750 - 974	2

Caste composition.

Thiyyas : 18

Out of 18 toddy drawers for Shoranur and suburbs 7 get up to Rs.225; 7 get between Rs.250 and Rs.475 and 2 in the neighbourhood of Rs.725. At the apex there are 2 persons who get an income which ranges between Rs.750 and 975.

They are employed for periods which do vary. While 21 have employments upto 6 months and less; 18 are employed for 8 months and more. Some of them besides being tappers are also servers in the toddy shops. They are more or less fully employed and consequently well paid. Again toddy tappers go for subsidiary occupations. Agriculture consisting of work in the fields, gardening and garden labour and wood cutting are the lines of subsidiary employment for them. All toddy drawers are by caste Thiyyas.

Building and Construction.

Of building and construction industries mason occupies an important position. The masons of the villages are Mannans. While the village masons are employed for a period of 6 months only, the masons of the towns are employed for more months of the year, on account of the building and construction activities of the town. Masons therefore migrate to the town areas

TABLE 32.

BUILDING & CONSTRUCTIONShoranur and Suburb

<u>Income (Rs.)</u>	Masors	Carpenters	Sawyers	Labour
25	1	-	-	1
100	-	-	-	1
125	1	4	-	1
150	1	1	-	-
175	2	2	-	2
200	-	1	-	1
250	4	2	-	4
300	-	-	2	-
350	2	11	3	2
375	-	-	1	-
400	-	-	-	-
425	-	2	1	1
475	1	3	-	-
500 & over	1	3	1	-
	<u>13</u>	<u>29</u>	<u>8</u>	<u>13</u>

Caste

Nairs	2	-	-	-
Thiyya	5	2	3	9
Cheruma	-	-	-	3
Mohammedan	-	-	5	1
Others	6	27	-	-

Period of Employment

4	3
6	9
8	15
10	3
12	33

Rural Area

<u>Total income</u>				
50	X	-	-	6
125	X	1	X1	2
150		-	1	1
175		5	8	2
200		1	1	1
225		1	1	1
250		7	4	3
300		7	7	4
325		-	-	-
350		8	9	5
400		1	1	-
425		3	4	1
450		-	-	-
475		-	1	-
500 & over		-	3	2

Caste

Thiyya	9	3	16	-
Mohammedan	1	7	34	6
Others	24	31	-	22

Period fully employed

4	3	2	7	7
6	16	24	18	8
8	9	7	14	5
12	6	8	11	8

where they get better employment and better wages as well as greater facilities to show their ability and expert knowledge. Those who do not migrate and remain in the villages are employed in the villages. There are six masons who receive an income of Rs.175 and less; 16 get an income between Rs.200 and Rs.300 and there are 3 with an income of Rs.425. At the same time 19 of these masons are employed only for a period of 6 months and less and only 6 are shown as having an employment for 12 months.

The condition of masons for Shoranur and suburb should be different from the village masons. Apart from income one noticeable change is the period of employment. In the town areas they have better and greater chances of work and as a result are employed more. While there are 12 masons with an employment of 6 months and less, 15 are employed for 8 months and 36 are employed for 10-12 months. This is naturally to be expected to find reflected in their income (table 32).

Another work in which the mason employs himself is cutting of stones. These stones (grey granite) are cut or quarried from the earth, which is hard but at the same time soft to allow bricks to be cut out in certain parts. Walluvanad has a good supply of such solid earth where they can be cut out. They are called Vetukalla (vetu = cut, Kalla = stone = stone that is cut). They are universally used for building purposes and are cheap. They are as good as manufactured bricks,

with the added advantage that they are bigger. Before the war stones each 16 inches by 12 inches will cost some Rs.20/- per thousand. Many of these masons are very clever that they could cut as many as 200 a day and get Rs.4 to 5 per diem. To-day they are costly.

Their women were once village tailors, but to-day they are not employed for tailoring work. They are still employed as washer-woman for some families of the villages.

Carpenters.

Carpenters are locally called Asaris. Though it is a caste speciality, non caste men are also found. Carpenters are an essential part of the village economy. The tools of the agriculturists, houses and farms are to be repaired and built, They are therefore essential services.

To-day villages do not afford them good and continued employment. They are therefore found to migrate to town and industrial areas. Those carpenters who remain in the villages are employed there and paid. They are generally employed well for 4 to 6 months only (table 32) and for the rest they underemployed. This naturally affects their income.

Carpenters who work in the towns come from villages. In many respects they are different from the village Asari. They are generally permanently employed in the towns for construction or building work, or in marts as furniture shops and are either paid daily or monthly. Unlike the village carpenters

their work and wage are not seasonal.

Some of them are very clever, well educated and intelligent, experts in the making of furniture, tables, chairs, cots, design of houses and other construction work. They are naturally better paid. There are 3 carpenters (table 32) with an income of Rs.500 and over a year and no one gets below Rs.125.

I have heard much complaints from agriculturists of villages around Shoranur. They say that Asaris are going to the town areas where they are continually employed on better wages that they are not able to secure their services for their urgent agricultural and domestic work. They demand a wage which is not within their capacity to pay.

Their women make mats out of leaves that are found to grow on the sides of brooks and canals. These manufactured mats are sold in the town and villages where they are used for all kinds of domestic purposes.

Sawyers.

A big number of the sawyers is Mohammedans and some are Thiyyas. Timber which is cut from the forests is brought down by elephants and lorries and floated in rivers and are cut into sizes and are sawed. There are few sawing mills and those that do exist are in some big towns like Kallai near Calicut. A big part of the timber is therefore sawed by human labour. This therefore affords appreciable employment. According to 1931 census a total of 8259

persons have given their occupation as sawing for the district.

The timber is arranged in such a way that one person stands up and another down and hold the saw at both the ends. It is moved along a marked line. This is a very arduous work and only experienced persons can do it.

The sawyers of Malabar are generally tough and hardy. While a sawyer in the village is not employed for more than 6-8 months a year, he is paid considerably better. One reason for this is that the system of payment is based on output. Even under village conditions this enables one to show his capacity and earn more.

Contrast to this is the sawyer of the town. Here (table 32) no one is paid less than Rs.300 and one is paid Rs.500 and over. I have seen sawyers earning as much as Rs.5 to Rs.8 a day.

Sawyers are employed in all seasons. In the rainy season many of them turn into wood cutters and polishers of huge timber which is prepared into manageable and required length for sawing. They are therefore permanently employed by timber merchants, forest contractors, building contractors, furniture dealers and such men who can employ them on monthly basis. Among village artisans sawyers are one of the most well paid of professions and this is well manifested in their high efficiency.

Building and labour constitute a class of specialists like stone cutters, those who make and

lay the foundation stones, erection of walls, wall painters, and persons assisting in various other forms of work. Since some of them are specialists, the stone cutter, the wall painter, the wall polisher, the floor maker and the floor painter, they are paid higher wage. Others are employed as mere coolies to hold the tool of the workers, and the like and are paid less. This is well explained by tables on pages 32 and . The employment of this class of people is more seasonal and secondly of a specialist in character that they are demanded and employed on constructions on a bigger scale. Small scale constructions may not employ these specialists. This results in employment for certain parts of the year.

All these persons employed in constructional and building industries are different in many respects. They are highly essential and are dearly sought. They are, inspite of inconveniences, employed in other seasons and are paid a higher wage. They can find subsidiary occupation more suitable to them than others. The average income of a worker of this class with subsidiary occupation for the village is Rs.315 and the average income of a worker employed in building and construction and who has some subsidiary employment is Rs.325. This shows a higher average compared to other occupations.

Business.

Rural areas are not places of big business. Business here consists of agents and commission agents who go about from house to house and buy all

kinds of marketable commodities. They buy all kinds of agricultural goods, cattle and others. They buy them at a price which is very profitable to them and they sell their goods to their big merchants in the towns on weekly markets or in their own shops in those places. There are ~~xx~~ various varieties of them. Some are dealers in paddy, rice, some are dealers in ginger, pepper, vegetables, mangoes, bananas, coconut, arecanut and hay and paddy straw. Some are dealers in cattle like cows and bullocks which they sell in the weekly markets for butchering, or for agricultural or to be used for carting. In the particular seasons some make good profits because many of these articles fluctuate in prices very violently as in the case of ginger and pepper. In certain years at the particular season ginger and pepper may fall in price by 50 per cent when merchants store them under cover. This may have the desired effect and prices rise by 100 per cent. Enormous profits are thus made. Another cause for big profits is the big rift in prices that prevails between the villages and the towns. The villagers, who have no information about the ruling prices of the towns, fix the price after knowing what the buyer is prepared to offer. And the buyer who is no new person to this kind of business offers the lowest price possible quoting some imaginary price level that prevails in the towns. The poor villager is made to believe that he has secured the best price. If a villager has the audacity of taking his surplus ginger or pepper to the market, or town, he is

exploited by the clever merchants unless he happens to make some contact with them. For an ordinary villager good price for his surplus is rarely paid and in 90 out of 100 he is cheated and exploited by the agents who visit these villages and study the conditions at regular intervals and those who escaped them fall into the hands of the crafty merchants of the weekly markets where they go.

Small Business.

This class of small business consists of small general merchants, provision merchants, stationery dealers, dealers of cloth, hawkers of various types, dealers of budi, cigarettes, and match boxes, dealers of fish and mutton, vegetables, and keepers of tea shops, coffee shops, and toddy shops. All these are run by persons with limited capital. While some of the general and provision and stationery merchants have developed their business from very humble origin, having invested a sum of Rs.3000 to Rs. 5000/- the majority of the small businesses is on a very small scale. A budi and cigarette shop keeper may have half a dozen bundles of budi; one or two packets of cigarettes of the cheaper variety and half a dozen match boxes and the whole shop if auctioned may fetch Rs.3/- but rarely going upto Rs.10/- or Rs.15/- and their daily income will be only a few pies. While some of the tea shops and coffee shops which are also small and on a very small scale, command some respect, since tea drinking and coffee drinking have developed into a universal phenomenon. Villages are generally well

TABLE 33.

BUSINESS

Rural Area-

<u>Income</u> (Rs.)	<u>Agents,</u> <u>Merchants.</u>	<u>Small</u> <u>business</u>	<u>Bankers,</u> <u>Managers.</u>
25	-	1	-
50	-	1	-
75	1	1	-
100	-	2	-
125	1	5	-
150	2	6	1
175	4	6	1
200	1	-	1
225	-	-	-
250	3	3	-
300	9	1	-
350	9	9	-
375	1	-	-
400	3	-	-
425	1	1	1
450	-	1	-
475	4	3	-
500	2	2	-
600	7	2	-
650	1	-	-
750	1	-	-
1625	-	-	1
1800	-	-	1
2500 & over	-	-	2
Not given	-	1	-
 <u>Caste</u>			
Nairs	17	24	5
Thiyya	-	7	-
Mohammedan	32	14	-
Others	1	-	4

supplied with tea shops and some of them are good, neat and to some taste. They are well visited by the people of the villages. These restaurants or tea shops are therefore places of some importance. The people there make their appearance, drink tea and coffee, talk and discuss all subjects, local politics, national and international politics; help the people of the villages to meet persons, talk and sometimes settle points of disputes. These tea shops therefore perform a useful service in this that they facilitate contact, and in the establishments of good relations between neighbours. The proprietor of the tea shop is a man of some importance, his word is respected and his judgments in points of disputes accepted with honour. Some among them are educated, tactful and very clever. That they make good income is clear from table 33. It should also be borne in mind that in the villages the tea shops are the most important consumers of milk and have to some extent helped in creating professionals who sell milk to them. Of course, they operate on a very small scale.

Some of the general and provision merchants do buy agricultural goods from the village customers. While their business is limited, they offer a reasonable price to the seller as they charge only a reasonable price to the buyer. As distributors they are good charging only a reasonable margin for profits. Their number in the villages is not much. In the majority of cases these merchants come from the well to do tenants of the village or some members of their families.

Bankers and Managers.

These villages do not have banks, but five persons gave their occupation as lending money. They are men with landed property or big agriculturists. Money lending as an occupation is not so commonly followed in rural villages, while they are not professional men, some are not interested in getting interest if the principal sum is safe, others are not so. Some of them are very avaricious and I found one person taking interest by various means. Even in villages there are instances of persons who have built up enormous property as money lenders. The rate of interest ordinarily charged is 12 per cent or 18 per cent and the former is said to be a fair rate (locally called ^ṛMaṅyada palisa) and unscrupulous persons are seen charging at the rate of one anna a rupee a month. Such cases are quite rare and that class of sawcar who plays such an important part in Indian economic activities is almost conspicuously absent in Malabar and especially rural villages of Malabar. There are exceptions no doubt. Greed is a thing which some persons find difficult to eschew and villages have to tolerate such persons.

Though it is not part of my work and I do not claim to have studied the question with any detail, I was interested in knowing the nature and intensity of rural indebtedness in Malabar. Malabar agriculturists are no doubt in debt. According to the Banking Enquiry Committee Report in Madras Malabar is less heavily indebted compared to many otherparts of

India. This as suggested by some, is definitely attributable to lack of financing agencies. There are no regular money lenders in the villages. Rural credit or credit to agriculturists is supplied either by the well to do tenants or farmers, land lords, small scale merchants or friends societies or circles formed with the definite object of giving mutual monetary help in times of need and rarely takvi loans and co-operative credit societies where they exist. While better farmers and land lords are not regular money lenders demanding a rate of interest and other agencies are not properly constituted in these villages, agriculture has suffered for want of finance. While there are tenants who are in need of financial help and who cannot secure and have consequently suffered in many ways, there are exceptions of cultivators who are head and ears in debt. They secure loans by mortgaging landed property or house. Cases of heavy debts are rare and far between.

Indebtedness of the agriculturists has been a problem which has attracted much attention and some legislations have been enacted in India and other countries. It has taken unprecedented proportions in India on account of many problems like the nature of holdings, the low yield, heavy rent and revenue and the high rates of interest.

According to Sri E.M. Sankaran Nambudiripad in his minute of dissent to the Malabar Tenancy Committee Report of 1940, the estimated total agricultural indebtedness is at Rs.15 crores.

If 4 crores may be considered as indebtedness of the non-cultivators and 4 ~~xxxx~~ crores as having been scaled down by the Madras Debt Relief Act of 1938, the balance of Rs.7 crores may be regarded as the debt of the agricultural population. In the absence of reliable data this figure can be accepted with some amount of reservations and qualifications. From a total of Rs.11 crores of agricultural indebtedness, whether the Debt Relief Act could have scaled down Rs.4 crores in the course of two and a half years, is a thing which may not be acceptable to all. If that is to be accepted, at least half of the remaining debt could have been cleared during the war period when prices of all agricultural goods were high. In that case the debt of the agriculturist to be cleared is nearly Rs.4 crores only. This sum of Rs.4 crores to an agricultural population of nearly 3,000,000 and to a total cultivated ~~xxxx~~ area of 1,506,992 acres means Rs.13-5-4 per head and Rs.27/- nearly per acre of cultivated area. A comparison with other parts of India will make the position of Malabar less difficult and the indebtedness less heavy.

Managers etc. mean managers of landed estates and are locally called Karyastas. They are the deputies of the land lords or jammies or managers of institutions like temples. Some of the jammies and temples in Walluvanad have enormous property. Where these managers are poorly paid they manage to amass a good fortune for themselves. The tables on

page 33 indicate that some managers are well paid and are men of good income.

Public Services.

The Army and the Navy have given employment to some youths of the villages which were previously excluded. This is almost a new line and new opportunity opened up thanks to war conditions. While one person is an officer drawing a sum of Rs.900/- a month all the rest are clerks or men in the other ranks. This affords them chances of improving themselves by seeing the country and serving, it enables them to lead a better standard of life while in service. Families of many of these persons are much better off, and a few well placed, on account of the handsome sum of family allowance sent by these youths who are in the army.

Teachers.

Teaching is an important profession in Malabar. This district has the highest literacy in Madras both among males and females. There is a large number of schools mainly in the hands of private persons. Running schools is an important occupation and in Malabar certain communities have come forefront in this work. Wherever there are chances of success, these persons have established schools. Having established schools, they have to some extent encouraged people to send their children to school and they have offered concessions and other kinds of ⁱⁿreductions to poor people to enable them to send their children. While on one hand, it has helped to remove illiteracy and introduce literacy among

children, this system of education and founding institutions have created other problems. Where these institutions are in the hands of private individuals, and these private individuals are more often prompted with the ambition of making money, the quality of teaching suffers. Many of these institutions are staffed by indifferently qualified persons and since qualified persons are not properly paid and retained for the benefit of all, they are dispensed with. True that there are exceptions of individuals and institutions, but the majority of the private institutions are not properly managed. Teachers are paid Rs.15/- Rs.20/- Rs.30/- a month. There are three males and one female teacher who receive an income of Rs.500 - 725. This means only Rs.60 a month. A teacher with a family consisting of 5 members, even in rural parts can with difficulty lead a standard which is in keeping with his profession. If with Rs.60 this is the condition, the condition of teachers who get Rs.30 a month is unimaginable. Some of the methods of payment and the way in which the teaching staff is treated by the owner of the educational institution is better not to say. Recently the elementary school teachers of the district met in a conference and passed a resolution that the basic pay of all teaching staff should be fixed at Rs.50. The demand is so modest and hoped that it would be conceded!

Administrative jobs and postal services employ a few persons and they are generally paid well considering the general standard of pay and living.

TABLE 34.

PUBLIC SERVICESRural Area.

Income (Rs.)	Military & Navy	Teachers		Others
		Males	Females	
100	-	1	-	-
125	-	-	-	2
150	-	1	1	-
175	6	-	-	12
200	-	1	-	-
225	-	-	1	1
250	-	-	-	3
275	-	2	-	1
300	-	1	-	1
325	-	2	-	-
350	-	4	2	6
375	-	5	3	2
400	1	-	2	-
425	-	4	2	5
475	1	-	-	1
500 - 725	3	3	1	5
1000 - 1225	2	-	-	1
1250 & over	-	-	-	5
<u>Caste</u>				
Nair	14		30	41
Others	4		6	7

Shoranur
and suburb

Income XXXX	Military, Navy & Police force	Others
50	2	-
75	1	-
100	-	1
125	1	3
150	-	1
175	1	7
200	-	3
225	1	2
250	3	3
275	1	1
300	2	10
325	3	2
350	1	7
425	2	7
450	-	2
475	7	7
500	1	1
550	2	5
575	2	-
600	3	7
625	2	-
675	1	1
750-975	75	17
1000-1225	4	6
1250-1475	1	3
1500 & over	3	10
<u>Caste</u>		
Nair	30	56
Thiyya	8	16
Others	12	38
	50	110

Village servants are the peons of the village headmen and the Accountant. They are very poorly paid and worked hard. In the villages they exercise some amount of authority among the poor people who are pampered or cajoled to part with presents.

Clerical posts.

Clerical posts are naturally a source of employment and income to the literate or educated men and women of the villages. With no specialised study, and technical qualifications, the young men of the villages who have passed from the high schools, the incentive to go for clerical or teaching work is great, and these young men are naturally exploited wherever they go. They are inadequately paid (table 34) and with poor pay, they lead a life which is not in keeping with their status.

That public services have been dominated by citizens is fairly true from the tables ³⁴ ~~on page~~. Military and the navy have 29 persons; 21 persons are in the police forces and 12 are in the postal services. There ~~is~~ are 60 persons in the clerical posts. This increase compared to rural parts is due to the town atmosphere and the greater facilities of education and employment. There are only 19 teachers recorded and this is due to the fact that some families have been omitted. The income of some of these persons is quite high. While there are 5 persons with an income of Rs.175/- and less, there are 8 persons in the Army, Navy and police Force with an income of Rs.1000 and over a year. There are

Commissioned officers holding responsible positions in the army. There are some who are occupying important posts in the provincial and Central Governments and some are teachers. The urban area has 160 persons who are employed in the public services. This may be contrasted with the figure of 102 for the rural areas where employments are mainly inferior with comparatively smaller incomes.

Enlightened professions.

Native physicians or Ayurvedic doctors form an integral part of the village population. They are the guardians of the health of the people of the villages. They make themselves accessible to all, rich and poor, high and low. They treat persons according to their status and means. They prescribe medicines consisting of herbs and plants that can be collected or bought cheaply and medicines prepared at home. This helps the poor people because the cost of making the medicine is not much. For the higher classes, they themselves will prepare bottled medicines and charge more. They generally charge no consultation fees and can walk the distance on foot without the costly motor car.

But unfortunately all are not clever and properly qualified and experienced. Since they study the Slokas by-heart, a good deal of practical experience is required and those who do not possess them, native doctors sometimes do harm. In the rural parts their inefficiency is not properly understood in the absence of better means. When

TABLE 35.

ENLIGHTENED PROFESSIONS.

Rural Area.

<u>Income</u>	Mid-wives etc.	Astrolegers etc.	Social Workers	Others
50	8	-	-	-
100	1	-	-	-
125	1	2	1	2
150	2 1	1	-	-
175	-	2	1	-
200	-	-	1	2
225	-	-	2	-
250	1	3	2	-
275	-	-	-	1
300	2	2	2	3
325	-	-	2	-
350	1	2	1	1
450	-	1	-	-
475	1	-	-	1
500-725	-	-	4	2
1000 & over	-	-	-	2
Not given	1	-	3	1
<u>Caste</u>				
Nairs	9	2	4	6
Thiyyas	1	2	-	8
Others	7	9	14	1

a patient dies, he dies not because the Ayurvedic doctor is a quack but because he is destined to die. The rural atmosphere is also conducive to such fatalistic reasoning. Thus the unqualified doctor saves his face. There are, it should be said really, clever ~~skilful~~ doctors with good qualifications and with lucrative practice, earning a decent income. According to 1931 census Malabar has a total of 5296 persons practising the healing arts without being registered. There are 6696 persons grouped under medicine, described as doctors.

Some of the villages have mid-wives and hospital workers. Some of these mid-wives are qualified and they actually work in town areas though available to these villages. Their services have not been properly understood and hence have little sphere of influence in the village parts.

Social and political workers have been playing a part in the villages. They were able to do, in a very limited sphere, some useful service to the people. They had been preaching against untouchability, aiding widow remarriages, religious organisation against conversions, and had some amount of success. Recently some of these workers have ~~been~~ become Communists and certain parts of Walluvanad are important centres of Communism.

Malabar has a large number of astrologers, horoscope casters, fortune tellers, wizards, witches and medicines. According to 1931 census a total of

1221 persons have been classified under this category. This explains on one hand the development which this part of the service has made and its popularity, and ~~x~~ on the other the way in which both literate and illiterate, rural and urban, rich and poor are believers in this service and are ~~xxxx~~ cleverly exploited by the exponents of these *arts*. It should be admitted that some of these astrologers are very successful and make good income.

According to 1931 census the district has 238 persons who are described as conjurors, acrobats, reciters, exhibitors of curiosities and wild animals. There are clever magicians and hipnotists. A dozen years ago a particular person was very famous as a magician and was making good fortune by his performances. To-day he is not so popular and he earns a living as a business man.

There are artists and actors of real ability. Among the actors should be included Kathakali actors and Thullal actors. Some of them are masters in their arts, but they are not properly employed and paid.

Malabar has deadly serpents. The geographical nature, heavy rains, hills and forests facilitate their growth. This results in many persons every year bitten by ~~xxx~~ snakes. There is the palliative. There are serpent bite healers and sometimes it is wonderful. The healer has a *science* of foretelling by which he can say the nature of the serpent bite as soon as a person approaches him.

TABLE 36

Inferior Services and Unattached Labour.Rural Area.

<u>Income (Rs.)</u>	<u>Inferior services</u>		<u>Unattached labour.</u>
	<u>Male</u>	<u>Female</u>	
25	1	5	1
50	19	18	1
75	2	1	-
100	2	11	-
125	21	4	7
150	3	1	6
175	15	2	6
200	1	1	2
250	8	1	9
275	1	-	2
300	-	-	6
325	1	-	1
350	8	-	15
425	3	-	4
450	-	-	1
475	2	-	-
500 & over	2	-	1
Not given	2	3	9
Average income of those with subsidiary occupation :- Rs.167-1-0.			
<u>Period Employed</u>			
0	3	6	2
2	1	-	-
4	1	10	5
6	2	12	21
8	3	3	21
10	-	-	3
12	80	13	16
Not given	1	3	3
<u>Caste</u>			
Nairs	63	40	
Thiyyas	6	1	
Mohammedans	12	3	
Others	10	4	

This Dootha Lakshana is being forgotten to-day.

These serpent bite healers are disappearing. They generally do not accept or charge fees while their medicines are difficult to prepare and costly. It is also said, and they sometimes believe, that these serpent bite healers will be unfortunate in their lives on account of the curse of the serpents that are affected by their treatment. Instances are also quoted to substantiate these statements. They are therefore afraid to accept reward for their services which are in general cases free. Sometimes these persons are indirectly helped in the nature of loans and rent free houses and occasionally presents to prepare costly medicines. These serpent bite healers have poor resources and inadequate income.

Many of the Malabar musicians are Kathakali singers who sing when Kathakali performances are arranged. They used to be paid very poor amounts for their services, but recently things are changing. Some of the regular singers who go for musical performances are established persons who have succeeded in making a career for them in the district and in Madras. The existence of the village singers is almost ignored.

Inferior Services.

Among the inferior services the most important are domestic servants and cooks (table 36). In the villages a very large number of persons is employed

in domestic services of various kinds. These domestic servants can be classified into many categories. First, there are cooks who are full time servants doing other kinds of odd work in the households other than cooking. There are domestic servants who are full time living with the master looking after his conveniences. Sometimes they are mainly engaged in house keeping, some times in the keeping of gardens, watering fruit bearing trees, some times as workmen for agricultural operations when they have to supervise the work of hired agricultural labourers. These are categories of domestic servants who are well employed and who are from the village standard, well paid and well fed.

There is the category of casual labourers among village servants. They are employed for special work, like ceremonies, new construction or repair work of the house, agricultural work or to go for shopping. In the houses of the village land lords servants are employed part time or full time to collect rent and other customary dues from the tenants. Such servants are paid daily or monthly either in kind or in cash. Casual labourers are easily available in the villages.

Much of the domestic services is performed by females who are employed as cooks and domestic maids. They perform such work as cleaning vessels and utensils, sweeping, washing, as nurses for children and for pounding and polishing rice and the like. Some times women are employed as companions or servants for journey. In the villages females

are employed more often for part time when their services are required for a few hours every day or their work may be once in a week or fortnight or even a few times in a month. Either way they are under employed. Not only they are paid poorly for the days worked only, but sometimes they are paid in kind and some times payment will be in the nature of food. The income of 23 women is Rs.50 and less and no woman gets over Rs.250.

In this respect men fare better. There are 63 males as cooks and domestic servants. Unlike women many of them are employed permanently. These permanent servants in all respects are better off, since they live in the house of the employer, take food with him and get a salary per month. This salary, though small in many cases, is substantial in some as is clear from table 36.

Hotel boys and shop assistants are those employed in the tea, coffee and toddy shops and in the various shops of the villages. While the persons employed are full time, they are not always adequately employed and are paid only a few chips a month.

The inferior services are mainly from Nairs. They are the servants, of persons of higher income and of families, of the house-holds doing all kinds of odd work for the families. This to some extent explains the composition of the village population, the distribution of income, and the nature of services of persons to individuals and families.

Rice Pounders and Rice Mill

XXXXXXXX XXX XXXXX

Rice pounders and rice mill workers are in the nature of casual labourers who go and do the work when there is work. Rice pounders are mainly women. They work for the local land lord or well to do tenants where they go and work or they work at home for a definite number of days in a month to prepare a definite quantity of rice. They are generally paid in kind according to quantity. Rice mills which are situated in Shoranur, work more regularly in the harvest seasons and at other times they work only occasionally when raw paddy is available. The result is that those who depend upon these jobs are made to wait for a long time before they are worked. While they are employed for 4 months of the year and it will be a maximum if they are employed for 6 months. Their remuneration is exceedingly small.

Rice pounders and rice mill workers.

<u>Rural area.</u>			
Income	No. of persons	period employed	No.
Rs. 25	8	Upto 2 months	2
50	10	4 months	20
75	3	6 months	4
100	4		
not given	1		
	--		--
	26		26
<u>Subsidiary occupation</u>			
	19	have none	
	4	Agriculture	
	3	Others.	

Shoranur and Suburb.

Upto Rs.225	2
250 - 475	2

An average they get only Rs.50 a year and an income

of Rs.100 may be regarded a good income for this class of workers. But in rice mills where males are employed and payment is in cash, the income is definitely higher as in the case of Shoranur.

Domestic service and agricultural work in the busy season are the subsidiary occupations for them. They are composed of women from Nair and Thiyya families which are extremely poor.

Unattached labour

Unattached labour consists of coolies who are employed for all kinds of odd work and sundry workers who are irregularly employed for emergency labour. Such persons are no specialists but are accustomed to do many kinds of work as occasion demands. They are generally good workers and are reliable. They are therefore better paid (table 36). Village cart men and wood cutters are sundry workers employed for a part of the year, mainly in summer, are better paid.

Coolies are those who are employed to carry goods from the weekly markets or to the weekly markets or some times to the town of Shoranur. Paddy, rice and hay are carried from the tenants' house to the land lords or for sale. They are found to be very good at carrying a heavy load for miles together. Some of them would carry a bag of rice or salt, jaggery, tins of oil etc. from the weekly market at Vaniyankalam at a distance of 5 miles or from Shoranur, a distance of 8 miles, in two or three hours. The bigger merchants of the village

and the land lords and better tenants of the village will have some particular persons every week to carry their goods from the market and they are paid a wage which in some cases are good and in some poor especially when the labourer happens to be a Cheruma or a Pana (table 36).

URBAN AREA.

This urban area consists of Shoranur town and four surrounding villages which are the suburbs of the town.

The importance of Shoranur is due to the railway station. It is a big junction from where the trains to Cochin State and Cochin Harbour radiate. Trains from Madras to Mangalore pass through Shoranur. A small railway line called the Nilambur line, a distance of some 41.52 miles was built from Shoranur some years ago, was dismantled during this war (1939-1945) and the materials taken for war purposes. It is gathered that this line is going to be reconstructed.

The town of Shoranur has two high schools, and a few smaller schools. There are two metal industries, one of them is only a mile from the station and the other nearly $2\frac{1}{2}$ miles from the station. There is a tile factory, one rice mill, and one match factory which prepares sticks (not the igniting composition), is used as a rice mill when paddy is available, and sometimes some work in

connection with oil making and arecanut preparation is also undertaken. To crown all these, the railway has a work-shop of some importance, was still bigger a few years ago before a part of the work-shop was transferred from Shoranur.

The population of Shoranur town may be divided into the following categories :-

- Agriculture,
- Artisans,
- Building and construction,
- Business,
- Public services,
- Railway,
- Enlightened professions,
- Inferior services,
- Unattached labour.

Of these railway is the most important occupation as is clear from the following figures :-

	Males	Females
Railway	205	4
Business	118	8
Artisans	86	5
Public Services	64	4
Agriculture	40	15
Inferior Services	34	7
Enlightened occupations	23	2
Unattached labour	22	5
Building and Construction	12	2
	---	---
	611	52

Railways employ 209 persons. Next in importance is business which absorbs 126 persons showing the importance of the town and the existence of organized markets. Third in importance is artisans who find easy employment in the town and the railway. Public services absorb 68 persons. Agriculture which is the predominant industry in rural villages employing roughly 70 percent of the total, and which again ^a command, though not to the same extent, a position in the semi urban villages, is insignificant in Shoranur and takes the 5th place employing 55 persons. Inferior services have much scope in the town. Enlightened professions are not so important but better than rural villages. Building and construction give a very small figure to indicate that the labour employed comes from the villages.

Railway.

At the time of the advent of the railway, some 75 years ago, Shoranur was a village with two dozen families and a hundred souls. With the railway, in the last quarter of the last century, population began to increase by leaps and bounds, on account of the new avenues of employment and enterprise. Railway construction required and demanded labour of all sorts. Employed railway-men with higher income demanded housing facilities. New houses with better amenities on higher standards were built. Land which had no value shot up in prices. The development of the town was slowly influenced. Shoranur, thirty years ago, had one general and

provision merchant where absolute necessities of life like rice, gaggrey, sugar, kerosene, etc. could be had on a limited scale. It had a stationery shop where one could not get a cake of soap and cigarettes at all times. Then shirting and coating were not available. There was one small vegetable shop selling a few vegetables and two odd shops including a tea shop. With men and higher income came organised shops and with organised shops came more men and with more men came industries and industries attracted more labouring population and with labouring population came doctors, institutions like High Schools and touring Cinemas.

Railway men are employed as follows :-

	<u>Shoranur</u>		<u>Suburb</u>	
	Male	Female	Male	Female
Guards and Station Masters	27	-	7	-
Inspectors, Ticket Collectors	9	-	5	-
Clerks	8	-	8	-
Pointsmen, Cabinmen	11	-	6	-
Drivers	19	-	14	-
Firemen	21	-	25	-
Fitters	31	-	27	-
Maistry	8	-	10	-
Technicians	4	-	6	-
Coal coolies, Contract labour, ballast workers	11	-	24	12
Porters, cleaners and other workers	56	4	105	5
	205	4	237	17

These railway men have fixed hours of work,

TABLE 37.

Railway Employment and Income.

Shoranur and Suburban

Total Income (Rs.)	Guards & Station Masters	Inspectors & Ticket Collectors	Clerks	Pointsmen Cabinmen	Drivers	Firemen
Less than Rs.225	1	3	2	6	-	1
250 - 475	6	1	6	7	1	10
500 - 725	8	4	7 4	4	1	22
750 - 975	8	1	-	-	9	7
1000 - 1225	3	1	1	-	1	4
1250 - 1475	3	-	-	-	3	-
1500 - 1725	1	-	-	-	2	-
1750 - 1975	1	1	-	-	5	1
2000 - 2225	-	-	-	-	2	-
2250 - 2475	1	3	-	-	3	-
2500 & over	2	-	-	-	6	1
Not given	-	-	-	-	-	-
Total	34	14	16	17	33	46
<u>Caste</u>						
N	13	5	5	12	19	20
T	8	1	4	2	6	6
C	-	-	-	-	-	-
Ch	-1	-	1	-	1	5
Chy	1	-	-	-	-	1
A	1	1	-	1	1	1
Br	5	5	5	2	-	-
Mo.	2	1	-	-	3	1
Naidu	1	1	-	-	-	1
Mudalier	2	-	-	-	1	1
Others	-	-	1	-	2	10
Total	34	14	16	17	33	46

TABLE 38.

Railway Employment and Income.

Shoranur & Suburb

	Fitters	Maistries	Techni- cians	Coolies & contra- ct labour	Clearers, porters & other workers.
Total Income.					
(Rs.)					
Upto 225	3	2	2	18	56
250-475	32	9	2	23	87
500-725	21	5	1	1	12
750-975	5	1	3	-	9
1000-1225	-	1	-	1	2
1250-1475	-	-	1	-	-
1500-1725	-	-	-	-	-
1750-1975	-	-	-	-	-
2000 & over	-	-	-	-	-
Not given	-	-	1	1	2
Total	61	18	10	44	168
<u>Caste</u>					
N	34	11	4	8	49
T	12	7	4	8	45
C	3	-	-	19	18
Ch	-	-	-	2	7
Chy	3	-	1	3	13
A	-	-	-	2	3
Br	-	-	-	-	3
Mo	4	-	-	-	11
Naidu	-	-	-	-	3
Mudalier	5	-	-	1	4
Others	-	-	1	1	12
Not given	-	-	-	-	-
Total	61	18	10	44	168

are given railway quarters to live in wherever available, are supplied provisions from a railway managed shop at controlled prices. In Shoranur they have a dispensary which is in charge of a doctor, and a good recreation club catering for various kinds of amusements both mental and physical. Table 37 shows that there are 7 persons among guards or station masters getting an income which varies from Rs.225 - 475. Sixteen persons get between Rs.600 and Rs.975 and two persons getting Rs.2500 and over. Railway ticket collectors are poorly paid while inspectors are better. Railway clerks are poorly paid like other offices. Pointsmen and Cabinmen also fall into the same category of low paid men. That drivers are better paid is clear from the tables. Firemen I & II classes are also better.

second
The first part of the table shows the caste distribution of these railwaymen. While Nayars (N) Thiyyas (T) and Brahmins (Br) are there in all railway employments, Cherumas are conspicuously absent. Christians (Ch) and Mohammedans (Mo) are in the intermediate class with regard to employment in railway services.

Table 38 shows railway employment which are second class compared to the table on 37 with regard to pay, allowances and status. Some fitters are on daily wages and some are on monthly wages. Three of them get Rs.225 and 32 get Rs.250 - 475 income a year and 5 fitters get an income which varies

from Rs.750 - 975. Railway maistries are variously paid. With Rs.17 a month the pay of a maistry goes up to Rs. 90 a month. Technicians are employed in the railway work-shops and some of them who are clever and experienced are paid Rs.100 and over as is clear from the table. Coolies and contract labourers are paid daily or weekly and are employed for line work, to collect coal and put it in the engine and also to filter once used coal for reuse if possible. All these work is done by coolies who are daily recruited and paid. It is found that this work is increasingly done by people who go from the villages in the non-agricultural season when they are free. The higher wages paid to them daily or wages compared to agricultural work were a sufficient inducement to many to continue in railway work than going back to agricultural work. As many as 19 of them are Cherumas, 8 Thiyyas and 8 Nairs who would have been otherwise engaged in agriculture. Agriculturists in the suburban villages complain that agricultural labour has been drafted to railway where higher wages and fixed hours of work are a sufficient attractions for them to desert agriculture which was their hereditary occupation.

Cleaners are engine cleaners who are generally literate young men. They start with a poor salary but slowly rising in the ladder and becoming firemen and afterwards drivers. Some of them are better paid is also clear from the tables. Porters, sweepers, watermen, peons and scavengers are paid less. In

TABLE 39.

Income Distribution of Lower Class Railway Men.

Total Income (Rs.)	Fitters	Coal coolies, contract labour	Clearers, porters & other workers
25	-	-	-
50	-	-	2
75	-	-	-
100	-	-	-
125	1	2	12
150	1	2	3
175	-	13	25
200	-	1	4
225	1	-	10
250	1	-	9
275	2	1	3
300	4	4	13
325	7	3	12
350	5	13	22
375	2	1	1
400	-	-	4
425	4	1	12
450	2	-	4
475	5	-	7
500	5	-	2
525	-	-	1
550	10	1	2
575	2	-	3
600	1	-	1
625	-	-	-
650	2	-	1
675	-	-	-
700	1	-	1
725	-	-	-
750 & over	5	2	11
Not given	-	-	2
Total	61	44	168

these days of high prices, they get the advantage of cheap goods supplied to them from the railway shop. It should be therefore noted that railway men with the income that they receive, lead a life better than others, on account of some of these conveniences given to them.

One peculiar feature in the caste distribution is the employment of persons of certain castes which are not found for the higher railway jobs. Thus there are Cherumas who are fitters, engine cleaners, coolies, contract labourers, porters and other. While Nairs and Thiyyas are still dominating in all positions, Brahmins have kept out in all except for three who are employed on the plat-form to supply water and the like.

Table 39 shows income distribution among lower classes of railway men. Two fitters get an income of Rs.150 and less and 8 get an income of Rs.300 and less; there are 28 fitters getting an income which varies from Rs.700 - 450 and 5 get Rs.750 and over. A big number of the coolies and contract labourers gets an income of Rs.200 and less and the rest get above Rs.200 with two who get Rs.750 and over.

The work of the railway porters is such that they have no fixity of daily income. Flucky and lucky among them may get as many as Rs.20 a day, while on certain days the income may be a few annas^w only. It is true that thi^{ay} will exploit the poor

TABLE 40.

Income Distribution for the Town of Shoranur.

Total Income (Rs.)	Males	Females
25	1	5
50	8	4
75	1	5
100	5	1
125	11	2
150	11	1
175	52	4
200	13	2
225	8	-
250	22	6
275	5	-
300	51	6
325	17	2
350	57	3
375	7	1
400	13	1
425	34	1
450	17	1
475	46	2
500	21	-
525	4	-
550	29	1
575	9	-
600	24	-
625	7	-
650	11	-
675	-	-
700	3	-
725	9	-
750	4	-
775	9	-
800	1	-
825	6	-
850	5	-
875	3	-
900	10	-
925	4	-
950	6	1
975	-	-
1000	2	-
1025	2	-
1050	3	-
1075	2	-
1100	-	-
1125	1	-
1150	1	-
1175	-	-
1200	2	-
1225	-	-
1250-1475	7	-
1500-1725	4	-
1750+1975	12	-
2000-2225	4	-
2250-2525	8	-
2500 & over	13	-
Not given	6	3
Total	611	52

passengers who are sometimes helpless in their hands. In those days when there were no proper trains, these porters were sunny and made good income daily. A passenger is charged Rs.2 for getting admission into the compartment with his luggage, and which he claims to be the result of his cleverness. With increased trains on S.I.Railway, Shoranur porters are less happy. Thus an income of Rs.750 a year for a porter is not incredible.

The income distribution for the town of Shoranur is given on table 40. The prevailing rates of wages are high in the town is vivid from the fact that there are only 10 persons who get an income of Rs.75 and less. There are 52 persons with an annual income of Rs.175/- 51 persons with Rs.300/-. There are 24 persons with an annual income of Rs.600 and ~~XXXX~~ Rs.900 for 10 persons and there are 61 persons with an annual income of Rs.1000 and over and of them 13 have an income of Rs.2500 and more. Out of a total of 611 persons, 234 persons have an income which is Rs.275 and less and 377 receive an income which is Rs.300 and over. This shows a higher standard of income for the people of the town.

One outstanding feature of the town area is the preponderance of men in employment. While for rural areas women/~~from~~^{form} at least half of the total persons employed, women are not here, at least $\frac{1}{10}$ of the total. The general higher standard of wage rate has benefited them, but unlike the villages

and the agricultural employment, a greater amount of preference is shown to men. Women are employed in occupations in which the rate of increase in wages is not commensurate like the domestic services. There are 14 women whose income is Rs.75 and less; 8 get an income which ranges from Rs.100 to Rs.200 and between the income group of Rs.200 and Rs.300 there are 8 females. There are 19 females who have an income of Rs.300 and over and only one who gets Rs.950 and above. This clearly indicates that in town areas females are displaced by males who are preferred on higher wages. In agriculture women can be employed almost on equal terms with men and in which family labour forms an important part. This makes the difference between a town and a rural village.

SUBURBAN AREA.

The town of Shoranur is surrounded by 4 villages which form the suburbs of the town. They with Shoranur form one ^mAmesom and the Shoranur Panchayat Board is constituted for all these 5 villages which are part and parcel of the town. These ^{four}/~~five~~ suburban villages are agricultural, with the influences of the town. These influences with regard to employment and income are easily visible.

The population of these suburban villages may be divided into the following occupational groups :

	Males	Females
Agriculture	284	164
Railway	237	17
Artisans	109	46
Unattached labour	98	39
Public Service	88	4
Business	72	14
Inferior Services	44	42
Building and Construction	47	2
Enlightened professions.	28	7

Of these agriculture is again the most predominant occupation like the rural villages, but unlike them the degree of its importance changes, Other occupational groups which were less important for the rural villages, are more important. The position of railway is apparent to indicate the influence of the station.

	Males	Females
Rent Receivers	5	1
Farmers	69	-
Field workers	155	139
Tenant field workers	52	24
Tending cattle	3	-
	---	---
	284	164

The biggest group among agriculturists consists of field workers. Out of 294, males are 155 and females 139. Field workers form 50 per cent of the persons employed in agriculture. It is also interesting that nearly 45% of the field workers are

females.

Tenant farmers, tillers and field workers form the second biggest group of the agricultural population.

Railway is an important occupational group for the suburban villages. That they have been influenced by the railway is clear. Unlike the rural villages where railways are unimportant giving employment to a handful of 21 persons, these villages have been strongly influenced. After agriculture the railway gives the best means of employment to the village people.

The village artisans ~~from~~ form an important element of the village structure. These artisans are classified as follows :-

	Suburb		Shoranur	
	Male	Female	Male	Female
Blacksmiths, factory workers and metal industry	33	2	9	-
Goldsmiths	3	-	6	3
skilled sundry and watch makers	1	9	3	-
Spinners & weavers	11	-	24	-
Tailors	6	-	11	-
Washermen	12	22	10	-
Budi makers	4	-	6	-
Potters	22	15	3	-
Umbrella makers	-	-	1	-
Bamboo material making	5	6	-	-
Papat making	5	1	4	2
Cobblers	1	-	1	-
Banker	6	-	8	-
	---	--	--	--
	109	46	86	5

Occupational distribution - town and suburban area.

<u>PUBLIC SERVICE</u>	Suburban		Shoranur	
	Male	Female	Male	Female
Military and navy	24	-	5	-
Police	6	-	15	-
Postal Service	5	2	5	-
Clerks	28	2	29	1
Teachers	10	-	6	3
Administrative positions	6	-	4	-
Village servants	9	-	-	-
<u>UNATTACHED LABOUR</u>				
Coolies	56	20	2	1
Sundry workers	33	17	5	1
Cartmen	2	-	5	1
Wood cutters	3	-	-	-
Unemployed	4	2	1	1
Sweepers	-	-	9	2
<u>BUSINESS</u>				
Agents, merchants, (paddy, straw, provision, stationery cloth)	34	-	56	2
Fish, vegetable, milk sale	4	10	19	6
Hotel, bar keepers, tea shops	13	-	18	-
Hawkers, small shops, Rly. stalls	4	-	17	-
Bankers, managers of firms	17	4	8	-
<u>INFERIOR SERVICES</u>				
Cooks & domestic servants	21	37	5	7
Hotel boys & shop asstts.	10	-	11	-
Servants	5	5	10	-
Cleaners & Bus conductors	3	-	6	-
Watchmen	5	-	2	-
<u>BUILDING & CONSTRUCTION</u>				
Carpenters	24	-	4	-
Sawyers	4	-	4	-
Masons	10	1	2	-
Building labour	9	1	2	2
<u>ENLIGHTENED PROFESSIONS</u>				
Doctors & Native physicians	12	-	12	-
Mid-wives & Hospital workers	3	2	5	1
Social, Political workers	10	5	5	1
Musicians	-	-	1	-
Others.	3	-	-	-

TABLE 41.

INCOME DISTRIBUTION

Suburban Area.

Total Income (Rs.)	Males	Females
0	4	3
25	27	43
50	33	45
75	34	33
100	52	34
125	100	63
150	51	27
175	111	35
200	25	11
225	20	5
250	70	14
275	25	2
300	51	3
325	24	1
350	88	4
375	11	1
400	10	-
425	24	-
450	12	3
475	19	4
500	4	-
525	2	-
550	30	1
575	2	-
600	18	1
625	2	-
650	6	-
675	3	-
700	1	-
725	16	-
750	1	-
775	4	-
800	3	-
825	2	-
850	2	-
875	1	-
900	7	-
925	1	-
950	5	-
975	-	-
1000	2	-
1025	-	-
1050	-	-
1075	1	-
1100	-	-
1125	-	-
1150	6	-
1175	-	-
1200	6	1
1225	-	-
1250-1475	5	-
1500-1725	4	-
1750-1975	10	-
2000-2225	4	-
2250-2475	1	-
2500 & over	11	-
Not given	10	4
Total	961	338

TABLE 42.

Shoranur and Suburban

Artisan Classes.

	Black-smiths	Gold-Smiths	Potters	Coblers	Spinners and weavers	Bamboos material makers
Income (Rs.)						
25	-	2	-	-	-	-
50	-	-	2	-	-	2
75	5	1	-	-	-	1
100	-	1	3	-	3	5
125	7	11	15	-	4	2
150	4	4	7	1	4	1
175	7	3	4	-	10 ⁵	-
200	-	1	2	-	3	-
225	-	-	-	-	-2	2
250	3	-	4	-	-	-
275	1	-	-	-	-	-
300	-	1	1	1	1	-
325	-	-	-	-	-	-
350	6	3	1	1	2	-
375	1	-	-	-	-	-
400	1	-	-	-	-1	1
425	1	-	-	-	-	-
450	1	-	-	-	-	-
475	-	1	-	-	-	-
500 & over	7	5	1	-	-	-
Not given	-	1	-	-	-	-
Total	44	34	40	2	35	11
<u>Caste</u>						
N	4	-	-	-	3	-
T	10	12	-	-	2	-
C	1	-	-	-	-	2
Ch	-	1	-	-	1	1
Chy	1	-	-	-	16	-
Mudalier	-	-	-	-	7	-
Others	28	21	40	2	6	8
Total	44	34	40	2	35	11

Shoranur has two metal industries making all kinds of garden and domestic implements giving employment to 228 persons according to 1945 report of the Department of Industries and Commerce Madras. A big many of the metal industry workers are blacksmiths. The factories are situated outside the villages investigated.

The village blacksmiths belong to the caste of blacksmiths who are mainly employed in Shoranur or in the metal industries. They are paid a higher wage than those who remain in the villages are clear from the table 42. There are 10 blacksmiths who get an income of Rs.350-450 and 7 over Rs.500 while at the bottom there are 5 persons with an income of Rs.75 a year. Some of these blacksmiths are extremely clever. One man has successfully made a good gun, another the complete parts of a cycle, and a third person, when once called to open an iron safe the keys of which were lost, did his job wonderfully well and prepared new keys which worked the iron safe perfectly as before.

The town of Shoranur has a few organised goldsmiths shops. These goldsmiths are popular and have built a good business. They have become so prosperous that they have founded a bank called "Gold Smiths bank of Shoranur". The village goldsmiths are also busy thanks to the love of the people for ornaments. Some of them therefore are usefully employed and decently rewarded. Not all the goldsmiths. Some are not well trusted since people

believe that they would steal gold if they are given gold to make ornaments. This results in some goldsmiths inadequately employed and badly rewarded. This aspect is clear from the table on page 42. All gold smiths are Thattaus (T).

A town like Shoranur naturally has good scope for tailoring. It has organized tailoring shops with master tailors who are experts. The fashion of the people demand dresses of various kinds and the various tastes in dresses are also met by them; by making shirts, coats, pants, ladies dresses, childrens dresses, pyjamas, underwears etc. Even the suburbs have tailoring shops though the tailors there are partly under-employed.

The evils that are generally seen in organised tailoring shops and firms are not found in Shoranur except in one place. The reason is this. A master tailor organises a tailoring shop, employs half a dozen persons who work in a small room under insanitary conditions without proper air and light and working for very long hours. Except one here in Shoranur all are independent tailors/^{owning}~~owning~~ their own machine, sitting in one corner of a cloth shop. While he helps the merchant, the merchant helps him with work. He works when the shop is open and goes home when it is closed. Thus he works for a limited number of hours only and is independent. This has good advantage. The tailors are hale and healthy, resourceful, and well paid. This requires that the tailor should keep close relation with the cloth

merchant. In Shoranur the relation in all cases cordial. Both are independent, though the tailor works with cloth shop and keeps his machine there. In the majority of cases no rent is charged from the tailor who works on the premises of the shop.

The town of Shoranur and the suburb have laundries and washermen. The existence of railway officials and men of higher income, status and standards demanded the services of laundries where their suits and shirts and other clothes could be washed and ironed. Those who are punctilious, scrupulously neat and meticulously well dressed, like some money to be spent on good and proper clothing, and in keeping them washed in proper fashion. Laundries are mainly due to them and are found only in towns and cities. They must have better establishments and in order to pay for them their charges are higher. Yet the town has some laundries and washermen who are well worked and who get a decent income. The laundry men adopt the modern ways of washing found in ordinary towns.

Some of the washermen of the villages have their own shops in the town and some have extensive work in the town. Some of them know both new and old methods and are well employed having a good income. The village washermen who know the old way of washing only and who depend for the work of the villages not caring for towns people are under worked and poorly remunerated. They are like the washermen of the rural villages in every respect.

It is lack of business which has made them remain aloof and not for want of scope. Some capital, capacity to do honest work, and the love of business are what is wanted. And if they lack they are partly due to village atmosphere and ignorance.

There is a big colony of potters and all of them belong to the potter caste called Kumbaras or Kusavas. They make mud pots of various sizes and designs for domestic and commercial uses. The mud which is the raw material they bring from the river side where it is available and the fire wood for making kiln from the nearby forests which belong to private individuals. They follow the traditional method of making pots and are extremely poor and illiterate. They sell their wares in the town, in the neighbouring weekly markets, festivals, and in the village visiting individual house-holds. They have houses which are grouped together and in rows. Houses in rows and groups are never found in Malabar and the exceptions are the potters and the weavers belonging to the weaver castes. Their houses are small consisting of two rooms and a verandha. In front there is a small courtyard where the potter works with the help of his family members. In another corner he has his kiln to temper his earthen vessels by burning. He is industrious and simple and has the marks of extreme poverty on his wrinkled face and the lean body. Some potters are also addicted to drinking which is followed by the usual misfortunes to the other

members of the family.

These potters are inadequately employed. They find it difficult to market their vessels which are so laboriously made and which were mainly used in all house-holds for culinary purposes some years ago. While metal vessels have taken their place for many classes of the people potters are slow to find new designs and new varieties to cater for the changing needs of man. Demands having reduced on one hand, and their economic position fallen on the other, they try to dispose of their goods some how. Pots are bundled and carried to weekly and festival markets. They are on sale on the road side near the railway station in Shoranur both in the morning and evening. On certain days they are dumped so much that some clever merchants will wait for their chance and buy the whole lot at very low prices. Potter women hawk vessels in the villages where also they are sold for poor prices, sometimes exchanged for old clothes or paid in paddy or rice.

This explains the low income. Except for one potter all have incomes which are not appreciable and that single individual who has an income of Rs.500 and over is a fortune teller and as a fortune teller he appears to be fairly successful. He is the richest man among them with a monthly income of Rs.50 and above.

Bamboo material makers are the lowest class of people and are locally called parayas. They make

mats, baskets, ^vcertains and the like out of bamboo which they get from the hills and ^bnearly forests. Some times they make rattan baskets if rattan is available in the neighbouring jungles. They are generally marketed in Shoranur and in the weekly markets at Cheruthuruthy and Vanijamkulam. They make mats called parambas which are dearly needed by agriculturists to spread all kinds of seeds for drying purposes. They also make baskets of various kinds and sizes to suit the house-holds of the agriculturists. Since these paragas are the lowest class of the people and they are the poorest, they are not generally allowed free access to the houses of the villages. They stand at a long distance and cry aloud. They are heard and their commodities are accepted by paying in most cases what they like to pay. payments are always in kind in the villages and cash generally in the town of Shoranur. Their income is extremely poor is seen from the table. The average income of a bamboo and material maker is less than Rs.100.

papat making is a profitable business in Shoranur. papat makers are Chathis who prepare papat by powdering rice and adding black gram and a little quantity of baking soda. In the town it is followed as an industry in which half a dozen persons are engaged and they have built up considerable business. Papat is exported to other places from Shoranur.

In the suburban villages papat making is

TABLE 43.

ARTISANS

Shoranur and Suburban

Description of occupation and number of persons	Income from main occupation (Rs.)	Income from subsidiary occupation (Rs.)	Total Income (Rs.)	Average
				Income (Rs.)
Total Number	147 X 25	35 X 25	4550	$\frac{4}{284-7-0}$

INCOME	Umbrella makers	Budi makers	Papat makers	Skilled sundry	Tailor	Washermen	Barbers
25	-	1	-	-	-	1	-
50	-	1	-	-	-	-	-
75	-	1	-	-	-	-	-
100	-	1	-	-	-	-	-
125	-	-	-	-	-	6	-
150	-	-	-	-	-	-	-
175	-	-	3	-	-	5	-
200	-	5	-	-	-	-	2
225	-	-	-	-	-	-	-
250	-	-	-	-	-	-	-
275	-	-	-	-	-	-	-
300	-	-	-	-	-	-	-
325	-	-	-	-	-	-	-
350	-	-	-	-	-	-	-
375	-	-	-	-	-	-	-
400	-	-	-	-	-	-	-
425	-	-	-	-	-	-	-
450	-	-	-	-	-	-	-
475	-	-	-	-	-	-	-
500 & over	-	-	-	-	-	-	-
Not given	-	-	2	-	3	-	-
Total	1	10	12	4	17	22	14

CASTLE		Total
N	-	1
T	-	10
Ch	4	12
Chy	1	4
Mo	-	17
Others	6	22
Total	1	14

ARTISANS (ALL)

Period fully employed	Number
0 months	98
4	15
6	27
8	32
12	162
Not given	2

Subsidiary Occupation	Number
Nil	230
Agriculture	3
Small business	3
Inferior services	4
Others	6

not so lucrative. The business part of the trade has not been properly exploited like the rural villages where they have no business and their income incredibly poor. It may be noticed that there are two (table 43) papat makers with an income of Rs.500 and over.

Barbers have set up saloons in the town, have fairly good business and considerable income. The village barbers unlike the barbers of Shoranur are partly unemployed. They think it a degradation to go and establish a barber's saloon in the town and serve whomsoever visits it. Some shrewd persons have taken advantage of the so called sense of prestige of the village barber with the result that the hair dressing saloons of the town are managed by persons who come sometimes outside Malabar.

Village barbers are absolutely unemployed and their income as barbers is insignificant. They therefore go for subsidiary occupations. While one is a watchman, another is an agriculturist. There are three barbers with an income of Rs.350 and one with Rs.500 and over.

A big portion of the urban artisans is employed for the whole year. Out of 246 there are 162 who are employed for 12 months, 32 are employed for 8 months, 27 for 6 months and only 15 are employed for 4 months though 8 are not fully employed for no month.

Artisans (Shoranur - Suburb)

Period fully employed	Number
0	8
4	15
6	27
8	32
12	162
Not given	2

	246

Subsidiary occupation	Number
Nil	230
Agriculture	3
Small business	3
Inferior services	4
Others	6

	246

Subsidiary occupation among village artisans is not pronounced. As many as 230 of them have no subsidiary occupation. Only 16 have subsidiary occupation of some kind and they indicate neither variety nor size. The average income of the artisans as a class of those with subsidiary income is only Rs.284-6-0. This is a poor average for the urban (Shoranur and suburb) area.

Building and Construction.

Carpenters and masons two important specialists of building and construction are demanded in the town of Shoranur. They are naturally village specialists who go to the town for employment. The masons are generally Mannans who go to the town for work. They perform various kinds of construction operations like cutting of stones, making of walls, polishing, and the work in mortar is their speciality.

Unlike the masons of the rural villages,

they are employed almost throughout the year with a few exceptions. As a result of better employment and better pay these masons have a better standard. This better standard has therefore aided them in increasing their stamina and efficiency and this in turn better income (table 32).

For the town of Shoranur and the suburbs the specialists of building and constructional industries are employed more fully than the rural villages. A higher standard of wage, and continuity of employment have considerably improved their income and with income the general standard of living. While it has helped them to improve their health and vitality, and capacity to turn out more work, these workers are considered to be more reliable and honest than some of the rural building artisans. The average income of the specialists of the constructional industries is Rs.325/- and is a comparatively high income.

Business.

Shoranur is a town of considerable business importance. It is the centre of business activity for the interior villages on account of its ~~large~~ population, some organised industries, roads, railways and its merchants. It has got agents and depots for cement, paddy, tobacco, timber in addition to its numerous shops, big, medium and small. Business of a medium size has ^{penetrated} ~~traded~~ into the interior where the agents and the merchants have their spheres of operation. The produce of

TABLE 45.

BUSINESS

Shoranur and Suburban

	Agents, Merchants	Fish, vegetable, milk sale	Hotels, Tea-shops Bar	Hawkers, small- shops	Bankers, Managers
<u>Income</u>					
25	-	1	-	-	4
50	-	1	-	2	2
75	-	1	-	-	-
100	1	1	-	1	1
125	2	2	-	1	-
150	3	2	-	-	2
175	5	2	4	2	-
200	-	1	-	-	2
225	1	2	-	-	-
250	11	5	3	3	1
275	-	1	-	-	1
300	6	3	2	2	-
325	-	-	-	1	1
350	11	8	3	2	2
375	1	-	-	-	1
400	3	-	-	-	-
425	4	-	2	1	-
450	2	1	2	1	-
475	10	1	1	3	2
500 & over	30	8	14	3	5
Not given	2	-	-	-	4

Caste

N	30	14	11	5	10
T	28	6	8	6	6
Ch	6	-	-	-	1
Chy	2	3	5	4	-
Br	1	2	3	-	8
Mo	18	13	4	5	1
Others	7	1	-	1	3
	<u>92</u>	<u>39</u>	<u>31</u>	<u>21</u>	<u>29</u>

No. of persons Total No.	Income from main occupation (Rs.)	Income from subsi- diary occupations (Rs.)	Total Income (Rs.)	Average income (Rs.)
36	682 X 25	153 X 25	20885	580

TABLE 45. (contd.)

BUSINESS (contd.)

Shoranur and Suburban

Period fully employed	Agents, merchants	Fish, vegetable, milk sale	Hotel, bar, tea- shops	Hawkers, small- shops	Bankers, managers
0	1	4	1	-	6
3-4	-	5	-	-	4
5-6	-	3	-	-	1
11-12	90	27	31	21	16
Not given	1	-	-	-	2
<u>Subsidiary</u>					
<u>Occupation</u>					
Nil	76	33	25	19	23
Agriculture	12	4	1	1	3
Others	4	2	5	1	3
Total	92	39	32	21	29

PUBLIC SERVICE

	Shoranur		Suburban	
	Male	Female	Male	Female
Military & Navy	5	-	24	-
Police	15	-	6	-
Postal Service	5	-	5	2
Clerks	29	1	28	2
Teachers	6	3	10	-
Administrative posts	4	-	6	-
			9	
	64	4	88	4

the neighbouring villages is marketed in Shoranur mainly through commission agents. The merchants of the villages make contact with the merchants of Shoranur by buying goods from there some times in cash and some times on credit. Shoranur has 58 agents and merchants while the suburban villages have 34.

With organised business which is possible in towns than in rural parts, big shops are established. Shoranur has 30 agents and merchants with an income of Rs.500 and over and there are a dozen big merchants whose income is Rs.2500 and over and three general merchants, four cloth merchants, two stationery merchants whose daily sales may exceed Rs.1000. It has been estimated that the turn over sales of 5-6 merchants of the town put together will be to the tune of Rs.7000 to Rs.10,000 a day. The biggest merchants of the town are general merchants who are merchants to the merchants of the neighbouring weekly markets, the shop keepers of the suburban villages and the villages of the rural parts. They make lucrative business every day. Next to them are cloth merchants who are half a dozen but half of them are big. They are the regular distributors of cloth to the people of the surrounding villages and the town. The hardship of the people was very great when there was cloth ration. No cloth was available on ration card and the cloth available in the shops were of poor quality at exorbitant prices. Now things are changing. Cloths are available though at high prices.

There are half a dozen stationery shops and two of them are big with good business. All kinds of luxury articles are sold there and they are therefore the distributors to the people and the surrounding villages. There are other kinds of big merchants who have specialised in particular commodities. There are shops for tobacco, biscuits, hardware and iron materials, vessels of metals, brass, bell-metal and the like, furniture shop, leather shops and various others.

The perishable material market consists of fish, non-vegetarian substances, vegetable shops and milk. The fish market and the non-vegetarian section, as in other places are nasty though they are well patronised by the people. Fish is an ordinary diet for the lower classes of Hindus, though Mohammedans are the local fishermen and sellers of fish.

There are half a dozen vegetable shops and two of them are big selling all kinds of vegetable in and out of season, local as well as foreign. Vegetables and fruits not grown in Malabar (oranges, grapes, tomatoes, apples) flowers, etc. etc. are obtainable at moderate prices. Hence these fruits and vegetables which are not available at other places are regularly supplied by the vegetable and fruit shop owners of Shoranur. The consumption of these fruits has definitely increased in the town on account of their availability. Milk is ordinarily sold in the town by milkmen who come from the

suburban villages. There are also suppliers of milk who come from the interior villages. Now a days the quality of the milk supplied is poor on account of the increasing proportion of acqua (water), There are no regular milkmen's shop in the town where milk is sold at all times. Milkmen come in the morning and evening and supply milk to the customers and go. It is really surprising that the income of these milkmen is poor compared to the demand for milk and the supply.

The town of shoranur has 18 hotels, bars, restaurants and eating houses. There are four well organised hotels which supply first class food twice a day and tea, coffee and other delicious beverages and refreshments. They supply food and meet other requirements of travellers, business agents, railway and other employees who have no house and family. There is the railway Indian fashion refreshment room catering for all the needs of all passengers at all times. There is the Spencer's Refreshment Room for I & II Classes travellers and those who want European type of food.

Besides there are a few hotels in the bazaar. They are more in the nature of tea shops or coffee houses in the fashion of restaurants. Some are big and some are small. While in the big shops a dozen persons can sit and have some refreshments at a time, in the smaller shops half a dozen persons cannot be comfortably accommodated neither in space nor with the sufficient quantity of eatables. They are poorly

equipped, with a few tumblers, a small quantity of milk and a few plantains for eatables. This explains for the low income.

o

Hawkers are sweet-meats sellers, coal drinks, fruits, fish, minor stationery and cosmetics, hand loom cloth, earthen pots, fine wood and grass. Some are permanent and some are temporary. Sweet sellers, hand loom cloth and earthen pots are permanent institutions in the sense that they are found every day in the morning, and in the evening at particular places on the road side before the station and in the bazaar. The hand loom weaver sits on the side of the road under the shade of a few trees, next to the railway station with his cloths placed before him. The prices of these cloths are, when the producer is the actual seller, lower than the market price and people with limited income go to him higggle with him and buy cloths. On one side are found potters, who on some days dump with a lot of them. Supply being more than demand, they try to sell out their stocks by reducing prices. There are agents and commission agents who lay in wait for this opportunity when they buy the whole stock at very low prices and remove them to interior villages for sale.

There is a very large number of small shops selling beedis, cigarettes, matches, combs, mirrors, towels, plantains, tobacco, pan and the like. Their sales are small and income incredibly poor.

The town of Shoranur has half a dozen banks.

Some of them have very poor resources lending money on personal belongings like ornaments. The borrower gets up to 50 per cent of its actual value for a period of 90 days interest being calculated at 18 per cent and in some at 12 per cent. One bank has a total capital of Rs.1500/-; another started on Rs.550/- as capital has to-day a working capital of over Rs.3000/-. There is the Gold Smiths' Bank which was also begun on small beginnings, is working well in the town. These small banks generally do not receive deposits from the public except from their own members who formed the bank. There are bigger banks and one of them is a branch of a scheduled bank. These bigger banks give credit and loans to businessmen and others, including farmers, and their rate of interest is comparatively low unlike the other banks. One difficulty is that they are not so easily accessible to the poor farmer or poor businessman who does not possess an influential person to help in order to get loans. Hence the bigger banks serve bigger men who have money and business.

The town of Shoranur has managers of firms, companies, Vaidyasalas, Spencer Restaurants, Railway ^{store} ~~Store~~, and the Burma Shell. Some of them are well paid as is evident from the table 45.

- Oil Pressing.

In the village set up oil pressing and making of oils of various kinds was followed as a profession by persons of a caste called Chakkans. When cheap oils came to be manufactured by mills and sold more cheaply to people to serve various purposes of lighting,

cooking and for the body, the village specialists were driven out of employment.

Income	No. of persons
Rs.1000 - 1225	
1250 - 1475	
1500 - 1725	
1750 - 1975	1
2000 & over	2

Oil pressing as an occupation is followed in few villages only. In Shoranur and its suburbs oil pressing is followed by three persons as a profession. They have their own presses which are of a modified type. They receive contracts when they press oils for the people of the locality and when the prices of all kinds of oils shot up since 1942, they are popularly patronised by persons who grew coconuts, gingelly, and other oil seeds. Many agriculturists preferred this because they themselves produced the oil seeds, or the raw materials, pressing oil became cheaper, with the added advantage of using superior oil and the poonac which was a good food for the cattle. When they had less work on contract for others, they bought raw materials, manufactured oil and sold in the town or in the villages. They are hence well employed and earn a good income.

Business in the suburban villages, as may be expected, is undeveloped, but compared to the rural parts, conditions are definitely better. In Shoranur business is brisk. It should be noted at the same time that ^vleaving a handful of businessmen at the top selling various kinds of commodities and services, others are inadequately equipped, some

TABLE 46.

Shoranur and Suburban

		Enlightened Professions			Inferior Services		Unattached labour (except unemployed)
		Doctors, Physicians	Mid-wives Hospital workers	Others	Cooks, Domestic Service	Others	
Income	25	-	1	2	3 plus 19	plus 2	1 plus 13
	50	1	-	1	11	4	15
	75	-	-	-	10	2	4
	100	1	-	2	7	2	6
	125	1	-	-	7	4	29
	150	-	-	2	1	4	11
	175	-	1	2	2	11	14
	200	2	1	2	1	-	1
	225	-	-	1	-	1	2
	250	2	2	-	2	3	11
	275	-	1	-	1	3	5
	300	2	2	1	1	5	6
	325	-	-	-	-	6	3
	350	1	-	1	2	-	10
	375	1	-	-	-	1	3
	400	1	-	1	-	2	-
	425	-	-	1	-	3	3
	450	-	-	-	-	-	3
	475	2	-	-	1	-	11
	500 & over	-	-	-	1	1	5
	500 - 725	3	3	3	-	-	-
	750 - 975	-	-	2	-	-	-
	1000-1225	1	-	1	-	-	-
	1500 & over	5	-	2	-	-	-
	Not given	1	-	1	3	1	-
Caste	T	19	3	3	14	20	63
	N	-	4	6	40	27	24
	Others	5	4	16	16	10	69
		24	11	25	70	57	156

TABLE 46 (contd.)

Shoranur & Suburban

Public Service

	Military, Navy & Police	Others
<u>INCOME</u>		
50	2	-
75	1	-
100	-	1
125	1	3
150	-	1
175	1	7
200	-	3
225	1	2
250	3	3
275	1	1
300	2	10
325	3	2
350	1	7
425	2	7
450	-	2
475	7	7
500	1	1
550-	2	5
575	2	-
600	3	7
625	2	-
675	1	1
725	1	4
750-975	5	17
1000-1225	4	6
1250-1475	1	3
1500 & over	3	10

CASTE

N	30	56
T	8	16
Others	12	38
	50	110

times poorly managed and in all cases under-employed. Table 45 gives the period of employment. A vegetable seller who sells his commodities to half a dozen persons a day at an interval of 90 minutes each time says that he is employed for the whole day. This is almost the condition of many other smaller businessmen. There are few persons with subsidiary occupations - table 48. For many of them who have some subsidiary occupation, agriculture and connected employments are convenient subsidiary occupations. Yet with all these, the average income of this class of businessmen (businessmen with subsidiary occupation) is Rs.580 and is a high income compared to other occupations.

Enlightened professions.

Shoranur and the suburban villages are well supplied with native doctors. Some of these doctors are very clever and have good practice. The town has four English dispensaries and doctors. Some of the ~~XXXX~~ Ayurvedic physicians are very successful and they do enormous service to the public as custodian of the health of the people. While they treat all classes, poorer people go to them with greater faith and the allopathic doctors serve the middle classes and the educated classes than the lower classes. This distinction is fast disappearing. On one hand they appreciate the necessity of making medical aid cheap and prompt, higher income on one hand and greater faith in the capacity of the English doctor on the other, have increased the

popularity of the allopathic treatment. It is a pity that the town does not own an hospital where all could be treated inrespective of status. Diplomated nurses and midwives are available in the town and their services are increasingly utilised by the people - table 46.

Ayurvedic doctors of the suburban villages are not so fortunate as their counterparts in the town of shoranur. They therefore seek all kinds of subsidiary occupations. One such native doctor is a washerman. He also treats diseases with magic and witchcraft. Where ignorance and credulity can be exploited, he goes on as a doctor treating persons for all kinds of diseases. Another native doctor passes on as a physician because his father was a famous man at that and the village folks believe that he has inherited his father's greatness. Of late he has become a tenant farmer and an agricultural worker.

Some native doctors are specialists in selling medicines. They have their own Vaidyasalas where they prepare Ayurvedic medicines with care and sell them to the public. Some Vaidyasalas have good business selling medicines and exporting them to far away places like Rangoon and Malaya. The town has a dozen Vaidyasalas and some of them are tastefully equipped selling medicines which are reliable and effective.

The income of the doctors varies very widely. While some are busy with good practice, for others

time is hanging heavy on them. There is one doctor with an income of Rs.50 a year, another with Rs.100/- and a third with Rs.125. There are three with an annual income of Rs.500-725, one between Rs.1000-1225 and five persons with an annual income which is above Rs.1500 (Table 46).

Social workers have come to stay partly on account of the consciousness of the people and partly out of a feeling of exploitation of the working classes and social tyranny on the other. Unions have been formed among railway men and workers of the metal industries. They try to ^{alleviate} ~~alleviate~~ the sufferings of the poorer classes in various ways.

Inferior Services.

Cooks and domestic servants are almost unobtainable for Shoranur and where they are employed, they are employed part time. Since they are paid only a few rupees, this is not an attractive occupation in the town. Hotel boys are employed in the hotels and restaurants as waiters and all kinds of odd work. persons employed as assistants in the various businesses and shops are better employed and paid. This is due to the good business of the town of Shoranur. It may be said to the credit of many that house servants when they live and work in the house of their masters are treated well. They appear to be well fed in general cases. They are well and usefully employed. They are adequately paid persons as is clear from the table 46. One person has an income of Rs.475; and another Rs.500

and over. watchmen when they are in railway employment are well paid. Cleaners and bus conductors of the various service buses radiating from and passing through Shoranur. The few cars and lorries that are found there are also in a few cases better paid and employed.

Unattached Labour.

Unattached labour for Shoranur consists of coolies, sundry workers, and cartmen. Coolies are unskilled labour employed to carry goods in the town or as labour for construction work. Sundry workers are some times specialists employed in construction work, carpentry and work on commission for urgent work. ~~AND~~ Cartmen are employed to bring goods from the station, to the shops, timber and firewood and bricks and stones and tiles for construction work which is busy in the town. Wood cutters when employed as sundry workers are paid on piece work terms. All these classes of people are, though not permanently employed, are paid a higher wage. They are commonly employed in summer when building industries are busy. While there are 29 persons (table 46) with an income of Rs.50 and less, there are 22 between the income group of Rs.300 - Rs.375 and 22 persons between Rs.425 and Rs.500 and over.

The caste composition of this unattached labour is on table 46 . The unattached labour comes mainly from Thiyyas. Nairs are less pronounced while Mohammedans and Christians and to some extent

Cherumas (under others) are more prominent. Un-attached labourers are persons who go for other kinds of work when available and taking specific jobs when they can be secured.

Conclusion.

The structure of employment for the rural, semi urban and urban areas varies considerably. In the first instance rural areas are agricultural and employment is based on agriculture. There are no industries and there is no variety in employment. Agriculture does not provide the people with enough employment. Apart from the peculiarities of agriculture, it employs all persons only for a limited months of the year. Construction industries are poorly developed. Unlike the town areas few houses are built and those that are built are on a small scale made of mud or stone quarried locally, of local timber or bamboo with no storeys and are thatched but not tiled. In such constructions few masons are required and few carpenters are employed for work. Other kinds of village artisans are employed for limited period because the general standard of living and the propensity to consume are low. Small scale industries and cottage industries that could have been developed are ignored. Thus the disparity ~~is~~ between work and pay is great. This *mal* distribution of employment period leads to poor income when distributed throughout the year. All other industries and occupations are badly organised in the villages and hence the employment afforded by them

is not considerable.

These general features are again found to some extent in the semi-urban villages where agriculture is again the most important occupation. But some difference from the rural villages are noticeable. Even agriculture gives some amount of variety. Kinds of fruits and nuts are grown. Vegetables grown in summer when the land is unemployed on a large scale in certain parts where water is assured because there is ready market in Shoranur. Sweet potatoes, tapiaco and plantation fruits like plantains and oranges and mangoes are grown wherever possible.

Consturction industries are more important for the semi-urban villages. More houses are built for personal use, and to be let on rent because there is demand on a limited scale. Many of the houses are therefore storeyed, built of bricks and stone, with good walls which are well plastered and polished. They are tiled and not thatched. In the rural villages tiles are not available but they are easily available in Shoranur. All these combined give greater importance to constructional industries.

The artisan classes are definitely better employed on account of greater chances of employment in the town and secondly from the slightly better standard of living in these villages. Thus all occupations show some improvement from the rural villages on account of the influence of the town.

Things are completely altered when we go

to the town. The railway has changed the face of the town. Not only the railway affords the biggest industry, it has also developed business in proportion to it. With railway business, construction industries are always busy and the boom in house building sets in rotation the artisans and other classes of people. True that agriculture has gone down in its importance and status. That is natural from a town area.

These are in clear outline the employment aspects of the population for the rural, semi urban and urban areas.

Chapter VIII.

Agricultural economy of the tract.

Arable lands are divided into wet, dry and garden. Wet lands are exclusively devoted to the cultivation of paddy, coconut, arecanut, and jack tree in some taluks. Dry lands are of two kinds, occupied and unoccupied. Occupied dry lands are areas where crops of various kinds other than paddy, namely samai, modan, ginger, gingelly, plantains, coconut, tapiaco and vegetables are grown. These are garden lands which are generally chosen for house sites and compounds. Unoccupied dry lands are uncultivated hills, rocks and lantana jungles and are different from parambas. Cultivation is also carried on on terraces called palliyals since water will be available for one crop only.

Wet lands are divided into three classes and are called Orupugil, Inupugil and Mupugil according as they bear one, two or three crops a year. Three crop lands are scarce since water is not available. Wet lands are generally double crop lands and are therefore the majority of the paddy lands of Walluvanad and the villages investigated. The first crop is called the Kanni crop and is sown in the month of May as soon as the surface soil is moistened by the thunder showers which break-over in the months of April and May. This crop is ready to be harvested in Kanni, before the important Onam festival (August-September) and the second crop called

Makaram crop is sown in the beginning of October. This crop will be ready in January. On some lands where water is assured either from a running stream or pool, tanks or wells, a third crop called Meta punja or hot weather crop is sown. This crop is prepared in January or February and is reaped in the month of April.

The ryot is a practical agriculturist whose methods are traditional. His implements are few in number and rude in construction, but have the great advantage of being light and cheap, could be easily made and repaired, and serve him well. They are suited to his physique and his economic conditions. He uses a wooden plough, two hoes, a rake, and a levelling instrument. Deep ploughing is rare and the fields are generally cut into small plots of limited size. Manure of some kind is available. He uses cow dung, ashes, green manure, like leaves from his garden, the lantana hills and unoccupied areas. Some agriculturists are very scrupulous and careful in their methods, supplying ten basketful of manure for a plot of field of a particular measurement. Night soil is not used, though often used for garden crops. This I am told is on account of the difficulty of preserving and secondly carrying to the fields. Chemical manures are not generally used though to-day since the campaign for "grow more food" some well to do cultivators are buying them to use in their fields.

The methods of cultivation followed in Malabar have been appreciated by authorities like

Dr. Voelckar. When the last crop is over, the land is prepared for the next sowing. It is well ploughed, the sun-baked clods are reduced to powder by clubs or hammers and ploughed again. paddy seeds which are named according to varieties, are selected to suit the land and the nature of water available. The seed is sown dry or sprouting, but transplantation is the method followed when sufficient water is assured for the nurseries. For Kanni and Makaram crops the seedlings are transplanted on fields which are carefully prepared. These plots are ploughed and ploughed, manured with ashes, ~~makaram~~ leaves and cow-dung. An ordinary farmer applies ten basketful of manure for a plot which is roughly one-fourth of an acre. Ashes are not generally available and there is no general way of preparation for use as manure. Cow-dung which is available for a farmer who has his own cattle, is prepared, though not scientifically, and used for manure. But more common manure consists of green leaves which are distributed over the field and reduced into a saturated solution. The seedlings are then planted. The crops are ready within 100 days. They generally reach a height of 4 ft. to 5 ft. When fully ripe they are cut by labourers and bundled and are taken to the farm where the seeds are separated by thrashing. These seeds are dried for three days and then stored. In certain years the disturbances from pests are considerable.

A well established rotation of crops is a noticeable feature of dry cultivation in the villages. Dry crops are modan, gingelly, grams, samai or millets,

ginger, cholam, Sweet ^opotatoes, tapiaco and plantains. Modan is grown on the terraced land called palliyals. The rotation is generally modan is followed by gingelly and gingelly is followed by samai and often other crops like grams, potatoes or allowed to remain fallow for a year or two.

Ginger is a very valuable crop for Ernad and Walluvanad. In May the ground is cleared of stones and ^ustebbles and ploughed six times. Tubers are planted out in raised beds, in pits which are at an interval of one foot. Some times chemba (having a resemblance of potatoes) is also grown as a mixed crop. After three weeks the beds have to be cleared of the weeds, and again and again done so. The tubers mature in January and are ^{dig}held up. Ginger is sold either green or dry. But dry ginger is more expensive. Ginger meant for exports are dry and are cured and bleached at Calicut before exported. Generally the best is exported to Europe and the inferior quality retained for local and Indian use.

Ginger is a very valuable crop. Thirty ^uthalams of 25 lbs. each are sown to the acre and the average yield is 180 ^vthalams of green ginger. The average profit per acre will be Rs.100 and more.

Gardens are looked after with greater care than wet lands. This may be due to greater fixity of tenure and greater authority to make use of the produce raised by the tenant. According to the Act ⁿ of 1930 a Kuzhikamandar or one who has taken lease for planting, pays no advance and gets renewal

on payment of a fee- which is stipulated by the Act. When the gardens are Kanam lands, the Kanamdar is the absolute owner of what he produces. The characteristic garden crops are areca, jack, pepper, plantains, betel vines, talipot, sago, bread fruits, mango, tamarind, and many species of vegetables.

Malabar plantains are famous. They are of two kinds, the ordinary and the special called Nenthras. Ordinary plantains are easy to grow and they grow on all gardens with some care. But bananas or Nenthras are not so. They require a fertile soil which is well prepared. A pit by 5 ft. to 3 ft. is dug and is well manured, and a Nenthra tuber is planted in August when the monsoon is in full swing and should have good light. In summer bananas have to be watered though there are some varieties of them which grow without water. In the month of May or June they will flower and the long and beautiful Nenthra bunch comes out. This bunch will contain 60 - 90 bananas each banana will be 10 to 12 inches long. In the month of August they are cut and are consumed in large quantities during the Onam festival which falls in the early part of September.

Nenthra cultivation is very profitable, and 100 bananas will fetch in ordinary times Rs.1½ to Rs.2/-. They are exported to other parts. August and September are banana seasons and in certain years the markets will be dumped so much so that prices will fall. In such years the gardeners do not get a commensurate income for their troubles of

a year. preservation of banana fruit will help the producer to get an adequate income on one hand and the use of the fruits when they are not available.

The coconut is an important garden tree for Malabar. Few houses can be seen without some trees with beautiful nuts. Coconut plantations are not so numerous in Walluvanad, yet there are gardens where coconut is carefully grown. Coconut produces a variety of by-products. The tree (trunk) is used for building the leaves for thatching, and from the nuts when not fully ripe are taken the sweet water (Ilanir as it is called) which is so commonly served by Malayalies in many cities of India. From the ripe nut comes the kernal and the kernal is dried and copra is made and this copra is pressed and oil is taken. After taking oil, the remainder is poonac, which is extensively used for many purposes. The skin of the nut is put in water and beaten into yarn and coir, rope and mats are made. The shell is very precious for gold-smiths for burning. shells are also used to make handles for knives, for buttons and watch^strapes. Many coconut trees are tapped for to^d-day. Coconut is an important tree for Malabar giving employment to lakhs of people.

The jack tree, another valuable tree, flourishes in the soil of Walluvanad. Gardens exclusively for jack are rare because they are big and cover a lot of space and so other trees and plantains are also grown side by side. A jack tree commences to fruitify in its eight year and continues to do so

for 100 years. An average tree yields 30 fruits a year though some yield as much as 100 and each fruit weighing 5 - 20 pounds. They are sold and exported. In the months of April, May and June jack fruits are in plenty and they can be had for a song. Much fruit is wasted since they are not preserved. The timber is very valuable for carpentry and furniture.

The areca palm is like the coconut and are found in coconut gardens. Malabar has less gardens exclusively for arecanuts.

Historically, pepper is the magnet which drew Europeans to India. Though Cherakkal is the pepper taluk it is popularly grown in all gardens of Malabar. The pepper vine is planted and trained to a standard tree. It requires heavy rainfall and during the flowering season it should have incessant rain. In Walluvanad the pepper is trained on all kinds of trees, coconut, arecanut, mango, tamarind, jack etc. This generally affects these trees which gradually fail to grow fruits. Pepper is easy to grow when once the ground is well prepared. A pepper vine will yield fruits for 20 years and is very profitable.

Betel vine or nut is another important by-product of a garden. The vine is usually trained on a tree sometimes a coconut or arecanut tree so that watering is easy in hot season. This has its own disadvantage because the tree is slowly starved by vines getting hold of the tree. The leaves are plucked once or twice a month and consumed.

Occupational Distribution

	Rural Area		Semi Urban Area		Urban Area	
	Males	Females	Males	Females	Males	Females
Rent Receivers	21	2	5	1	2	2
<u>Agriculturists</u>						
(a) Gardeners	57	6	-	-	2	1
(b) Farmers	201	15	69	-	4	1
<u>Labour</u>						
(a) Field Workers	461	334	155	139	29	11
(b) Tehant field workers	56	10	52	24	1	-
(c) Mending Cattle	15	5	3	-	2	-
	<u>811</u>	<u>372</u>	<u>284</u>	<u>164</u>	<u>40</u>	<u>15</u>

TABLE 17.

Agriculture in Malabar is in the hands of tenants. The occupational distribution table shows the classification under agriculture (table 47). Tenants are kanam tenants and verumpattam tenants. Lands belong to private individuals who are called jannies. These jannies or land lords give their lands to persons for cultivation and are only rent receivers. The table gives the number of rent receivers for rural areas, semi urban and urban areas (23 plus 6 plus 4 = 33). When lands are leased out to kanam tenants for a period of 12 years, receiving a sum of money, the land rent is fixed and generally moderate. This rent is one-third or one-fourth of the net. Many jannies have resorted to converting kanam lands into verumpattam lands. In former times all tenants were perhaps kanam tenants who enjoyed full rights over their lands. The British Courts and authorities recognized the proprietary rights of the jannies who were allowed to redeem the kanam lands which were therefore converted into verumpattam lands on a large scale. Most of the kanam lands have disappeared to-day and only the big land lords have kanam tenants of a considerable number. Others have only verumpattam tenants and tenants who have also lands of kanam tenure in addition to verumpattam lands. The Act of 1930 has stopped conversion of kanam lands into verumpattam lands. Verumpattam tenants are cultivators who have no fixity of tenure and who have to pay a heavy rent. They are very often rack-rented.

The jannies give their lands to tenants not on any scientific basis. They are given as and when

they please so that lands are unnecessarily cut and split among very many tenants. The ruling cause for this division and sub-division of the cultivated land is partly the chances of demanding enhanced rent from new tenants who are thus obliged and partly from the nature of partition of landed property of joint families. The janamies very rarely supply capital for improvements of land, buying of cattle, seed, manure or implements or to sink a well. Though there are good exceptions of janmies who help their cultivators in all ways possible giving them capital, seed or labour, the majority of them care very little for agriculture in general with the result that they are in the majority of cases receiversx of a stipulated sum as rent.

Rent Receivers

Total Income. (Rs.)	Total number.	
	Rural area	Urban & semi-urban areas.
225	1	1
475	1	2
725	4	1
975	4	2
1,225	2	1
1,475	4	-
1,725	1	-
1,975	2	-
2,225	1	-
2,475	1	-
2,500 & over	2	3
	<u>23</u>	<u>10</u>

Average income Rs.1,252/-.

The economic condition of the janmies is not always enviable. He lives in a house tiled with many rooms, and with all the appearances of a well to do man. But his food is meagre and living simple.

Village	Area cultivated in 1946 (in acres)	Total number of Cultivators	No. of persons with one acre & less for culti- vation.	No. of persons with two acres	No. of persons with 3 acres	No. of persons with 4 acres	No. of persons with 5 acres	No. of persons with 6 acres	No. of persons with 7 acres	No. of persons with 8 acres	No. of persons with 9 acres	No. of persons with 10 acres	The area of the maximum holding that one has	The area of the minimum holding that one has
Nedungottoor	312	65	30	10	9	5	-	-	2	2	1	-	9	- 14 cents
Paruthipura	414	70	10	13	16	5	-	2	2	1	1	4	16	- 20 cents
Mundamuka	500	83	38	12	19	6	5	2	5	2	-	8	25	24 cents
Shoranur	175	48	20	12	8	3	-	-	2	-	-	7	7	20 cents
Chuduvallathur	450	85	22	15	9	4	2	3	4	-	3	4	20	22 cents
Average for the Villages 5.27 acres.														

Time is hanging heavy on him for the members of these families do no work, though with some good exceptions. Though some families get a decent income, they are to-day restless and some times turning communists as a result of dissatisfaction of their functionless life. Some of these jannies of late have become agriculturists though they have not succeeded in steering a new line in the profession.

Agriculture is in the hands of tenant farmers. The table 48 gives an idea of the holdings of tenants who cultivate lands for 5 villages specially prepared by me. For the village of Nedungottoor for a cultivated area of 312 acres there are technically 65 agriculturists and of the 65, thirty of them have holdings the area of which is one acre and less. The area of the holding of the biggest holder is 9 acres and the area of the smallest holding is 14 cents. paruthipura has 70 farmers and the maximum holding is 16 acres and the minimum is 20 cents. For mundamuka there are 83 cultivators, 38 are with one acre and less and the maximum holding is 25 acres and the minimum is 24 cents. For shoranur there are 48 agriculturists and the maximum holding is 7 acres and the area of the minimum holding is 20 cents. Cheeduvallathur has 22 farmers with holdings of one acre and less with a maximum of 20 acres and a minimum of 22 cents. The average size of a holding for this set of 5 villages is 5.27 acres.

For the village of Nedungottoor there are 5 tenants whose holdings are 7 acres and more. They

cultivate lands which consist of kanam lands and verumpattam lands. In the case of kanam lands the land lords' share is fixed and is very moderate. It may be one-third or one-fourth of the net. But in the case of verumpattam lands rent is fixed very high. An acre of paddy land is expected to produce 150 parahs of paddy (two crops), is to pay a rent which may be fixed at 100 parahs. Deducting the various items of expenditure, the farmer sometimes gets nothing practically, except the hay. Many of the tenants who own kanam lands are generally better economically and such tenants are able to pay greater attention to agriculture. Pure kanam tenants are very rare and for the investigated villages there are none. The wealthier tenants are of a mixed type. In Nedungottor all the 5 bigger land holding tenants have more or mainly verumpattam lands and kanam lands are quite small. The result is that though they are big agriculturists their economic position is not so good except in one case where the tenant has a considerable portion of kanam lands. In paruthipura out of eight bigger tenants two are quite prosperous because they have kanam lands for cultivation, and one of them bought a piece of land for himself. In Chæduvalathur a kanam tenant, one who had a considerable portion of lands for cultivation on kanam lease, has been able to buy some landed property. In Mundamuka a tenant with a big holding of some 25 acres is considerably poor because he is a verumpattam tenant and has no land for cultivation on kanam. The economic position therefore varies

according to their holdings, and according to the proportion of lands held on kanam and verumpattam. A kanam tenant is one who has a big lot of kanam lands for cultivation. Such tenants live in a decent house built in the centre of a big compound which consists of a paddy shed where labourers can thrash the paddy stocks and stock the huge hay. There is a cattle shed with two or three pairs of good bullocks, buffaloes, sometimes smaller animals and a few cows. They are strong and sturdy and well looked after. There is a garden closely ^{to} where all kinds of vegetables and fruits are growing and which he works in his leisure months. The family is well fed, the children are educated, and some members of the family are in the army, some in government service both provincial and central holding important and influential positions. In this class of tenants belongs some of the famous Nair families (it may not be known for an outsider that there is no difference between Nairs and Menons) which have produced men of great talents in all walks of life.

In contrast is the class of verumpattam tenants. Their holdings are small and even if big since they pay heavy rent and no security of tenure, they have been generally poor. Not only verumpattam holdings are small, but also they are scattered and few tenants hold their lands in the same place. Since they are poor, their methods of cultivation are also inferior. They may have two or three pairs of animals which are diminished and underfed. They

have implements which are bad and to be repaired. They are short of seeds because some months back they had to ransack their seeds to live on. The verumpattandar has no manure or insufficient manure because he could not employ labour to secure green manure or to pay. He does cultivate mainly with the labour of his family members and some times borrowing seeds, implements and animals. He has a house which is fortunately tiled, but no storey, has no proper cattle shed, and if one exists, it is small and dilapidated. His children are not educated because he could not find money to pay fees and get dress for them or he could not go without their services in the field. For three months of the year, he gets on with one proper meal a day. The atmosphere of poverty is every where. When he fails to pay rent to the land lord on account of a marriage which he celebrated for his neice, he is threatened by the land lord who decides to allot the lands to some one who is more reliable. Sometimes, added to these, he has incurred a debt of Rs.200 which he incurred to buy two bullocks which had died on account of rinderpest. This is the condition of the verumpattam tenants in many cases.

One more category of tenants should be mentioned. These tenants cultivate lands or a few plots of land, wet or dry. The holdings are exceptionally small, one acre or less and have been received from a kanam tenant or from the land lord promising to pay a very high rent. Such a tenant

has no bullocks, implements and seeds. When the rains have started, he will go here and there begging his friends, to help him with animals, implements and seeds. He himself goes and works for them in the fields and they oblige him when they have finished their work and this results that the tenant is able to work his field when others have finished. In the majority of cases the crop fails for want of rain or on account of heavy rains at the planting season. He is a continuous sufferer.

He has a small house in a small compound which is sometimes neat growing a few trees and some vegetables. The house is thatched and has two or three rooms and for want of repairs, the rooms are leaking. He goes for work as a field labourer to the kanam tenant or an extra in his garden or to the bigger verumpattam tenants or a servant to the local land lord. He may also become a sundry labourer. A big portion of the 30 tenants in Nedungottoor whose holdings are one acre and less falls into this category. They are not tenants in fact but only field workers, tillers or casual labourers.

It is also necessary to mention tenants who cultivate lands of institutions like temples. In general cases they are either kanam tenants or verumpattam tenants. Institutions like temples that require various types of services pay for them by granting lands. The recipient of these land is also to pay to the temple a small rent a year in kind or to spend money on to meet the expenses of a particular

performance in the temple to show that he is a temple tenant. These persons in turn give their lands for cultivation. These tenants are generally verumpattam tenants but sometimes with greater rights than an ordinary verumpattam tenant. Thus besides the two distinguishable types of kanam and verumpattam, there are others falling into various kinds of sub-infudation. They are either tenants cultivating kanam tenants' lands or cultivating lands from verumpattam tenants. They show extreme cases of land holding and systems under which cultivation is carried on.

The question has often been asked as to what constitutes an economic holding. Conditions of agriculture do vary and this variation will necessitate change in the size of the holding. The Agricultural Department and the Co-operative Department of the Government of Madras have recognized two acres of wet land and five acres of dry land for exservicemen for purposes of resettlement and re-employment in Wynaad taluk. This is considered to be an economic unit. A tenant who cultivates two acres of wet land and five acres of dry land and who pays a rent to the land lord can never be called economic. The yieldings are approximately as follows :-

Two acres of wet land may produce /

$2 \times 20 \times 10 = 400$ parahs of paddy.

Five acres of dry land may produce

$5 \times 10 \times 10 = 500$ parahs of paddy.

/ This is the nature of general calculation which has been accepted by the Revenue Department, and Agricultural Department for the villages in Walluvanad taluk.

Cost of cultivation = $\frac{1}{4}$ one-fourth of the total =
 $\frac{900 \times 1}{4} = 225$ par para^hs.

The remainder = 675 para^hs. The present value is Rs.928-2-0. An income of Rs.928-2-0 is a decent income for a family of 5 members. But it is assumed that the cultivator need not pay a rent to a land lord and that he pays only a nominal assessment of Rs.25 to the state and not more. If he is called upon to pay a rent of one-third or even one-fourth of the remainder, a holding of 7 acres of this description does not constitute an economic holding.

A century ago holdings in many villages were more compact than what they are to-day. Through the records which are available in our house, it was pointed out to me that a hundred years ago the village of Nedungottoor had practically five or six cultivators who were big agriculturists and who paid much attention to cultivation. They had dozens of good cattle, impleⁿments, manure, labour and fine organization. They were rich and prosperous. In the course of 90 years, as a result of partitions, the holdings of these families have been divided and sub-divided and fragmented. The holdings as they stand to-day are small. Scattered and uneconomic. The same thing is practically true to other villages as well.

A tenant is spoken in terms of wet lands that he cultivates. Wet lands are more reliable and easy to cultivate. Dry lands are therefore mainly in the hands of better tenants who make judicious use of

them and ~~aug~~ment their income. Dry lands are cultivated in rotation or allowed to remain fallow. The cost of cultivation is comparatively high because noxious plants easily grow on them and they have to be removed before the crops are sown. Sometimes fences have to be put up because houses in Malabar are all single and not in groups, foot-paths to houses and fields and the chances of cattle spoiling them or the difficulty of getting water if rain fails. Thus they come to be cultivated by bigger tenants who grow samai, millets, grams, ground or sweet potatoes and tapiaco. Such lands give them scope to employ their cattle and labour, introduce variety in agricultural products and increase their income. One advantage which is noticed is that the rent on the dry lands is less and if the tenant is fortunate to have a good crop, the gain goes to himself.

Every farmer tries to grow a garden. In the case of very small tenants garden consists of their own house compounds and since growing separate gardens demands some money, gardens of considerable size and importance growing plantains of many types, oranges, mangoes, jack, betel vines, coconut and many kinds of vegetables are maintained by bigger tenants, land lords and non-agricultural people who are interested in gardens. In the village of Nedungottoor three big tenants keep good gardens where they grow vegetables and bananas. These gardens increase their income and welfare because

garden products are used by the family members and sold only plantains and others which are easily sold on good prices.

Agricultural implements in use are simple. These tools and implements are old fashioned and indigenous. No doubt that they are cheap and light. They are made of wood and iron. This iron was previously manufactured by blacksmiths from iron ore that is in abundance and the wood required is in plenty. Hard and durable timber for handle and other purposes is available. The village carpenter and blacksmiths are there to work implements according to specifications to suit the cattle and the soil. The following are the implements in general use :-

- (1) The plough with yokes,
- (2) Muti or clod crusher
- (3) Levelling board
- (4) A stick to crush sod
- (5) A spade (kaikot)
- (6) A big knife (Madala)
- (7) A sickle (Arival)
- (8) There are some 4 to 6 varieties of water lifts. The plough is the most important agricultural implement. Made of wood, at the bottom is attached a pointed iron six inches to one foot long which breaks and furrows the soil. It is used in breaking and tilling the land. previously it would cost Rs. ^{12/-}12 and to-day Rs.3.

The soil in some places of Walluvanad is strong and ploughing should be done carefully. The

iron point breaks open and makes a furrow which will be 4 to 8 inches deep. If the animal happens to be weak and the tiller unhealthy, the furrow is superficial.

The importance of deep ploughing has been understood but not practised. When I asked some farmers about deep ploughing they remarked that both men and animals should be replaced for that. Poverty has deteriorated the standard and one well respected farmer told me that in his boyhood days deep ploughing was practised.

The Multi or harrow is used for light ploughing and weeding. It is similar to the plough with the exception that there are more pointed iron blades to the bar. These iron blades scratch the ground and make impressions. This is used for light soil where sand is more preponderant. It breaks the clods and levels the ground. The surface is loosened and makes light furrows. It costs to-day Rs.2-8-0.

The levelling board resembles the plough. It has a long wooden board on which a man stands and when the animals turn it levels the whole ground, distributes the manure evenly and removes the excess of water and mud on one side. This therefore prepares the field for paddy transplantation.

The stick to crush sod is used to remove the big sod after a deep ploughing before the rains. It is done by women who stand in the field with the stick and break the sods. This costs Rs.0-8-0.

The spade is a useful tool to dig and to work in the fields. Locally it is called kaikot, consists of a wooden handle to which is attached a sharp iron plate of 10-15 inches long and 8-10 inches breadth and has a sharp end. It is an essential tool to work in the fields and in the gardens.

The big knife is used for all kinds of cutting purposes. This removes the branches of trees, leaves, plants and creepers which go as green manure or as green fodder to the animals. This is a very useful weapon.

The sickle is used in the harvesting of the crop. It is sharp, curved and handy.

The watering buckets are of various kinds. Some are in use with Aatham which is a common method of irrigation from tanks and wells. Another method is "Theval" when a bucket is attached on both sides to strings which two persons hold. They stand on two sides of a well or tank, allow the bucket to gather water, when the strings are pulled simultaneously and empty the water content in a pit. The water from the pit is taken to the garden or to the field. This arrangement is possible only if the water in the well or tank is easily accessible from the top.

One of the many causes for the low productivity of Indian agriculture is generally attributed to the implements that are in use. They may be ineffective but they are highly practicable to the present day

farmer. They are cheap, easily made and repaired and could be carried from one place to another on the farmer's back. The use of tractors may not prove popular because the nature of the land is such that besides holdings being small and uneconomical, fields are cut into small plots which are not always of the same level. Small plots are sometimes created out of necessity. Many of these difficulties can be easily solved and agricultural implements that will suit the conditions of Malabar villages can be invented. Things will move well if the first question of poverty is tackled.

Agriculture depends to some measure on the quality of the live stock in use. The cattle population of Malabar is considerable, but the quality is extremely poor. Some have therefore suggested that the west coast climate is not suitable to cattle.

The cattle population of 5 villages taken by me with the assistance of the Amsom Accountant is given on table 49.

Malabar cattle are small, undeveloped, and famished. Bullocks for agricultural and commercial purposes are imported from Coimbatore and Coimbatore breeds are good workers in the fields and on the roads. Fine varieties of animals are found with kanam tenants who can buy and maintain them. While verumpattam tenants who are poor can buy only native breeds which are small and stunted in growth. The use of such animals makes improvement in agriculture

slow and difficult. Since they are weak light implements have to be employed and with light implements agriculture becomes superficial.

Inadequate ^Un^Utrition is the most important reason for deterioration. A century ago the village of Nedur^Ugottoor had some 30-35 families and a population of 150-200 and to-day there are more than 200 families and a population almost ~~amounting~~ amounting to a thousand. In those days pasture lands were in abundance and cattle were fewer in number to be fed. Agricultural families were wealthy and were able to feed their animals well. Cattle had enough to eat on the pastures and when they came back home they were given grass, paddy straw, cane leaves, poonac and boiled liquid rice. They were therefore strong and sturdy.

While pasture lands have been occupied and unoccupied lands for grazing purposes are few and the habit of growing fodder for cattle is utterly absent. Cattle are let loose on the waste lands to munch on the fields already harvested or to wander on the pasture areas in search of grass for all the cattle population. This makes condition bad for all months of the year. In summer the grass is dry and no grass can be had and in the rainy season all the available land is cultivated and what is left is too little for the many animals. The result is that they are in perpetual starvation, bony and puny. Stable feeding is rare, and what there is, is confined to working bulls, buffaloes and milking cows. The paddy

Nedungottoor	30	38	12	26	60	20	10	52	10	2
Paruthipura	44	42	10	36	70	30	10	60	14	-
Mundamka	40	64	16	29	50	32	14	70	8	2
Shoranur	50	34	26	20	100	40	21	90	10	5
Chuduvallathur	45	52	18	28	60	28	15	76	17	3
	Total number of cows									
	Total number of bullocks									
	Total no. of she buffaloes									
	Total no. of he buffaloes									
	Total no. of goats									
	Total no. of milking cows									
	Total no. of milking buffaloes									
	Estimated quantity of milk per day (in lbs.)									
	Total no. of dry cows									
	Total No. of dry buffaloes									

TABLE 49.

straw which is not very nutritive, like rice as a food, is partly used for thatching the houses of the farmers and others and what remains for the cattle is negligible indeed.

The village of Nedungottoor (table 49) has 30 cows 12 she buffaloes and of them 20 cows and 10 she buffaloes are milkers. The estimated daily yield of milk is 52 lbs. This means that the average yield of a milker is only 1.74 lb. a day. The intake of milk per head therefore should be ludicrously poor. Though cows are respected and their milk more sacred, she buffaloes are better milkers and are bought by people who want more milk for domestic and commercial use. There are few agricultural families with milking cows and if milkers are found they are mainly confined to bigger farmers. The habit of drinking milk is confined to very few families and few individuals.

The supply of milk in the villages is in the hands of a few professional milkmen or women. They will have their own milking cows or buffaloes. They will also go to the agricultural families who have milking animals and who sell milk. They meet the limited needs of the village. Their business is on a small scale because milk is demanded by few families and individuals. The smaller tenants if they happen to own milking cows sell milk to milkmen or to individuals or tea shops and the bigger tenants generally own their own animals to meet the requirements. Professional milkmen supply the needs of the land lords if they have no milk of their own,

institutions like temples and business places like tea and coffee houses.

But things are different for the town area. For the town of shoranur milk supply is entirely in the hands of milkmen ~~men~~ or women who have their own good cows and buffaloes and are organised on a bigger scale. Besides smaller tenants who have their own milking animals prefer to sell milk than using them for domestic purposes. In the villages of Nedungottoor, Mandamuka and Chudevalathur, agricultural families with ^{ch} mil~~e~~t cattle sell their milk in the town tea or coffee shops and some times to the detriment of the health of the children of these families. It is surprising that more agricultural ~~f~~ families do not develop milk supply in these villages as a subsidiary occupation under these circumstances. We found that apart from the professional milkmen, few agricultural families derive income by keeping milking cattle and selling milk products, no attempt was made to study as to how much income the agricultural families derive from cattle. One fact is noticeable and that is the number of milkmen in the villages round about Shoranur compared to the rural villages. While for the villages milkers are mainly cows, milk supply for the town of shoranur is mainly from buffaloes.

Buffaloes form an important part of the working animals of the villages. They are used for ploughing, ^{at} harrowing and sowing. They are also used for drawing water, carting and carrying goods from

place to place. All the better breeds are imported. They are bigger and stronger and well fitted for tougher work. Malabar bullocks being of inferior quality cannot be used for carts. An increasing number of working animals is composed of the buffaloes for their toughness and hardihood. Their massive body fits them for hard work either in the field or on the road. So for all kinds of hard work agriculturists prefer buffaloes.

Nedungottoor has a total of 64 working animals distributed among 65 farmers. Some of the bigger farmers have a good number of animals for their agricultural operations, there are some who have none and who have to depend upon their neighbours for cattle services for agriculture.

A pair of bullocks working at the rate of 8 hours a day would not have worked more than 120 days a year. On an average they are partly free for 8 months of the year. They are fully employed only during the monsoon period and for the rest either they are under-employed or not employed.

This problem of the under-employment and unemployment of the cattle is a part of the bigger - problem of unemployment of the Indian agriculturists. It is partly a seasonal unemployment which the agriculturists undergo.

A proper solution of this problem means a reorganisation and reorientation of our agricultural industry. The prevention of the division and frag

mentation of agricultural land, consolidation of holdings, organisation of large scale co-operative farming will go a long way to redress many thornyⁿ problems.

Under the present circumstances waste of labour is too much. In Nedungottoor a one verumpattam tenant with a holding of 7 acres has fields in nine different places, cut up into small fragments, very inconvenient to cultivate. They are accustomed to this phenomenon that they rarely complain of these inconveniences. Each cultivator cultivating an acre and less of land must have his own animals and tools. If he depends upon others he will not be able to do his work at the proper time. If he owns a pair of bulls and necessary implements, he is not able to employ them properly. His own employment and income being so scanty and limited, he is incapacitated to feed them. The up shot is that they are bony, emaciated, devoid of vigour and energy.

Goats are the poor man's cow and the pet of the village folks (table 49). Their quality is poor and the milk not considerable. Goats milk has medicinal value. Sheep are absent in Malabar.

Crops

The most important food crop of Malabar is rice. Malayal^aas are^a rice eating people. The three taluks of palghat, Walluvanad and Ernad are the most important rice producing areas. They produce on the

whole an excess of rice while the remaining taluks are deficit areas as far as rice is concerned. This deficit before the war used to be met by imports from Burma.

paddy acreage for the district of Malabar for 1945-46 was 825,140 acres. The average yield $\#$ per acre may be taken at 1400 lb. it is an average as calculated by Mr.M.Anandan (1) who was doing research on paddy cultivation at (2) pattambi some years back. Granting that we accept this, the district produces 515712.5 tons of paddy a year. Distributing this among a population of 39 lakhs, we get 296.2 lb. of paddy a year. This is equal to $\frac{296.2 \times 2}{3}$ nearly 198 lb. of rice a year. If one lb. is the standard for a person for a day then Malabar has food for 198 days only. She has no food for nearly 150 days (to be exact 167 days) of the year.

producing food for her requirements is not difficult taking into account the resources of the district. The productivity or yield per acre has to be increased and irrigation facilities should introduce more lands for cultivation.

If a million acres of land are cultivated under paddy and the yield per acre is increased to 2000 lb. (according to the demonstrations conducted at pattambi farm it is not difficult) then

$$\frac{1,000,000 \times 2000}{3,900,000} = \frac{513 \times 2}{3} \quad \text{Malabar will have}$$

342 lb. and at the rate of one pound per head per

(1) is Deputy Director of Agriculture Madras now.
(2) only 7 miles away from Shoranur.

				3 cropped lands for 1946 (acres)
Nedungotloor	6	87½	90	Lands cropped twice in 1944
Paruthipura	6½	151½	154	Lands cropped twice in 1945
Mundamuka	12	217	218	Lands cropped twice in 1946
Shoranur	1½	61	62½	Lands on which paddy alone grown - 1944
Chuduvalethur	2½	147½	148	Lands on which paddy alone grown in 1945
				Lands on which paddy alone grown in 1946
				Area on which black gram was sown in 1946
				Area on which Samai was grown in 1946
				Area on which horse gram was grown in 1946
				Area on which beans were grown in 1946
				Area on which sweet potatoes sown in 1946
				Area on which ginger was raised in 1946
				Lands on which paddy was sown once 1944
				Lands on which paddy was sown once 1945
				Lands on which paddy was raised once 1946

day, she will have food for 342 days a year. This will roughly suffice for the district.

Out of a total of 312 acres of cultivated area for Nedungottoor for the year 1946, paddy sown once a year was 128, double cropped lands were 103 while the rest was devoted to other crops (tables 48 and 50). Other important crops of the villages are ~~x~~ sweet potatoes, ginger, beans, horse gram, black gram and samai. Garden crops are bananas, mangoes, jack fruits, and various kinds of vegetables.

Acreege and agricultural production of a group of 5 villages are on table 50 and were supplied to me by the Amsom Accountant.

Rent and Assessment.

Rent is generally paid by the tenant in kind. An option is always given to him to pay his rent in money or kind and many of the land lords find that it is better to receive in kind. The Act of 1930 sought to protect the actual tiller of the soil. The verumpattam tenant was protected by granting fixity of tenure, under conditions, and by fixing fair rent. Fair rent as fixed by the East India Company in early days was $\frac{2}{3}$'s of the net. But the ~~net~~ rent was always more. That the tenant should be given $\frac{1}{3}$ of the net for his labour has not been properly enforced. Most of the verumpattam tenants pay 90 per cent of the net as rent to the janmi.

Since the rent paid by the kanam tenants is fair, there is no fixation of any fair rent for kanam

tenants. They have been granted security and fixity.

For garden lands fair rent is $\frac{1}{5}$ of the gross for coconut gardens and $\frac{1}{6}$ in the case of arecanut gardens, when the trees belong to the tenant. The rent to the janmi is $\frac{2}{5}$ and $\frac{2}{6}$ when the trees belong to the land lord.

The rate of fair rent for dry land is 3 times the assessment. This therefore varies from Rs. 15-0 to Rs. 6-12-0 per acre. But where commercial crops such as ground nut, sweet potatoes, tapiaco are grown and since they fetch a higher price greater rent is demanded and sometimes ungrudgingly paid. As far as as dry lands are concerned, the rent is comparatively fair.

The early officials of the East India Company made contacts with the janmis who were made mainly responsible for the payment of land assessment. One-fourth of the gross was put as costs of cultivation and from the remainder $\frac{1}{3}$ was the share of the cultivator and $\frac{2}{3}$ s formed the share of the janmi who was to pay half of this as assessment. Gradually the land lords shifted the land tax to the tenant. To-day the assessment is paid jointly by the land lord and the cultivator for the verumpattam lands while for the kanam and garden lands the assessment is paid by the occupant.

Kinds of agricultural labour.

Labour :-	Rural		Semi-urban		Urban	
	Males	Females	Males	Females	Males	Females
a) Field workers	461	334	155	139	29	11
b) Tenant field labourers	56	10	52	24	1	-
c) Tending cattle	15	5	3	-	2	-
	<u>532</u>	<u>349</u>	<u>210</u>	<u>163</u>	<u>32</u>	<u>11</u>

The most important category is field workers and tenant field labourers. By tenant field labourers I want to mean persons who own some land and who cultivate them mainly with the assistance of other tenants for whom they work at other times. Their holdings are extremely small, sometimes fraction of an acre, cultivating them in most cases, without cattle and implements of their own. Since they cannot be considered as farmers, I have considered them only as field workers or agricultural labourers. But in some cases the distinction has been overlooked, looking from the point of view of the holdings and the type of agricultural labour undertaken. The population depending upon agricultural labour for the rural villages is 532 males and 349 females. This means that 65 per cent among males and 94 per cent among females, taking agricultural occupations alone, are agricultural workers. These workers are mainly from backward classes.

The caste composition of the field workers is shown below :-

<u>Caste</u>	males	Females	Total
Cherumas	181	231	412
Nairs	116	27	143
Thiyyas	69	45	114
Mohammedans	71	13	84
Others	24	18	42
	---	---	---
	461	334	795

The bulk of the agricultural labourers is therefore cherumas. The next important class is Nairs. This is so because an important percentage of the farmers of the investigated villages comes from this community. Next come Thiyyas and Mohammedans.

The age composition of the field workers is in the following table :

Age in years	Males	Females	Total
Under 15	28	33	61
15 - 60	393	288	681
Over 60	40	13	53
	---	---	---
	461	334	795

That labour in villages is available in plenty is evident from the fact that few young persons and old persons among field workers are employed.

Months fully employed	Males	females	Total
0	3	6	9
2	2	1	3
4	58	115	173
6	187	140	327
8	110	47	157
10	6	-	6
12	90	20	110
Not given	5	5	10

A big number of the agricultural workers is employed for 4 months only and 187 males and 140 females are employed for 6 months only while 110 males and 47 females are employed in agriculture for 8

TABLE 51.

<u>FIELD WORKERS</u>			
Rural Area			
	Males	Females	Total
Income in Rs.			
25	6	21	27
50	17	115	132
75	22	35	57
100	79	94	173
125	71	33	104
150	42	5	47
175	37	7	44
200	19	3	22
225	6	-	6
250	30	-	30
275	10	13	23
300	22	-	22
325	4	-	4
350	25	-	25
375	4	-	4
400	13	-	13
425	2	-	2
450	5	-	5
475	2	-	2
2K 500	6	-	6
1000			
525-725	12	2	14
750 & over	10	1	11
Not given	17	5	22

TABLE 51.(contd.)

FIELD WORKERS

Total Income (Rs.)	Males Months fully employed				Females Months fully employed			
	to 4 months	6	8	12	to 4 months	6	8	12
	25	6	-	-	-	19	2	-
50	11	6	-	-	58	50	5	1
75	2	10	8	1	9	18	5	2
100	11	34	22	11	25	44	20	5
125	1	24	19	25	3	14	20	5
150	2	11	16	14	-	14	9	7
175	3	8	16	10	-	6	1	-
200	2	13	1	3	1	1	1	-
225	3	1	-	2	-	-	-	-
250	3	7	5	15	4	3	4	5
275	1	2	4	3	-	-	-	-
300	3	14	3	2	-	-	-	-
325	-	3	1	-	-	-	-	-
350	2	13	7	4	-	-	-	-
375	1	2	-	1	-	-	-	-
400	1	8	3	1	-	-	-	-
425	-	1	-	1	-	-	-	-
450	-	4	1	-	-	-	-	-
475	-	-	-	1	-	-	-	-
500 & over	4	19	3	2	-	-	-	-
Not given	7	5	1	-	4	-	-	-

months. There are 90 permanently employed males and 20 females making a total of 110. It is clear from the table that females are employed more during the agricultural seasons than males and the majority of males is employed more than 6 months.

The income of the field workers, males and females is given on table 51. It clearly explains that income of persons increases with the period of employment. Six men are employed upto 4 months and receive an income of Rs.25/- and there are 4 persons who are employed for 4 months only but receive an income of Rs.500 and over. There are 6 persons who find employment for 6 months and get an income of Rs.50 only. There are 19 persons working for a period of six months receive an income which is Rs.500 and over. ~~There~~ There are 8 persons who are employed for 8 months and get Rs.75 as income and 3 though employed for 8 months get Rs.500 and over as income. There/^{is}only one person working for 12 months gets Rs.75 only while 2 working for 12 months and get an annual income of Rs.500 and over.

Among women the majority are employed upto 6 months only. There are 19 women who are employed for 4 months and less getting an income of Rs.25 and 58 are employed for 4 months with an income of Rs.50. Two women work for 6 months to get an income of Rs.25 and one woman working for 12 months gets Rs.50. A total of 16 women receive an annual income of Rs.250/-. The disparity between males and females in periods of employment and payment is quite apparent.

Agricultural labour predominantly consists of Cherumas, males and females. The caste composition is given on page 200. The numerical superiority is vivid. They are employed for every type of simple agricultural labour like weeding, cutting, harvesting and transporting.

A description of the kinds of agricultural work performed by a Cheruma (male and female) is the following :-

- 1) Fencing the field
- 2) Cleaning the field and breaking the clods
- 3) Digging the field
- 4) Manuring the field
- 5) Weeding the fields
- 6) Sowing and planting paddy
- 7) Transplantation of paddy
- 8) Watering the fields
- 9) ploughing
- 10) Removing obnoxious growth
- 11) Harvesting
- 12) Thrashing
- 13) Garden work
- 14) Cutting wood
- 15) Transporting paddy
- 16) preparation of paddy
- 17) preparation of paddy hay
- 18) Collection of fire wood
- 19) Collection of bamboo materials for fencing
- 20) Work in the farm yard
- 21) Other miscellaneous work.

Cheruma agricultural workers are worked longer hours. During the busy agricultural months they are worked for longer hours from six in the morning to one and with an interval of an hour, they are to work again till six in the evening. Since they are on daily wages, wages are not paid till late at night and on certain days they are paid at 7 or 8 at night. Since they get only a pittance, they go home, boil the paddy which is the wage given, husk and pound and boil the rice in water. part they eat (rather drinking) at

night and part they keep for the next day morning and some times for the noon-day meal as well. The same thing is repeated the next night. This is the average life of a Cheruma field worker. It is no wonder that the majority of the Cherumas is addicted to toddy drinking which according to some of them would give good vigour. In some cheruma families all members will go to the toddy shop after a day's hard work and drink. In October 1947 prohibition has been introduced for the whole of Malabar.

Some of the descriptions of Dr. Buchannan given in his "Journey through Mysore, Canara and Malabar" in 1800 are still true. "Cherumas are the absolute property of their masters and are paid 2 Idangalis of unhusked rice". Cherumas are no longer slaves, but are treated like other ordinary coolies. "They receive 2 seers of 80 tolas of paddy daily when they work for their master, but when there is no work on the farms they are not maintained and they are allowed to seek work elsewhere. On occasions of marriages and deaths small presents are made and during confinement of women, a small quantity of oil and paddy, in addition to a daily subsistence allowance for a period of 28 days is granted".

In rural villages these descriptions are fairly true even to-day. An able-bodied Cheruma is paid $1\frac{1}{2}$ Idangalis or 6 Nalis heaped and an able-bodied woman $1\frac{1}{2}$ Idangalis or 6 Nalis streaked paddy. -----
 $1\frac{1}{2}$ Idangali heaped will be almost "2 Idangalis of unhusked rice" as stated by Dr. Buchannan.

Old persons and children are paid one Idangali or 4 Nalis of paddy. At this rate the total earnings of a day labourer for a whole year may be taken at 626 Idangalis of paddy or Rs.37½ before the war in 1939. This gives Rs.3-2-0 for a month for a Cheruma worker in a village.

Things have changed since the war. While in some villages of the interior like Chalam^vara and Huly^P-anamkunna the changes are slow but considerable, revolutionary changes are noticeable in Shoranur and its surrounding villages. Cherumas are demanding higher wages and they are paid. A farmer who employs a Cheruma in the urban and semi-urban villages pays 3 to 5 Idangalis of paddy a day or pays him in money amounting to rupee one to rupee one and annas eight.

<u>Cherumas</u>			
	Annual Income	Males	Females
	Rs. 25	3	10
	50	5	89
	75	13	25
	100	69	80
	125	35	20
	150	19	4
	175	14	2
	200	5	-
	225	1	-
	250	16	-
	275	1	-
	475	1	-
	Not given	-	1

This table will show the income for the Cheruma workers. Cheruma women workers are paid a wage which amounts to Rs.50 and below in the majority of cases while only two women get Rs.175 a year. As many as 160 males receive a wage which ranges between Rs.100 and Rs.275. while 8 Cherumas get an income

TABLE 52.

Field Workers

Total Income Rs.	Caste Composition					
	Males				Females	
	Cherumas	Mohamm- edans	Nairs	Thiyyas	Cherumas	Others
25	3	1	-	2	10	11
50	5	2	3	3	89	26
75	13	-	7	1	25	10
100	89	1	5	1	80	14
125	35	13	7	15	20	13
150	19	8	7	6	4	1
175	14	9	5	8	2	5
200	5	3	8	3	-	3
225	1	2	3	-	-	-
250	16	4	4	6	-	8
275	1	3	2	3	-	1
300	-	7	9	5	-	1
325	-	1	1	2	-	-
350	-	8	11	7	-	3
375	-	-	3	-	-	-
400	-	4	6	2	-	-
425	-	1	1	-	-	-
450	-	2	1	2	-	-
475	1	-	1	-	-	-
500 & over	-	3	22	1	-	3
Not given	-	2	11	-	1	4

of Rs.50 and less, there is a solitary figure getting an annual income of Rs.475.

When persons belonging to other castes are employed for agricultural work, they are paid better. (table 52). The cherumas are dependent upon their janmis who have given them place to live and who generally do not collect rent for his land and an assessment to the state. In return they work for the tenant who cultivates the adjoining fields or to any other person as desired by the land lord. There is almost an understanding that the farmer would treat the Cheruma well and that he in his turn would be loyal to the farmer. Unlike the Cherumas, Nairs when employed for agricultural or garden work, are given a noonday meal, and some times permanently employed living in the house of the farmer. They are then treated as a member of the family and are well looked after. In addition they are given a monthly pay of Rs.3/- or Rs.5/- when they are employed on daily wages, they are paid in cash amounting to Rs.0-12-0 to Rs.2/- a day or in kind from 4 to 6 Idangalis of paddy. In general they work harder and are found to be more reliable. An average verumpattam tenant does not possess enough resources to employ such persons and they employ cherumas who are worked for longer hours and paid less. Kanam tenants and bigger tenants employ such persons because they want capable and reliable men to carry ^{an} agricultural operations on a larger scale. Their success, to a great extent, sometimes, is due to such permanent servants whom they

TABLE 53.

Field workers classified with regard to subsidiary occupation.

<u>Field Workers</u>	461.
(I) Without subsidiary occupation	307
(II) With subsidiary Occupations (classified as under)	154

With Subsidiary Occupations

Gardeners	54
Agriculture and others	26
Business	16
Inferior services	17
Unattached labour	22
Others	19

With subsidiary occupations detailed as under :

(a) <u>Agriculture</u> :	
Gardeners	54
Field labourers	7
Garden labour	6
Toddy drawing	7
Others	6
(b) <u>Artisans</u> :	
Umbrella making	6
Others	3
(c) <u>Building Construction</u> :	
Labour	7
Others	3
(d) <u>Business</u> :	
Fish, vegetable and milk sale	10
Others	6
(e) <u>Inferior Services</u> :	
Watchmen	11
Others	6
(f) <u>Unattached Labour</u>	
Coolies	9
Sundry workers	6
Wood cutters	6
Cartmen	1

154

employ.

Casual labourers, who are employed as occasion arises, are paid at higher rates than regular farm servants, except cherumas, and not withstanding the irregularity of employment, they appear to be better off. They are paid higher wages when employed for repair of house or during times of harvest according to demand for labour.

Table 52 shows that agricultural workers other than cherumas are comparatively better whether they be males or females. While the number of females employed is much less compared to cheruma women, they are better paid. Where Nairs are employed, they are paid better wages and three women belonging to communities other than cherumas, receive an income which is Rs.500 and over.

Agriculture does not afford employment throughout the year. They go for some subsidiary occupation. Details about subsidiary occupations of persons classified as field workers are on table 53. Out of 461 male field workers, only 154 have subsidiary occupations. Of them 54 go for garden work. Some of them go for special work like making umbrellas. Building construction employs 10; business like sale of milk, fish and vegetables absorbs 16; eleven are watchmen; wood cutters there are six and other kinds of sundry workers are 15. There is not much variety among subsidiary occupations. Almost all occupations are directly or indirectly agricultural.

TABLE 54.

Total Income (Ts.)	In Agriculture	Others
25	1	-
50	1	3
75	1	2
100	5	7
125	14	15
150	6	10
175	6	9
200	6	2
225	2	2
250	3	3
275	3	4
300	5	8
325	2	-
350	8	6
375	3	-
400	-	5
425	-	-
450	2	-
475	2	-
500 & over	10	4

Persons with subsidiary occupation

Months fully employed

Months	Number
0	1
4	23
6	52
8	43
10	3
12	31
Not given	1

The period of employment in subsidiary occupation is given on table 54. There are 23 persons who find some subsidiary employment for 4 months; six months give subsidiary employment to 52. Seventy seven persons have subsidiary occupation for 8 months and 31 are employed throughout.

Agriculture is again the source of subsidiary income. Nearly 50 per cent is in agriculture and 50 per cent in others. This again announces the importance of agriculture in the rural economy of Indian villages.

The income from subsidiary occupation is considerable. While there are only 8 persons with an income of Rs.100 and less, thirty two persons receive income which ranges between Rs.100 and Rs.200, and 13 persons between Rs.200 and Rs.300 and 17 persons between Rs.300 and Rs.475 and there are 10 persons whose annual income is Rs.500 and over. In occupations other than agriculture 12 persons receive income of Rs.100 and less; while the rest receive Rs.100 and above there are four persons getting Rs.500 and over.

The economic status of the agricultural population is poor according to the tables. Tables showing the income distribution for the rural villages are shown on table 30. This shows the income of 1572 male earners and 594 female earners. The income of ¹²⁰ 112 males is Rs.75 and less, and the income of 572 is between Rs.100 and Rs.200. There are 307 persons between Rs.200 and Rs.300; 391 persons with an income

TABLE 55.

Agricultural Field Workers

Shoranur & Suburban

Income (Rs.)	Males	Females
25	5	11
50	8	27
75	12	19
100	28	14
125	23	21
150	18	7
175	27	20
200	11	7
225	2	2
250	8	11
275	3	-
300	8	4
325	1	1
350	5	2
375	3	-
400	5	-
425	2	-
450	6	3
475	-	-
500 & over	6	-
Not given	3	-
	<hr/>	<hr/>
	184	150

Subsidiary
Occupation

Nil	112	122
Agriculture	37	6
Unattached		
labour	10	2
Inferior		
Services	8	4
Small business	7	6
Railway		
coolies	4	10
Others	6	-

Caste

N	73	29
T	24	11
C	57	83
Ch	13	24
Others	17	3
Total	<hr/>	<hr/>
	184	150

Period fully employed

Months	Males	Females
0	3	14
2	-	2
4	32	32
6	40	24
8	39	27
10	5	3
12	65	48

TABLE 56

Agricultural Classes

Shoranur & Suburban

	Tenant Farmers	Gardeners	Rent Receivers	Tending Cattle
Income				
(Rs.)				
Upto 225	6	2	1	4
250-475	17	1	2	1
500-725	28	-	1	-
750-975	5	-	2	-
1000-1225	4	-	1	-
1250-1475	4	-	-	-
1500-1725	2	-	-	-
1750-1975	4	-	-	-
2000-& over	4	-	3	-
Caste				
N	33	1	1	1
T	11	-	-	-
C	1	-	-	4
Ch	2	-	-	-
Chy	2	-	-	-
A	-	-	-	-
Br	8	-	8	-
Mo	5	-	-	-
Naidu	-	-	-	-
Mudalier	-	2	1	-
Others	12	-	-	-
	<u>74</u>	<u>3</u>	<u>10</u>	<u>5</u>

TABLE 57.

GARDENERS

Rural Area.

Income (Rs.)	Number
5	
20	2
75	-
100	3
125	3
150	7
175	6
200	3
250	12
275	1
300	3
350	10
400	1
425	3
450	1
475	-
500 & over	2

Caste
Composition

Mo	19
C	14
N	17
T	5
Others	2

Period fully
employed

Months	
2	1
4	5
6	13
8	11
10	-
12	27

ranging from Rs.300 and Rs.400; 188 persons get an income of Rs.400 and Rs.700, and 62 persons get an income above Rs.700 with four of them an annual income of Rs.2500 and over. The biggest income group is between Rs.300 and 400 with 391 persons and the second biggest with 307 between Rs.200 and 300.

Among females the position is much worse. There are 298 females getting an income of Rs.75 and less and this is the biggest income group among them. There are 220 women whose income ranges from Rs.100 to Rs.200. This is the second biggest income group. There are only 19 women whose annual income is between Rs.200 and Rs.300. There are 4 women with an income of Rs.600. There is one lady who has an annual income of Rs.1000-1225. While at the fag end of the tail there are 51 women who have an income of Rs.25 only. The disparity in income between males and females is enormous.

There are 63 gardeners. 57 males and 6 females. Among the gardeners 22 have an income of Rs.100 to 200 and 16 between Rs.200 and 300 and 15 between Rs.300 and 450. There are two with an income of Rs.500 and over. Many of these gardeners are Mohammedans and Nairs (table 57).

Twenty seven of these gardeners are employed for 12 months, eleven for 8 months and nineteen of them are employed for 6 months and less.

TABLE 58.

FARMERS

Total Income	Nairs	Others
25	-	-
50	-	-
75	6	2
100	4	3
125	5	2
150	10	4
175	2	12
200	16	9
225	1	1
250	9	5
275	5	3
300	19	9
325	5	1
350	10	8
375	1	2
400	10	7
425	2	-
450	3	3
475	2	-
500-725	16	15
750 & over	4	1
Not given	4	5
Total	134	82

Caste	Number
N	134
T	37
Mo	26
C	7
Others	12
	2
	216

Period fully employed	Number
0	1
2	-
4	37
6	143
8	22
10	1
12	10
Unspecified	2
	<hr/>
	216

Subsidiary occupation	Number
Nil	121
Business	16
Unattached labour	7
Other	6
Gardeners	48
Others	18
	<hr/>
	95

TABLE 59

Tenant Field Workers - Rural

Total Income	Number
25	2
50	2
75	4
100	11
125	23
150	7
175	5
250	8
350	4

Caste	Number
C	42
T	7
N	6
Mo	6
Others	5

Period fully employed	Number
Months	
0	2
2	1
4	5
6	6
8	11
10	1
12	40

In the semi-urban villages where gardens are kept by agriculturists and non-agriculturists, they have been classified by the important occupations they follow. In some cases they are pure farmers, in others they are persons who are employed in railway, and for the town of Shoranur gardeners are retired men and the widow of a retired railway servant. This explains the smaller number of persons designated gardeners.

There are 66 persons classified as tenant field workers or labourers for rural areas and 76 persons for Shoranur and the suburbs. In no respect are they different from field workers except that they own a few plots of land to till. As farmers they are extremely poor because their income from the land they cultivate is meagre (table 59).

There are 216 farmers for the rural area. Of them (table 58) 75 have an income of Rs.200 and less. There are 96 tenants whose annual income is between Rs.200 and Rs.400; while 46 tenants have an income of Rs.425 and Rs.750 and over. These 46¹ tenants may be regarded as bigger tenants whose economic conditions though not really good, comparatively better. Out of these 46 tenants 27 are Nairs and 19 are others. While there are 5 tenants with an annual income of Rs.750 and over there is at the lag end of the tail 8 tenants with an income of Rs.75 only.

The caste composition of these tenants is on table 58. Out of a total of 216 tenant farmers there

are 134 tenants who are Nairs. Among them there are as many 27 with an income of Rs.425 and over. There are 37 tenants who are Thiyyas. Next are Mohammedans and there are 7 cheruma tenants.

These tenants are not fully employed (table 58). One hundred and forty three are employed for ~~many~~ 6 months only, and thirty seven for 4 months. There are only ten who are employed throughout. The average period for which a tenant farmer works on agriculture is 6 months. Thus at least for 6 months he has no work.

A big number of the tenant farmers has no subsidiary occupation (table 58). Business is a convenient subsidiary occupation to many a tenant. Many of the small merchants, general, stationery, grocery, cigarettes, matches, soaps etc. are owned and run by the farmer who is generally respected for his local standing. Many of the tea shops are also in the hands of tenants. These tenants who are the shop keepers of the rural villages are the buyers and sellers of the goods from the people and for them in the villages. They are generally honest in their business because they make only moderate profits. Some of these tenants are lenders of money to the people of the villages where cash is very scarce. This has indirectly helped the people of the villages to be free from debts.

A more important subsidiary occupation is gardening. Gardening is a convenient occupation for tenants and it is a pity that many do not avail of

such facilities. To keep gardens some amount of resources is necessary and this means that only better farmers are in a greater measure capable of such undertakings. Beautiful gardens of bananas and plantains, of coconut and arecanut, jack and mango, oranges and fruits besides vegetables of many kinds are grown by some industrious tenants very carefully.

Other kinds of subsidiary occupation include unattached labour, minor undertakings on contract, oil pressing and toddy drawing. Toddy drawing is an important subsidiary occupation especially among Thiyyas. Some amount of skill and experience is required to climb the tree and to tap. It was therefore a remunerative occupation.

Tending cattle is a kind of agricultural labour. Since the work requires no effort, children or old people who can do no hard work are employed to look after cattle. While for the rural areas many of the big farmers who own a considerable number of cattle and some of good quality, have their own persons to look after them, the rest entrust some who will look after the cattle of a few persons. This kind of common arrangement in tending cattle is more common for Shoranur and its suburbs than the rural areas. The most important reason is grazing ground which is limited and hence common.

The persons employed are generally very poorly paid. When children and old people are employed, the capacity and the chances to demand a better wage are less. But there are exceptions as in the case of the

town of Shoranur where one person receives an income between Rs.225 and Rs.475.

Tending Cattle.

Rural Area.

Income Rs.	No.
25	5
50	9
75	1
100	2
175	1
Not given	2

period fully employed Months	No.
0	5
4	1
12	13
Not given	1

For Shoranur and its suburbs agriculture is still important. Among agricultural employments field workers constitute the most important class. Tables 55 indicate the income of the field workers. Out of 184 males 28 earn an income of Rs.100; 79 persons earn Rs.200 and less; 21 persons have an income of Rs.200 and Rs.300 and there are 22 persons with an income which ranges between Rs.325 and Rs.450. There are six persons whose income is Rs.500 and over. To contrast this there are 25 persons whose annual income is Rs.75 and less.

Women do not fare on equal terms with men; there are 38 women with an income of Rs.50 and less; 19 with an income of Rs.75 and 69 women get an income which ranges from Rs.100 to Rs.200 and 20 women with an annual income of Rs.225 to Rs.350 and 3 with Rs.450.

One feature for Shoranur and its suburb is the larger proportion of field workers employed for more than 6 months. There are 109 males and 78 females employed for 8 months and more. This is partly due to the rotation of crops, growing of vegetables and other (table 55) hot or crops in the hot weather watered from wells, tanks and from the river. There is an incentive because of the greater facilities of selling in the town, though one could have expected more such activity.

Better facilities for subsidiary occupation and variety of employment could have been expected for the suburban villages. While agriculture is the main source of subsidiary occupation, railway work, domestic services and unspecified and odd services are also followed. They are partly due to the unwillingness to be completely cut off from the agricultural employer and the village work.

Income of agricultural families is found to vary. The income of a family depends upon the earning members, the nature of employment, the period of employment and the system of wage payment. When a family mainly depends upon agriculture and since agriculture ~~and~~ keeps one employed only for four months or six months, and where payments are in kind than in cash, according to customs, the income of a family tends to be low. Where the number of earners is more, and where each earner is employed for more months of the year and where payments are in cash, determined by the modern tendencies of demand and

supply the income naturally tends to be high. Where some members of the family are employed in agriculture for a part of the year, keep themselves employed in gardening or business and allied occupations and some other members are in non-agricultural work with fixed hours of work and some standard payment, the family income tends to be high. Many of the agriculturists carry on their operations with family labour, with a view to reduce wages being paid to hired labour. All the lower classes, all members go for work, men, women, children and old people. Where the children go for tending cattle and are paid ridiculously low wages, old people to watch the growing crops or the ripening paddy, and women are employed in the agricultural seasons and men in agriculture and besides in the gardens or for some odd work, but not permanently for all months of the year, all wages paid in kind, according to customs and not according to the actual requirements of life, family income is particularly low. Most of the cheruma families are of this type. They are necessarily agricultural workers; there are few non-agricultural workers or specialists having fixed hours of work and regulated and standard pay. Half a dozen cherumas who cultivate a few pieces of land are very poor tenants cultivating verumpattam lands. Except two, the others own no cattle and implements. One such family consisting a father, a mother, son, his wife, a daughter and another son, all go for work every day, and earn nearly Rs.6-10-0 a day. This family sends two children to school, has a fairly good house, and a well kept compound. It has a pair of bulls and one set of implements to

TABLE 60. Agricultural Classes
Income

Shoranur & Suburban

Description of occupation and number of persons		Income from main occupation (Rs.)	Income from subsidiary occupation (Rs.)	Total income (Rs.)	Average Income (Rs.)
Males					
Field Workers	72	546 X 25	159 X 25	17625	244-12-0
Females					
Field workers	28	176 X 25	46 X 25	5550	198- 3- 0
Males					
Gardeners	54	516 X 25	114 X 25	15750	290-12-0
Agriculture & Others	26	198 X 25	24 X 25	5550	213- 8-0
Unattached labour	22	128 X 25	32 X 25	4000	281-10-0
Inferior services	17	90 X 25	1 X 25	1375	80-14-0
Business	16	120 X 25	89 X 25	5225	326- 9-0
Others	19	167 X 25	68 X 25	5875	309- 0-0
Females					
Total Number	50	237 X 25	3 20 X 25	6675	123- 5-0
Tenant farmers	95	947 X 25	428 X 25	34375	361- 8-0
Tending Cattle	9	25 X 25	-	500	55- 9-0
Rice pounding	7	19 X 25	1 X 25	500	71- 7-0
Toddy drawers	12	142 X 25	30 X 25	4300	358- 4-0

till the few plots which the family owns. The standard of life of this family is much superior to an average cheruma family.

The income of the labouring classes varies from season to season and sometimes from month to month. This fluctuation takes alarming proportions in the case of agricultural classes. Many a cheruma family in all the investigated villages, it was found, that they were fully employed only for four months a year. That meant that they were properly employed for 120 days a year. For the rest of the year employment is erratic and irregular. The question for them is living for the remaining 8 months of the year. During this period, they are irregularly employed and when they are not employed, they partly starve. Many of the panas, parayas, and some Cherumas, who find useful employment for a couple of months only, make a precarious existence partly by begging and partly by starving. In the rural villages, these things are common for every year, for the suburban villages they are general but the town and the railway help to give some employment when hand¹pressed and to mitigate their sufferings.

The income of some agricultural classes is shown on table 60. They show for these classes income from main occupation, income from subsidiary occupation, and average income. The average income of a gardener is Rs.290-12-0. persons doing inferior services get Rs.80-14-0; that of tending cattle Rs.55-9-0; that of rice pounding Rs.71-7-0. The

TABLE 61.

Occupation or means of livelihood
1932 Census - Malabar.

Total population	Total earners principal occupation		Total working dependents		Total non-working dependent population		Total earners with subsidiary occupation	
	Males	Females	Males	Females	Males	Females	Males	Females
3,533,944	853,567	400,032	8,970	109,808	853,601	1307,966	43,262	14,425
	Total following occupation		As principal occupation		As working dependents		As subsidiary to other occupation	
	Males	Females	Males	Females	Males	Females	Males	Females
<u>Production of raw Materials</u>								
	492,788		342,257	133,739	2,841	2,631	10,404	916
<u>Exploitation of animals and vegetation</u>								
	492,761		342,230	133,739	2,841	2,631	10,404	916
	Total earners principal occupation		Total working dependents		Total following occupations as subsidiary to other			
	Males	Females	Males	Females	Males	Females		
<u>Pasture & agriculture & cultivation</u>								
	302,846	124,817	2,181	2,531	7,722	688		
<u>Non-cultivating tenants</u>								
	17,341	1,212	41	199	-	-		
<u>Non-cultivating proprietors taking rent</u>								
	15,226	7,173	18	13	659	34		
<u>Cultivating owners</u>								
	32,773	6,668	304	56	1,055	47		
<u>Tenant Cultivators</u>								
	145,796	20,144	1,012	983	4,403	197		
<u>Agricultural labourers</u>								
	91,497	93,220	806	1,280	1,537	410		
<u>Market gardeners, flower & fruit growers</u>								
	5,460	919	31	11	954	48		

average income of tenant farmers with subsidiary
8
occupation is Rs.361-8-0, that of toddy drawers (with
subsidiary occupation) Rs.358-4-0; business Rs.326-9-0.
While a rural field worker, who goes for some kind of
subsidiary occupation gets Rs.213-8-0, the average for
the same worker in Shoranur and suburb is Rs.244-12-0.

The classification of the population of Malabar according to 1931 census is on table 61. On table 61 are shown classification of the population dependent on agriculture. According to table 61, there are 15226 males and 7173 females who were merely rent receivers; there were 39441 cultivating owners; 165940 tenant cultivators or tenant farmers. There were 91497 males and 93220 females classed as agricultural labourers, and 6379 market gardeners.

The wages of agricultural labour require to be regulated. A high wage rate will increase the ~~efficiency~~ efficiency of the labourer. Besides it helps in the creation of a happy, contented and healthy labouring population which aids in the general well-being of the villages.

TABLE 62.

FAMILY TABLES

Shoranur and Suburban Area

Total No. of persons in a family	Total No.	Number of Male Earners				
		0	1	2	3	More
1	64	12	52	-	-	-
2	118	16	94	8	-	-
3	157	18	112	24	3	-
4	217 ⁴	10	169	32	3	-
5	178	13	115	39	10	1
6	147	6	92	27	21	1
7	128	2	82	28	12	4
8	58	1	28	16	10	3
9	37	1	19	10	3	4
10 & more	69	1	19	19	20	10

No. of male earners	Total No. of families
0	80
1	781
2	203
3	82
More than 3	29
Not given	2
	<u>1177</u>

No. of female earners	Total No. of families
0	887
1	222
2	49
More than 2	17
Not given	2
	<u>1177</u>

TABLE 63.

FAMILY TABLES

Rural Area.

Total No. of persons in a family	Total No. of families	Number of Male Earners				
		0	1	2	3	More
1	48	14	34	-	-	-
2	137	32	101	4	-	-
3	181	31	125	23	2	-
4	171	17	113	36	5	-
5	163	9	105	46	2	1
6	143	3	79	42	18	1
7	94	1	40	37	15	1
8	73	3	28	26	11	5
9	33	-	9	12	8	4
10 & more	82	1	7	32	23	19

No. of male earners	Total No. of families	Number of females earners			
		0	1	2	More
0	111	1	88	17	5
1	641	391	202	42	6
2	258	192	40	24	2
3	84	66	6	8	4
More than 3	31	23	4	-	4
Not given	4	-	-	-	-
	<u>1129</u>				

TABLE 64.

Size of family by occupation of husband - Census 1931.

Occupation of husband	Families examined	Children born	Average per family	Children surviving	Proportion of surviving to thousand born	Size of surviving children per family.
(a) Agriculturists and syots or associated occupations	11,290	37,533	3.3	27,580	735	2.44
(b) Land lords	2,895	10,067	3.5	7,324	728	2.53
Artisans	4,547	15,084	3.3	10,679	707	2.34
Transport	1,702	5,531	3.2	3,975	719	2.33
General labourers	6,351	20,836	3.3	14,734	707	2.32
Instructions	1,971	5,972	3.0	4,516	756	2.3
Professional & clerical	7,471	23,864	3.2	17,898	750	2.39
Commerce	4,629	15,020	3.2	10,798	719	2.34
Army & Police	640	2,185	3.4	1,607	736	2.51
Miscellaneous or undetermined	1,162	4,298	3.7	2,972	692	2.55

Chapter IX.

Social Organisation As It ~~appears~~ affects
The Employment Structure.

Tables for Shoranur, suburb and rural areas indicate the size of the family. There are 64 one member families, 157 three member families, and there are 69 families where the number is 10 and more. Taking an average of 12 persons for these 69 families, the total number of persons for 1177 families works out to 5920. The average size of a family is therefore 5.03.

For the rural areas there are 48 one member families, 137 two member families, 181 three member families, 171 four member families and there are 82 families where the number is 10 and more. Taking an average of 12 members for these 82 families the total number of persons for the 1129 rural families works out to 5745. The size of a family is therefore 5.08. The average size of a family for a total of 2306 families of urban and rural combined of an aggregate of 11665 persons is therefore 5.06.

The Madras census of 1931 carried out investigations of a few thousands of families, classified according to occupation of the head of the family with a view to study the size of family and fertility (1). The number of families investigated, the classes to which these families belonged, the number of children born, the average number of children born per family,

(1) pages 147-148 of Madras Census of 1931, part I

the number of surviving children, proportion of surviving children to thousand children born, size of surviving children per family are shown on table 64. If the results of this special investigation can be accepted as authentic, the average size of a family for Madras province according to this is 4.4. The average size of family is least where the occupation of the father is instruction. Professional and clerical, commercial and transport occupations follow while land lords, army and police and farmers show the largest. The proportion of survival is the greatest for the smallest family, namely instructions.

Out of this total of 1177 investigated houses for Shoranur and its suburbs, 80 families have no male earners, but 58 of them have one female earner, 14 two female earners, and 4 have more than two. There are 781 families with one male earner each and 635 of them have no female earners, while 123 have one female earner, 15 have two and 8 have more than two. There are 203 families with two male earners and of them 35 have one female earner, 12 have two and 2 have more than two. Eighty two families have three male earners and 29 more than three. There are 1095 families with male earners and 288 families with female earners. On an average a family has 1.6 earners and of them 80.7 per cent are males and 19.3 per cent are females.

The income of a family depends upon its earning members. The average income of 64 one member families is Rs.327-5-0 and the average income of 118

TABLE 65.

Family Size according to Caste.

No. of persons per family	Nair	Thiyya	Cheruma	Christian	Chetty	Brahmin	Mohammedan	Naidu	Others
1	28	10	2	6	1	3	5	2	7
2	43	22	10	10	5	4	10	-	14
3	39	34	17	7	9	5	14	1	31
4	54	51	17	15	11	10	16	4	36
5	56	33	14	8	16	5	11	10	25
6	39	36	17	6	5	6	11	5	22
7	43	31	6	6	8	6	2	4	22
8	24	15	3	5	2	2	-	-	7
9	15	10	4	-	1	1	-	2	4
10 & more	32	15	5	1	1	7	3	-	10

Family Size and Income

Description of family	Total Income(Rs.)	Average Income(Rs.)
64 One member family	20,950	327- 5-0
118 Two member family	42,550	360-10-0
157 Three member family	61,650	392- 8-0
214 Four member family	99,675	465-10-0
178 Five member family	88,620	497-13-0
147 Six member family	78,250	532- 6-0
128 Seven member family	70,050	547- 3-0
58 Eight Member family	41,600	717- 3-0
37 Nine member family	24,765	669- 4-0
69 Ten & more member family (approximate)	48,975	709-10-0

TABLE 66.

Family Size according to Caste.

Number of persons	Nairs	Thiyyas	Cherumas	Chettis	Brahmins	Mohammedans	Mudaliars	Rest
1	19	7	10	-	2	7	-	3
2	26	13	40	3	-	35	4	16
3	62	20	41	1	2	29	4	22
4	49	24	36	2	1	37	-	22
5	43	32	27	3	-	36	-	22
6	45	18	20	1	-	27	-	32
7	26	14	15	3	1	22	1	12
8	20	12	14	1	-	12	-	14
9	14	6	1	-	-	6	-	6
10 & more	38	14	8	1	-	13	-	8

TABLE 67.

FAMILY INCOME

Shoranur and Suburban

Total Income (Rs.)	Total Number of Family Members									
	1	2	3	4	5	6	7	8	9	10 & more
0	0	0	1	-	-	-	-	1	-	-
25	3	1	2	-	1	-	-	-	-	-
50	2	1	1	2	2	-	1	-	-	-
75	-	1	2	1	3	3	-	-	-	-
100	3	1	2	2	2	2	2	-	-	1
125	7	11	7	10	7	7	1	-	-	-
150	1	3	3	5	2	3	2	-	2	-
175	8	11	8	7	8	8	6	1	2	-
200	1	5	4	8	3	3	3	3	-	-
225	-	2	6	7	8	4	1	2	-	-
250	5	8	15	9	2	5	6	-	1	-
275	-	8	2	9	8	2	5	-	-	2
300	2	10	18	21	9	7	7	-	-	-
325	1	4	7	5	3	6	3	2	1	-
350	8	10	13	11	13	10	5	1	-	-
375	-	2	3	7	4	1	2	-	1	3
400	-	2	4	5	3	4	4	2	-	2
425	6	2	4	13	5	2	5	1	-	1
450	1	5	3	3	4	1	5	2	1	-
475	6	8	11	18	9	2	3	1	-	1
500	2	3	3	7	5	4	4	1	2	1
525	-	-	1	-	2	3	3	-	1	2
550	2	3	7	8	9	3	7	-	3	1
575	-	-	1	3	4	6	1	2	-	1
600	2	4	5	3	11	6	5	2	-	1
625	-	1	2	1	1	4	2	1	1	1
650	-	1	2	3	1	1	3	2	1	2
675	-	1	-	2	-	1	-	-	1	-
700	-	1	-	-	-	3	1	2	1	1
725	-	1	3	3	2	6	4	2	2	-
750	4	8	16	41	47	39	37	30	16	51
750 - 975	2	2	10	18	23	11	20	7	4	11
1000 & over	2	6	6	23	24	28	17	23	12	40
	64	118	157	214	178	147	128	58	37	74

two member families is Rs.360-10-0. The average income of 58 families with 8 members appears to be the highest with Rs.717-3-0 and is due on account of the larger number of males who are earners for these families compared to 37 families with nine members. For the 69 families with 10 and more members the figures are only approximate and hence not compared with the other figures. It is clear that the earnings of a family increase with the number of earners.

The average size of a family is 5.03 for a total of 1177 families with a membership of 5920. On the basis of the incomes calculated for the different sets of families, according to membership, the per capita income works out to Rs.97-8-0. If an average family has 5.03 members and its size of earning members is 1.6 of which 80.7 per cent are males and 19.3 per cent are female earners, their earning capacity seems to be to the extent of Rs.490-7-0. This certainly is not a creditable figure to an ordinary family for Shoranur and its suburbs (table 67 and table 65).

The size of a family for the rural villages is 5.08 and the total member of persons calculated for 1129 families is 5745 and on the basis of incomes calculated for the different sets of families according to number of members, the per capita income works out to Rs.79-10-0. If the size of a family is 5.08 members the number of earners in a family is 1.59 of which 76.62 per cent are males and 23.38 are female earners, the total earning capacity of a family

TABLE 68.

FAMILY INCOME

Rural Area

Total Income (Rs.)	Total Number of Family Members									
	1	2	3	4	5	6	7	8	9	10 & more
0	1	-	-	-	-	-	-	1	-	-
25	-	-	-	-	-	-	-	-	-	-
50	7	3	1	-	1	-	-	-	-	-
75	3	2	2	3	-	-	-	-	-	-
100	7	18	9	5	3	-	-	-	-	-
125	2	6	17	11	3	3	-	2	-	-
150	5	11	11	8	6	5	2	1	2	-
175	6	9	13	10	7	7	2	1	2	-
200	3	9	12	4	8	6	3	2	-	-
225	1	7	4	4	4	2	3	2	-	-
250	2	16	15	13	10	12	7	2	-	-
275	-	5	9	8	9	8	3	-	-	-
300	2	7	13	14	10	9	1	2	1	3
325	-	3	2	7	6	2	2	2	1	-
350	2	16	28	21	23	14	8	3	3	1
375	1	3	2	6	7	3	2	-	-	3
400	-	4	7	10	9	4	6	3	1	1
425	-	9	11	11	5	4	3	3	1	2
450	-	2	6	2	7	5	1	3	2	1
475	2	1	-	3	7	9	6	2	3	-
500	2	2	4	3	5	4	6	3	2	2
525	-	-	2	1	2	5	1	4	-	1
550	-	-	2	3	5	5	7	3	2	2
575	-	-	-	-	2	2	1	2	2	-
600	1	3	6	3	5	2	6	4	1	4
625	1	-	-	1	1	5	1	-	-	-
650	-	-	1	-	3	5	4	1	2	4
675	-	-	-	2	1	1	-	-	-	4
700	-	-	1	2	3	5	1	6	1	2
725	-	-	1	3	3	2	-	3	1	2
750-975	-	1	-	9	4	5	11	9	4	20
1000 & over	-	-	2	3	4	8	7	9	3	30
Not given	-	-	-	-	1	1	-	-	-	-

Family size and income - Rural Area

Description of family	Total Income (Rs.)	Average Income (Rs.)
48 one member family	9,500	197-14-0
137 two member family	34,575	296- 3-0
181 three member family	53,775	297- 1-0
171 four member family	61,175	357-12-0
163 five member family	63,595	390- 3-0
143 six member family	62,140	434- 8-0
94 seven member family	48,055	511- 4-0
73 eight member family	41,700	571- 3-0
33 nine member family	18,325	555- 5-0
82 ten & more member family (approximately)	64,500	786-10-0

is Rs.404-8-0.

Compared to urban tables, the size of a rural family is slightly bigger than an urban family, that the proportion of female earners to male earners is higher on account of the lower income of the earner for the rural parts. The per capita income and the family income are definitely lower (table 68).

Joint Family System.

Families in Malabar, as in the case of India, are not single families, but joint families. An average family with 5.06 members may be regarded as a unitary family. Joint families are combination of families, of near relations living together, in one house. Brothers may live together or uncles may live with their nephews. Some of the joint families may be very big containing all sorts of relations, sometimes ^{near} and sometimes distant. For Shoranur and suburb there are 439 families with six and more members. Rural villages have 425 families which have a membership of six and more. If we can assume that all families with six and more members are not single families, though there are instances of big or large families, they may be called joint families. This means that 36 out of every 100 families for Shoranur and suburb and 38 out of every 100 families for rural villeges are large families or joint families.

Joint family system is more common in rural parts. Out of 1129 families 425 are joint families in the sense that they are large families comprising six and more members per family.

Certain castes or communities of Malabar has a pronounced joint family system. Tables 65 and 66 show family size according to caste. There are 220 Nair families (table 65) with 5 and less members and there are 153 families with six and more members. Of these 153 families, 32 have 10 and more members, 15 have nine, 24 eight, 43 have seven and 39 have six members. The Marumakkatayam system of matrimony to some extent encourages joint family. Among Thiyyas joint family system is equally pronounced. Among cherumas joint families are rare and they generally live in small sized families. While Tamil Brahmins prefer to live in small sized families Nambudiri Brahmins are joint families. Rest consists of many sub-castes of Malabar and are accustomed to live in joint families while Christians, Chettis, Mudaliars and even Mohammedans, some of whom show the influence of other districts of Madras, have less tendency for joint family system.

Minor variations are noticeable for rural areas. Nair families have a pronounced tendency for joint family system (table 66). Equally important is Thiyyas. Village life has influenced other castes who seem to have accepted the general customs. Thus more Mohammedan families like to live in joint families. There are 8 families among Cherumas with 10 and more members while the rest which consists of Malabar families of different castes more or less akin to Nairs shows the same tendencies. Broadly speaking, old and aristocratic families with landed property, as a rule, in the majority of cases, are joint families,

while others who work on the fields and in the industries are in single or unitary families. In the villages joint families are quite common among Nairs, Thiyyas, and Mohammedans. The economic insecurity is the main reason for joint family system and where this insecurity is felt higher, people pool their resources and live together on account of some definite advantages. It was a system of co-operation in the family sphere introduced for the benefit of all.

Joint family system has its own advantages. It gives protection and equal treatment to all members of the family irrespective of the fact whether they are able or not. It was this aspect which led to joint family system. In the middle ages, when population was small, and each village had only a few houses and all houses were of smaller size, living together was a necessity. Living separately in small families, in villages with few houses, which are not in one place or in one group, but separate and spread ~~xxxxxx~~ unevenly as in Malabar, was treated with some amount of dread, and joint family system was encouraged. In doing so the males or earners took the responsibility of looking after the interest and welfare of all. In the early stages this was done with pleasure and while every adult had some useful employment to keep one busy in one way or other, the senile decrepit and the young, who contributed something to their mite, were supported by the efforts of all. This was never a burden in those days because the problem then was lack of population and plenty of space and means of

~~employment~~ employing everyone in some useful occupation. With larger number of persons to work on any undertaking, work could be done more efficiently. Joint family system was therefore an attempt to solve the problem of labour shortage on one hand and the advantages of having more able bodied persons to work and earn for a family on the other. Joint family life was an absolute necessity, otherwise living would have been odious in certain parts and in certain villages of walluvanad situated between hills and forests, people prefer to live in houses which are in the same locality for protection against wild animals. In such cases families of near relations find it advantageous to combine and live together. Similar conditions must have worked on the same lines in other parts of the country.

But as years rolled on population commenced to increase slowly. With this increase in population families also tended to grow larger. When a family became very big, there was the automatic system of division like the living cells. This division of family in those days was easy. One member of the family moves ^{to} in another village or locality with his wife and children or with his nearest relations. A new family is established and no property is divided. Perhaps, the reason was that land and buildings which were the principal form of wealth were not easy to carry and transfer and land, especially before the British and the British system of survey and assessment had no value.

Joint family system had special significance to Malabar. Malayalees were essentially war-like, and being on the southern most point of India, she was in constant contact with the other parts of India and the outside world. She was interested in maintaining her trade and freedom. This meant that she should have an efficient man-power. She required men to run her trade and industries and to protect her frontiers and save her from external aggression. Malayalees thus became adept warriors, and every person was taught warfare and liable to military service. It was in keeping with this political expediency that what is called Marumakkatayam system was introduced among many of the important castes of Malabar. This kept females free on one hand to marry any person of their liking, to bring up children, to inherit property, to manage it if there is no proper male member in the family. If there is a capable male member he manages the family property as a trust looking after the interests of all. In these Marumakkatayam families females were allowed complete freedom in the choice of their husbands who either lived in their own homes with their family or lived with their wives. This introduced some amount of homogeneity and oneness, guaranteed personal liberty and economic protection. Women and children were therefore protected against all exigencies. Thus joint family life was encouraged.

Though joint family system is universal for all castes and communities, it was more so for those who followed Marumakkatayam system of matrimony. The

origin of the Marumakkatayam system as a semi political and economic institution is to be understood from the fact that all the martial castes of Malabar followed this system. For the remaining cast^s_^ which did not follow this system of matrimony, special concessions were granted to members. Right to property was equal to all. Freedom of action and freedom of marriage was granted to males and for the preservation of the family certain restrictions were placed on females with regard to marriage.

These social customs worked very smoothly till the British conquest and annexation of Malabar. The decline and fall of the industries of Malabar on account of the particular policy which the conquerors followed and on account of the industrial developments which took place in England and other European countries, the suppression of the army, and the banning of military training left many unemployed. These displaced persons swamped on land, which was surveyed and assessed by the British who now fixed new rights to persons on landed property. The value of land increased and with the fall of all other industries and occupations, agriculture and agricultural occupations became the mainstay of the people by the middle of the last century.

With people employed on agriculture and agricultural life, domestic life received special and particular attention. Those young men who previously ~~armyxxgatxmikixstx~~ went for military training and active military life, became passive farmers, who got

lands on exorbitant rents either from a kanam tenant or from a land lord. Partly for help in agriculture and partly to run his house, he marries early in life. The result of early marriage is naturally a big family. The size of the family in former days was kept in a manageable size by certain habits, namely late marriages, active military life which all tended to keep the family small and compact. These now disappeared, and the size of the family tended to grow bigger. A small family when developed becomes big and when it becomes big it becomes a joint family and in the absence of houses, lands and adequate employment to its members joint family system leads to certain disadvantages. This is easily understandable for Malabar because the population of Malabar in 1802 was 465,594 developed into 2648,172 in 1891. This means that if a family had two persons in 1802 it would have grown into a family with 12 members in the course of 90 years. This development of families therefore disturbed the compactness and with this new problems arose.

While in those days joint family was an asset, to-day it is a liability. There are 439 families with six and more members for shoranur and its suburbs. For the rural areas there are 425 families with six and more members. The number of earners in a family is only 1.6. The responsibility and burden that lay on the earning members of a family are therefore stupendous. This results in lowering the standard of life of all members including the earners. The

earning members have to sacrifice for the sake of non-earning members who are supported and maintained by their labour. When the standard of living of a family is affected, it affects the health of all. Not only it has undermined the health and efficiency of the earner, but also of the children who form the future working classes. Thus has deterioration set in in Indian villages.

The evils of this system have been realised. Joint families are to-day being partitioned, young men and women on partition, whether they have resources or not are compelled to earn a living. In those joint families where these young men and women were supported by the labours of a few, are now left to themselves. This naturally improves the position of those who earn, and definitely aids to better the condition of those who are now compelled to work to eat. In some of the aristocratic families, the members lead a very leisurely life and with partition every member is obliged to do some work to maintain and thus some of the old notions of caste and caste employment are slowly dying away.

Work and labour in the villages have been influenced by caste system. In the village set up occupations are arranged according to castes. Each caste has been allotted a particular job and in those days of self-sufficiency these arrangements for the division of labour and specialisation worked well and harmoniously. But to-day every person in the village is under-employed. To follow an occupation

according to one's liking is not always possible and is not ~~xi~~ encouraged. One is therefore compelled to stick one's own caste occupation however precarious it may be. A village blacksmith or carpenter, mason, stone cutter or bobber, is employed on an average for six months a year. For certain types of village specialists like the bronze maker, the brass vessels maker and the bell-metal maker, image maker, employment is still more irregular. With lower wages which are paid either in kind or cash, determined according to custom, there is little incentive for persons to work harder. While working in a village a carpenter earns Rs.20 a month, the same person if he goes to the towns or industrial areas as much as Rs.60 a month. The caste system and the village atmosphere kill his capacity to work and to show his ability. While employed in a town he works hard, shows his real ability, pleases his master, who pays him a decent wage. Many are the instances of men who have been indifferent and who have been leading a wretched life, turning a new leaf on leaving the village and seeking employment elsewhere, and Malayalees outside Malabar are hard working and industrious. Caste system is partly responsible for this indifference to work for people while in the villages which are full of old fashioned and superstitious people. Education and introduction of better amenities of life must change the village out look and before that there is no full scope for young and active persons to live and thrive ~~xi~~ in villages. persons are found to migrate to urban areas where they show better capacity and ability.

TABLE 69

Shoranur and Suburb.

ARTISANS

	Balck-smiths	Gold-smiths	Potters	Cobblers	Spinning and weaving	Bamboo material making
Nairs	4	-	-	-	3	-
Thiyyas	10	12	-	-	2	-
Cherumas	1	-	-	-	-	2
Christians	-	1	-	-	1	1
Chetty	1	-	-	-	23	-
Others	28	21	40	2	6	8

	Umbrella makers	Beedi makers	Papat makers	Skilled sundry	Tailors	Washerman	Barbers
Nairs	-	-	-	2	4	-	-
Thiyyas	-	4	1	-	8	1	-
Christians	1	-	-	1	1	1	-
Chetty	-	-	11	-	1	2	-
Mohammedans	-	6	-	1	1	-	-
Others	-	-	-	-	1	18	14

BUILDING & CONSTRUCTION

	Masons	Carpenters	Sawyers	Labour
Nairs	2	-	3	-
Thiyyas	5	2	-	9
Cherumas	-	-	-	3
Mohammedans	-	-	5	1
Others	6	27	-	-

BUSINESS

	Agents, merchants	Fish, vege- tables, milk sales	Hotel, tea coffee shops	Hawkers, small shops	Bankers, managers
Nairs	30	14	11	5	10
Thiyyas	28	6	8	6	6
Christians	6	-	-	-	1
Chetties	3	4	5	4	-
Brahmins	1	2	3	-	8
Mohammedans	18	13	4	5	1
Others	6	-	-	1	3

TABLE 69 (contd.)

PUBLIC SERVICE

	Military, Navy Police	Others
Nairs	30	56
Thiyyas	8	16
Others	12	38

RAILWAYS

	Guard station masters	Inspector Collector	Clerks	Pointsman cabinman	Drivers	Firemen
Nairs	13	5	6	12	19	20
Thiyyas	8	1	4	2	6	6
Cherumas	-	-	-	-	-	-
Christians	1	-	1	-	1	5
Chettis	4	1	-	-	1	3
Brahmins	5	5	5	2	-	-
Mohammedans	2	1	-	-	3	1
Others	1	1	1	1	3	11

	Fitters	Mainstries	Technicians	Coolies, contract labourers	Cleaners, porters, other workers
Nairs	34	11	4	8	49
Thiyyas	12	7	4	8	45
Cherumas	3	-	-	19	18
Christians	-	-	-	2	7
Chettis	8	-	1	4	20
Brhanins	-	-	-	-	3
Mohammedans	4	-	-	-	11
Others	-	-	1	3	15

ENLIGHTENED PROFESSIONS

	Doctors, Physicians	Mid-wives, Hospital workers	Others
Nairs	-	4	6
Thiyyas	19	3	3
Others	5	4	16

INFERIOR SERVICES

	Cooks, domestic servants	Others
Nairs	40	27
Thiyyas	14	20
Others	16	10

UNATTACHED LABOUR

	Unspecified unattached labour
Nairs	24
Thiyyas	63
Cherumas	22
Christians	16
Others	31

TABLE 70

Rural Area

BUSINESSARTISANS

	Spinning & weaving	Umbrella makers	Washermen	Others	Masons	Carpenters	Sawyers	Labourers
Nairs	4	-	19	17	-	-	-	-
Thiyyas	-	1	-	19	9	3	16	-
Mohammedans	-	-	-	22	1	7	34	6
Mudaliars or Chettis	30	1	-	10	-	-	-	-
Others	1	52	25	38	24	31	-	22

BUSINESS

	Agents, Merchants	Small business, shops, vegetables, hawkers	hotels, tea	Bankers Managers
Nairs	17		24	5
Thiyyas	-		7	-
Mohammedans	32		14	-
Others	1		-	4

PUBLIC SERVICES

	Military, navy Police	Teachers	Others
Nairs	14	30	41
Others	4	6	7

ENLIGHTENED PROFESSIONS

	Mid-wives etc.	Astrologers etc.	Social workers	Others
Nairs	9	2	4	6
Thiyyas	1	2	-	8
Others	7	9	14	1

INFERIOR SERVICES

	Cooks, domestic servants & others
Nairs	193
Thiyyas	7
Mohammedans	15
Others	14

Mobility Of Labour

To explain occupational mobility, the occupation of the father who is the head of the family is properly noted. Children are generally influenced by the father and the surroundings. All occupations can be graded according to social and economic status as is done in general cases. All occupations in which a greater amount of brain work is employed are generally considered superior and all where the work is mainly manual are inferior and others are in the intermediate classes. Different classifications can thus be made. When a son who follows an occupation ~~which is~~ which is considered to be a better occupation than his father according to general conceptions, the occupational mobility is forward. The occupational mobility is backward, if a son follows an occupation which is considered to be inferior to that of his father and where the father's occupation is pursued by his sons, there is no mobility in occupation.

For Shoranur and its suburbs some amount of occupational mobility is visible. The railway station and the railway employees consisting of various kinds of people have encouraged a cosmopolitan life to Shoranur. This cosmopolitanism has resulted in mitigating caste system and caste restrictions on employment. Caste composition of railway employment and the rest is given on tables 69, 70. Nairs are found in all occupations superior and inferior and their mobility is very great. They occupy jobs from the highest to the lowest. In the artisans group,

where employment in the villages is according to caste only, Nairs are found as specialists; in building constructions they have encroached on the castes which have specialised in such work as masons ~~(N-1)~~. Business which is considered a noble profession they have made important possession ~~(N-2)~~ and in public services they command a position which is unchallenged. Among railway employments their importance in all lines is clear. Among inferior services also Nairs are equally important. In agriculture a big part of the verumpattam and kanam tenants and field workers are also Nairs. This is a very important community showing great mobility both forward and backward.

Thiyyas are also equally mobile. In the village set up almost all of the artisan castes are from the Thiyyas with different names according to the caste employment. The specialists of building and construction industries are from this community. They have made equally important position in business, public services and in railways they go for employments irrespective of the fact whether the occupations are considered noble, ordinary and inferior. Mobility both forward and backward is seen in their employments.

Christians are found in all walks of life. They are in occupations which are superior, intermediate and inferior. Brahmins as a community show tremendous mobility. While they are found in clerical, administrative, business, there are almost no lines in which they do not move and wherever they are and whatever

they do, they show some amount of tact and ability. Some occupations which are considered to be unsuitable to Brahmins are occupations of the artisans, building construction, and in railways they are not found as drivers, firemen and fitters so on, though there are three Brahmins who serve drinking water in the platform.

As a community Mohammedans occupy an intermediate position. Though they are seen in all occupations with mobility for both directions, their number in superior positions is comparatively smaller. In business and in building and construction industries they are found in larger number. Under "Others" will include all other castes among Hindus mainly occupying positions both big and small. Among them are castes intermediate between Brahmins and Nairs showing considerable amount of mobility. Castes mid-way between Nairs and Thiyyas also show a great deal of mobility but the proportion is smaller. Almost at the end of the ladder are the Cherumas. Cherumas are a very backward people. They are generally agricultural workers and unskilled labourers. It is no exaggeration to say that agricultural labour is supplied by them. They show no mobility because they are so backward that they cannot have any mobility backward. But where conditions are favourable they are slowly improving. Thus in railway employments there are 3 Cheruma fitters, 19 coolies and contract labour, 18 cleaners, porters and other kinds of workers. There is one solitary instance of a Cheruma

blacksmith. An amount of occupational mobility in the forward direction is therefore noticeable.

Mobility of labour for the rural villages is not very pronounced. Where all occupations are according to the castes and relaxations in caste occupations are generally ~~fr~~ frowned by the ^{or} orthodox, some amount of mobility is shown only by the superior castes who show mobility both forward and backward (table 70-. For the poor mobility or immobility of the inferior or backward classes, the atmosphere in the village, poverty, ignorance, and lack of new employment are the contributing causes.

Occupational mobility in some important castes like the Nairs, Thiyyas and Brahmins and the nature of mobility among the different sons of a father has not been studied.

Chapter X.

Housing and Sanitation.

Villages in olden days were self-sufficient and with the decay and the disintegration of the village organisation, the sanitary arrangements of the villages became disorganised. The old system of Corporate life no longer existed and villages became an aggregate of families. While old notions of sanitation were unattended and forgotten modern ideas of sanitation are new and unknown. The Malabar villages are peculiar in many respects. Houses are separate and never in groups except in towns; built on paramba lands or garden lands which can be cultivated once in a year with or without irrigation. All the low lying fertile lands which are fit for paddy cultivation twice a year or more are not touched for housing sites. The houses of the land lords, well to do agriculturists and moneyed classes are pucca buildings with two storeys, built of bricks or laterite stones in mortar and cement. The roofings are of tiles which are cheaply available in Malabar. These houses are spacious with many rooms. Some of the old fashioned houses have windows which are small and narrow and doors which are massive⁵⁵ strong enough to stand thieves and burglars. The houses of the lower classes are made of mud or sometimes walls out of bricks ~~are easily~~ where bricks are easily available. They have no ^ostrey with roofs made of paddy straw, leaves palm/~~haxe~~ or coconut leaves mats in those taluks where coconut industry is pronounced. They are built in the centre of a compound which is generally turned

into a garden growing all kinds of trees, fruits and plants catering for the vegetable requirements of the family. In the generality of cases one or two wells are also sunk for domestic and irrigational facilities of the garden crops. These houses are far short of the requirements. If the minimum standards of public health for a family of 5 persons is 350 sq. ft. at the rate of 70 sq.ft. for each adult member, not less than 50% of the houses will have to be pulled down and reconstructed. An average farmer's house will have four or five rooms, including a kitchen and a verandha. These rooms are not properly ventilated. There are few windows which are sometimes very narrow. Some of the rooms in the interior are often without windows and are frequently in utter darkness.

Houses of the lower classes, like the Cherumas, panas and parayas are only in name. Dr. Buchanan who toured Malabar in 1800 gives vivid descriptions. ~~THE~~ He states that Cherumas live in houses which are scarcely bigger than a big umbrella. This to some extent is really true. Not only the houses are mud holes, they are so small that in some cases I estimated the value of the house, and a big number of the houses belonging to panas and parayas does not cost more than Rs.5/- and Rs.10/- and few panas lived in houses which will cost Rs.100/-. Comparatively Cherumas are much better in this respect. The houses of these ~~R~~ panas who begged for six months of the year for livelihood, consisted of one room the area of which is 100 sq.ft. It has mud wall which is only 4 ft. high, and roof

consisted of all kinds of leaves, straw, and some torn clothes. The height of the room will be five feet. It does not give any protection against the sun, wind and rain. The longing for privacy is just met. No property to look after, the question of having a decent house safe from thieves does not occur. The most surprising thing was that this family consisted of a father, a mother and 6 children.

The houses of the Cherumas are comparatively better. They are set in small compounds. Made of mud these houses are generally two roomed, one is a verandha and the other an interior room used for all purposes, cooking, sleeping, and the like. The flooring is of mud, but generally neat, having polished with clay and cow dung. Without windows, with roofs out of paddy straw, palm leaves and coconut leaves these houses do not provide living space, for a family of five. The area of these two rooms will not be more than 300 sq. ft.

Houses are in dilapidated condition for want of repair. For the higher classes, the materials like wood and tiles are costly and sometimes difficult to secure and for the lower classes the thatching materials namely paddy straw and palm leaves are dearer. When paddy straw and palm leaves are used for roofing, they have to be renovated every year. The monsoon being very strong and rain comes in torrents and continues to persist for months, houses when not properly repaired every year, will start leaking, the water falling on the mud walls creating dangerous conditions.

Toppling down of such houses is not a rare occurrence in the rural villages and towns of Malabar in the rainy season, causing inconvenience, misery and loss of life.

One good feature is that houses being separate with compounds which are used to grow plants, fruits, vegetables, and trees, are fairly neat. The atmosphere is less stinky and suffocating. It becomes dirty and insanitary only when the cattle shed is too near either in the immediate front or back or they are sheltered on the premises of the very house where men live. Except for the very rich families, cow sheds are built very near to the house with the object of economising space and to have a watch over them at night. Cow dung, goats droppings, and other kinds of refuse matter make the compounds and the surroundings a hell. In the rainy season, the whole thing is confused, poisonous smell emanating from them under the air highly suffocating. There are careful cultivators who keep their cattle shed always clean and tidy, utilising cow-dung and urine for agricultural purposes. But in the majority of cases, care bestowed is inadequate and superfluous.

This makes a difference to the lowest classes who have no cattle. In the case of the Cheruma families, I found the houses cleanly kept, the courtyard smeared with red mud and cow dung.

Malabar villages are certainly neater and cleaner to other villages in India. Will to do families have a separate tank for bath, ablutions,

a tank for washing vessels, utensils, clothes and such sundry use. There are clean urinals and latrines which are arranged in such a way that they would be washed daily and automatically in the rainy season and the refuse carried to some adjoining paddy fields. For the rest of the village, the compound which is already a garden, is a convenient place for answering the calls of nature. This practice has both advantages and disadvantages. In the monsoon season indiscriminate answering in the compound may prove harmful as it may ^{help} in the spread of epidemics through water. Drinking water usually available in abundance. There are few families without a well. Many of them are well protected with masonry walls. Unprotected wells prove often insidious because dirt and poisonous matter may get accumulated close to the well and percolate into the sub-soil to reach the water level of the wells.

Conditions are not so glossy to the Cherumas and some other classes among the Harijans. They are extremely poor that they do not possess the wherewithal to construct a well and have no access to the wells used by the people in general. Generally wells are constructed and assigned for their use and in the absence of all these arrangements for them, they fetch water from brooks, streams and ponds which are polluted by mixed use by man and cattle. This water when used by the backward classes and Harijans leads to various kinds of diseases and epidemics which in certain years claim a heavy toll of human life in the villages.

Malayalees, as a class, are a clean people. Dressed in white clothes, the climatic conditions have made it an imperative necessity, to wash the body every day. Well constructed tanks are in plenty; all the well to do families have their own tanks, all temples and other institutions pay special attention in keeping tanks for common purposes. They in general provide water for all necessary purposes and in summer months water for washing and bathing will be available, though in certain parts, in certain years some amount of difficulty on account of water paucity may be felt in the month of May just before the rains. The people ordinarily take a bath every day in the morning or in the evening cleaning their body as well as clothes. For a considerable portion of the population two baths a day, both in the morning and evening is a custom. This habit keeps them physically fit, neat and clean.

Malayalees are not intensely religious. They are quite tolerant and this has led to a lot of conversions both to Christianity and Mohammedanism. For the district of Malabar over 70 per cent of the population are Hindus and nearly 30 per cent non-Hindus, namely Muslims who are locally called Mappillas. Malabar has a plethora of temples and many are rich. Once upon a time the wealth of these temples was utilised to spread education, to encourage arts, culture, to create and facilitate contacts among the people and to provide for a common meeting ground where the people could congregate,

discuss and determine measures for mutual help. Temples were a source of inspiration to the people. When Tippu attacked Malabar and his invading army destroyed temples, houses and farms, the people rallied to the protection of the famous temple at Guruvayoor. The preservation of its sanctity was upper most in their minds.

To-day the temple property is generally administered by the trustees of the temple and the Hindu Religious Endowments Board. This board would have checked the unrestrained authority of the temple trustees, but it has not done anything to improve the conditions of the temple tenants nor did the Board make use of the wealth of the temples for any general use of the ~~mass~~ people. Arts in Malabar owed much to temple. Besides the construction and constructional arts, temples gave chances for artists on stones to show their merits in making images, idols, architecture etc. Temple festivals encouraged some of the most important characteristic arts of Malabar, like Kootha, Thullal, Pattakam and Kathakali. To-day all these are dying out for want of encouragement. I hope that the temples will be retained as citadels of learning, art and culture. The Hindu Religious Endowments Board should be reconstituted so that men of high ideas of social service are there to shape the future role of Hindu temples. For the social development of the country the temples in the villages can play a very important part. Like the father of the Church, the temple priest is to rise into a common institution to guide and influence the

people. The progress and development are retarded on account of ignorance and superstition, old and obsolete beliefs. Temples more often exploit the ignorance and susceptibilities of the people and more so when the temple priests are men who are illiterate, uncultured and cruel, following a profession sheerly for bellies sake. These must change. All kinds of unhealthy festivals leading to waste of money, without any corresponding benefit, are to be discouraged. Costly festivals are so common in Malabar that people irrespective of caste and creed squander money. This habit affects the lower classes who even sometimes borrow money to celebrate temple festivals. All the irreligious aspects are to be slowly discarded and artistic and educational elements introduced in the temple festivals which may be held once in a year or so to create a spirit of association and oneness. I may mention this to the credit of the Malayalees that no religious animosity and antagonism mar the peaceful atmosphere of the villages.

Health conditions of Malabar are far from satisfactory. For the whole district there are only two hospitals worthy of mention. All other towns of the district have no hospitals, not even a dispensary sometimes, administered by the District Board, what of the villages then? They are not cared for. For many a village even a private doctor is available only from a distance and this distance varies from 10 to 20 miles. In the absence of roads and other means of conveyance, the problem becomes more acute. The allopathic doctors are therefore confined to the

cities and towns where they serve the needs of the higher classes.

The great part played by Ayurvedic doctors in Malabar has to be properly understood. They are important for the whole of Malabar and for the villages they are unquestionably the custodian of the health of the people. There are Ayurvedic doctors, belonging to some famous families, who have built up such a lucrative practice that English doctors are sometimes eclipsed. Some of them have built up good practice in different parts of India. For certain diseases they are still supreme.

The reasons for their popularity are not far to seek. They are people of the villages, understand the difficulties and privations of the village folk and are easily available and cheap. While the Allopathic doctor charges high fees for every visit, the Ayurvedic doctor has generally no fixed fees to charge, his charges when he charges, are very moderate in his charge. Unlike the allopathic doctor who prescribes medicines which are available only in cities and are very costly, the Ayurvedic doctor treats in herbs and plants which are locally available and which cost less. They get prescriptions from him and prepare the medicines themselves according to directions which are given in writing or orally. These Ayurvedic doctors are therefore patronised by the people. For the very low classes diseases are cured by nature than by medicine and if nature does not cure, they go for

magic, sorcery and incantations and the native doctor is the last straw for them.

During years of food scarcity in Malabar from 1942-1944 the lower classes were badly affected. Death due to bad nutrition came to such a height that in 1943-1944 in the village of Nedungottoor not less than 50 Cherumas died. These illiterate poor people attributed diseases to the work of some evil spirits and satans that instead of spending what they had on food and medicine, they spent on charms, witchcrafts and the like. A local land lord advised and supplied many among them with medical treatment and many were saved. This easily explained to them the efficacy of medicines, and the necessity of treatment for diseases. Sporadic attacks of epidemics take place. Since houses are neither in groups nor in rows, but separate, are easy for isolation, and therefore less destructive in the district.

A rudimentary knowledge of the essential principles of sanitation and hygiene are of essential requisites. Education is the first and foremost requirement for the villages. Social organisations should be formed to educate the grown up people and inculcate in them the ideals of hygiene and sanitation for the houses and the village parts. For all the villages an organisation (we may call it a panchayat) should be created to look after the common interests of the people like sanitation, cleaning, water arrangements and latrine facilities. An urgent necessity is the supply of good and fresh water for

the poorer classes and the depressed classes who were not permitted to take water from the public wells and tanks. All kinds of diseases among them are due, to a great measure, to impure water which they use. They drink and wash in dirty and muddy ponds and tanks which are promiscuously used for washing, watering and cleaning the cattle. Pucca wells should be constructed at convenient places which are serviceable for all classes of the villages. Every village with a population of 1000 persons should have a dispensary run by the Local Board for the benefit of the village people. The doctor who is in charge of the dispensary, shall be the custodian of the health of the village.

Chapter XI

Rural Industries.

Rural industries are in the nature of subsidiary industries to the village population. They are essentially a supplement and a complement to the main occupation or industry of the village which is agriculture.

In those days when the villages were self-sufficient units, these industries stood on different footing. The population was small, the agriculturists were few and their wants were limited. These limited wants were met by the agriculturists themselves in their spare time and where specialised skill and labour were required, they could be done by the village artisans. The cultivator produced all kinds of food materials, he produced enough of rice if rice is his staple food, wheat and samai for change, all kinds of pulses, beans, vegetables and he grows a good garden where he produces sugar cane, plantains, mangoes, pepper, betel nuts, coconuts, jack and he crushes his cane and prepares jaggery and sugar. The garments which he used were hand spun by the family members and woven by the expert weavers of the village. Not only were the villages self-sufficient, but they used to have exportable surplus. Malabar cloths called Calicoes were world famous and were exported to foreign countries like Babylonia, Egypt, Persia, Rome and other countries. The villages were well supplied with milk and milk

products and the habit of drinking milk was universal. Coconut was an important industry which produced oil, fibre, mats and mattresses, materials for housing and burning. The village artisans like the carpenters, blacksmiths, masons, cobblers, and potters attended on a number of other kinds of work. It was a system of division of labour and specialisation which had reached a high pitch of perfection.

In those days iron ore which is found in inexhaustible quantities, was being worked and Dr. Buchannan found in 1800 as many as thirty four forges in the vicinity of Angadipuram in Walluvanad; gold was being mined in different places. Precious metals required for the use of the people were either made or imported. Salt was abundantly manufactured in the district and was sold for a song. People in those days in Malabar led a busy and happy life. Though their wants were few, their standard of life was quite high, in the sense they had enough to eat a nutritious food and enjoyed well what they enjoyed. All were employed, and all were paid in keeping with the standard of the times.

There came the stage of transition. The balance of employment and economy which India maintained till the end of the 18th century, destroyed her rural industries with the Industrial Revolution in England on one hand and India's subjection on the other. This created an avalanche of unemployed rural population. It made those depending upon village industries unemployed; it reduced the subsidiary income of the agriculturists who engaged themselves

in some rural industries and produced various kinds of consumption goods either for the family or for sale. The result was the tremendous change that took place in the country during the first half of the last century. Having lost the balance of economy, the country developed into an agricultural country producing kinds of raw materials that could be sold in English and European markets and importing cheap manufactured goods. The small cultivator who supported his family what with his income from subsidiary occupations now ceased to support his family. Either he sank into the status of an agricultural labourer in the village or he left the village for good to find employment in the new industries of the cities.

Many of the Malabar industries have decayed and died. The process was slow but steady. For Malabar it should have taken not less than a century, put on a galloping acceleration from 1792 when Malabar became a province under the East India Company. Malabar in those days was in closer contact with the rest of the world; it was Malabar which started contact with the West and the effects of western influence were affected early when she lost her foreign trade. This affected her economy very badly. Her industries died out one after the other before the machine made goods and the policy of the conquerers.

In all the Malabar villages people used to eat only hand pound rice. I have heard many stories of women belonging to aristocratic families engaging themselves in pounding rice with others. This gave

them good exercise, work and nutritive food. The introduction of rice mill and machine pound rice have reduced employment and better food for the village women and widows who were previously employed otherwise. Rice pounding is still important for interior villages and many persons are employed. Recently the Government of Madras have adopted a policy of discouraging new rice mills being established in the province. Yet all the towns have rice mills which keep unemployed hundreds of persons in the surrounding area.

Some old industries have lingered in decadent conditions, and the following are some in which the agriculturists engage themselves in spare time.

Hand looms are still an important cottage industry in Malabar. It is followed by the weaving castes as a profession side by side with agriculture or agriculture as a subsidiary occupation. It is also followed by non-caste people who run the hand looms much better and are educated and trained and who cater for the tastes of the local middle classes. In some places like Calicut, Tellecherry, and Cannanore hand looms are organised in factory forms and employment is provided for hundreds of persons.

Hand looms require reorganisation. In the future set up of India, hand looms can definitely play a part because they can cater for man's tastes better and human tastes can never be anticipated and produced by factories. We are to evolve a system in which every person is employed to his best and to the

advantage of the State and the individual. Its advantages to mixed families are very great. For an agricultural family, men and women are free for 120 days of the year and if these days are utilised on the hand looms, the cloth requirements of the family can be met. This therefore increases the income, comfort and happiness of the family.

The following are some important cottage industries :-

- 1) Mat-making
- 2) Basket-making
- 3) Rope-making
- 4) Mat and matting from coir
- 5) Buttons, chains, straps, handles etc.etc. from coconut shell
- 6) First class mats called pulpaya and Methappaya
- 7) Soap making
- 8) Budi making
- 9) Preparation of tobacco chewing and smoking
- 10) Oil pressing and hair oils
- 11) Cotton ginning, spinning and weaving
- 12) Embroidery and designing
- 13) Colour painting
- 14) Handicrafts of various kinds
- 15) Box making
- 16) Carving
- 17) Tailoring
- 18) Hulling of rice (pounding rice)
- 19) Cattle breeding
- 20) Milk, butter, ghee and butter milk selling
- 21) Making of toys, paper of wood and earth
- 22) Furniture making
- 23) Umbrella making
- 24) Money lending

These are activities in which agriculturists and their families are occasionally engaged. Mat making is a subsidiary occupation to the women of the carpenters' and in certain parts and for some mat making is a principal occupation. They are chiefly of two varieties. One is called Pulpaya made out of a certain kind of long leaves that grow on the edges of the fields and on the banks of brooks and canals. They are cut, split up into small yarn, according to size and

quality and given a colour. They are woven into mats mainly by hand. These mats are extremely soft and beautiful. To-day they are rare because those who make these mats are poor and are not encouraged. Marketing these good mats was a problem for them when they make. To-day many of them have taken to other occupations for sheer want of encouragement. A good pulpaya costs Rs.⁵~~10~~ to Rs.¹⁰~~15~~ to-day. There is another variety called Methappaya made almost in a similar way. They are made of leaves that are grown in the country. They are carefully prepared for making mats. This mat making is an organised industry in Travancore where very soft, polished and beautiful mats are manufactured and sold in all towns and cities of India by merchants who get them from the producers. Various other kinds of mats are also made. They are made out of coarse raw materials and used for packing, covering, and as bed for poor people. These mats are cheap to suit the needs of the lower classes. Mat making should be properly organised in Indian villages by the organisation of a Village Industries Co-operative Society for each village ~~or~~ or for a group of three or four villages.

Coconut gives a series of bye-products. The preparation of yarn from coconut husks is unorganised in Malabar though organised in Travancore. Coir is made from these yarn by families where the members work on the yarn supplied by an agent. This agent collects the coir from these families and mats and mattings are manufactured from the coir in weaving

factories that exist in Calicut and other towns. The coconut shell is used to make many articles. Buttons of good finish, chains of exquisite design, watch straps of excellent quality and handles for knives and others are made out of coconut shells.

Oil pressing was an important occupation in the villages. The oil monger or the chakkan was the specialist in oils. He prepares coconut oil, gingelly oils, castor oil and many other kinds of oils from the seeds that are grown. The agriculturists who grew these oil seeds supplied them to the chakkan who pressed them into oil so that villagers had good oil for their use and poonac to feed their cattle. What obtains to-day? The chakkans have given up their occupations because manufactured oils from towns have invaded the villages which sell their seeds to commission agents who send them to towns where they are turned into oil. Instead of the pure oil people are to-day accustomed to using oils of indifferent quality for all kinds of purposes.

Cattle breeding is very poorly developed in Malabar. The excessive monsoon rains, lack of common pasture grounds, complete absence of growing fodder crops, inadequate supply of poonac, cotton seeds, sugar cane leaves, have made cattle breeding difficult if not advantageous. To this may be added other difficulties. Paddy straw which is the general dry food given to cattle for stall feeding is very poor for nourishment. When cattle are fed on paddy straw alone they grow thin and thin and sometimes develop

various diseases. Partly out of ignorance and partly out of poverty other kinds of nutritive food are not given. Thus cattle in general grow poorer and poorer year after year. To this may be added lack of breeding bulls. Stud bulls for the services of the village cows were by good bulls dedicated to temples by people of the village to serve a common purpose. Since they invade paddy lands and vegetables they are not looked upon with so much respect and recently I know one instance of a temple bull rendering almost blind by careless treatment. Temple authorities could have been more charitable to the bull which performs a useful service. Philanthropists are growing wiser by experience. Few are prepared to dedicate bulls to temples and if they do they do with "scrub bulls" which indiscriminately serve the village cows so that the progeny becomes poorer still.

This kind of thing should be immediately put an end to. All scrub and useless bulls are to be compulsorily castrated at a particular age and only approved bulls are to be allowed to remain for breeding purposes. The village panchayats should own breeding bulls which should be available to all.

It is really surprising that Malabar with her hills, valleys and rainfall is not able to grow good grass to feed the live stock. If every farmer owns a cow or a buffalo, he can maintain the milker without much additional expenditure. He can increase his income, augment his diet and strengthen his body. Village can be made ideal with plenty of milk, butter

cheese and butter milk.

Villages in Malabar are starved of milk and milk products. Milk for domestic and industrial use is not available and can be had with difficulty at exorbitant prices. The problem becomes very great to villages which are near to towns or railway stations. Recently for a marriage ceremony it became so difficult to secure milk that tinned milk had to be used. The same is also true for ghee. Vegetable ghee has entered the house holds in town areas where the scarcity of natural ghee is greater. These are conditions which have developed on account of general poverty and lack of planning, and planning of the villages should be an immediate task.

Toy making is developing into an organised industry in certain towns of Malabar. Her forests supply wood of any quality - pliable, hard, brittle, smooth, glossy and light. They can be turned into toys of alluring designs. Animals of various kind, details, man in different dresses, toy vehicles are all the favourite patterns. Musical instruments for children are beautifully made. Toys of paper, wood, ivory, coconut shell, nuts, mud are made and should be encouraged in the villages. The village carpenter is free for considerable part of the year and in his spare time or when he is under employed or unemployed, toys making will be a useful work. There are others who make toys of clay. What is required is organisation. These men should be encouraged to work giving facilities and showing the specimen to be made and

their goods sold in the market. Toys have an easy market in the towns.

Baskets for the village are made by parayas who are a very backward people in Malabar. Their principal occupation is making baskets for house hold use. They also make a rough kind of mats called parambas which are highly useful to all families and of particular use to cultivators to dry paddy. These baskets and mats are made out of bamboo which they cut and gather from the forests where they grow in abundance. Where rattans are available, chairs, tables, baskets, mats, perambalators, and others are also made from them.

These people who manufacture these useful goods are not able to market them properly. In the villages they were not allowed to enter houses freely before the new legislation, They have to stand a long way off and call aloud. Sometimes they are not heard and sometimes they are attended to after a long time. They are paid in kind (in paddy) the quantity generally fixed by the villager. They have no other go but to accept what is given. This means a very low wage for their labour. The outcome is an incredibly low standard of living for these people. With stunted growth and low physique, they always present a famished appearance. The ability of these people should be utilised to the best advantage. Their goods made available to all and they are paid a decent wage to enable them to lead a fair good standard. The average income of these people will be some where

about Rs. 50 ~~π~~ shows the appalling poverty in which they are stup^{ed}.

Malabar is specially fitted to the making of furniture. Furniture shops where chairs, tables, almirahs, shelves, cots, cradles, stands are made. Timber for the construction of these useful goods are well supplied by Malabar forests. In these shops which are organised by capitalists, carpenters, blacksmiths and sawyers are employed on daily or on permanent basis. These goods are bought by the towns people who want to furnish their homes. The Kallai Furniture Company (near Calicut) is a famous factory whose beautiful cots made of teak and Viti (black wood) are seen in many bed rooms in India not to speak of the tastefully furnished mansions of the wealthy in Indian cities.

Umbrella makers are panas. They are made of bamboo and palm leaves. The frame work is made of bomboo and the covering is of the palm leaves. With heavy rainfall, it is physically impossible for anybody in Malabar to go out without an umbrella in the rainy season.

These Panas make umbrellas of various kinds to suit the tastes and requirements of the different classes of people. Persons of aristocracy demand beautiful and light umbrellas. Others demand umbrellas which are good, strong and cheap. Males working in the fields want umbrellas which can be fitted to the head like a hat to facilitate working, Females want a deep umbrella with which they can work in the fields

while freeing their hands to do work. Others who have to carry goods from one place to another on their head without water being let in, demand a different kind of making. All these varieties are made by the village umbrella maker. But unfortunately he is busy only for three months of the year and for the rest either he goes for any odd work or he turns a beggar in the village house holds where he sells his umbrellas. This to some extent affects his independence. He has to sell his umbrella for the price offered. He has a big family and his annual income does not exceed Rs.75/-. He leads a precarious existence all the year round.

There are other occupations both main and subsidiary in such the artisans and the non-agricultural classes are engaged. In some of these the agriculturists are deeply interested.

- (1) The work shop of the blacksmith in which he works and prepares agricultural implements, locks, pad locks, knives, nails, bolts, screws and the like.
- (2) All kinds of wooden agricultural implements.
- (3) Making of carts and boats.
- (4) House building
- (5) Carpentry
- (6) All kinds of stone works, images, stone deities etc.
- (7) Metal works, gold, silver, vessels of bell-metal, bronze, brass wares and other utensils.
- (8) Tanning and shoe making
- (9) Making of varieties of leather goods
- (10) Tile making
- (11) Brick making
- (12) Making of granite stones
- (13) Making of tombs
- (14) Making of musical instruments like drums, (Chenda and Mathalam) Idathalam, Komba, Aalavattam and Venchamara

- (15) Making of dresses and other outfittings for temple festivals, Kathakali, Thollal etc.
- (16) Brush making
- (17) Book binding
- (18) Photo taking, drawing, painting and framing
- (19) Bangles and glass beads
- (20) Calico printing and dying
- (21) Carpet making
- (22) painting on walls of houses and temples
- (23) Sculptoring and engraving
- (24) Making of country boats.

Agricultural population can scarcely support themselves without taking to subsidiary occupations. The poor condition of India's agricultural population is partly due to the neglect of subsidiary occupations that would augment their meagre income. When the area of land cultivated by a farmer is incredibly small and the holdings extremely uneconomical and in agriculture keeps the peasant employed for 150 days a year, the question is the utilisation of his idle time for the production of some useful things. The agriculturist is idle and unemployed, his land is idle, his cattle are idle and the members of his family are idle and have no work. It should be remembered that Malabar has an excess of females over males and this important part of our population should be adequately and productively employed than merely keeping in the inner sanctuary of the house. According to 1941 census of the total population of 39,29,425 women are 20,28,021 and men are 19,01,404. Besides domestic services in which they are generally absorbed, they should have other kinds of occupations both main and subsidiary.

Nature of Malabar Industries.

The progress and prosperity of Malabar can be rebuilt upon a revolution in agriculture and industry.

The old industries of Malabar should be revived on new lines. They should be reorganized and reconstituted on 3 different lines.

- (1) The establishment of large scale industries
- (2) The establishment of seasonal industries to tap the full resources of Malabar
- (3) The introduction of cottage industries which can be conveniently worked by all classes of the village population.

Permanent Industries.

Permanent large scale industries should be established in towns and rural parts of Malabar to tap the local resources and conveniences, like iron, steel, chemicals, glass, soaps, paper, ceramics, cosmetics, development of ports, harbours and ship building. Since iron is available methods of using iron resources have to be found. She has natural resources to develop ceramics, glass and chemicals. Malabar forests supply sufficient raw materials for paper. Her forests should be exploited scientifically. Malabar forests are in the hands of private individuals who are not likely to be scientific in their treatment to the forests in their hands. This results in some amount of waste and real loss to the country. With her iron and forest resources Malabar should be able to build ships which were once built along her coasts. Ships of moderate size calculated to serve for coastal shipping and inland navigation can be constructed in Malabar. They may be built mainly out of timber with steel covering if steel supply is not in plenty. These

not only will open up new avenues of employment, but also will reduce the pressure on land. With cheap electricity new industries are bound to spring up throughout Malabar. Along her coast line fishing resources are great. To-day fisheries are inadequately worked. This important natural resource has to be reorganised and improved.

Seasonal Industries.

Seasonal industries which are important to Malabar are coconut and coir industries, tile works which along with Mangalore, is the whole supplier for India and of the East; match factories, coffee, tea, textiles, hosiery, rice mills, cashew, oil mills, ply wood manufacture, brick and tiles, timber, saw mills, jaggery, preparation of fish and fish manure, salt making, tanning and leather works, canning of fruits, and preservation of fruits, making of jams, chatnis, utilisation of Malabar mangoes, jack fruits and bananas. All these are inadequately organised except a few. They are to be replanned and re-executed.

Cottage Industries.

In the new industrial set up, cottage industries are destined to play a part. They have a separate sphere to operate and function and will be a useful adjunct to big industries. Thus spinning and weaving of handkerchief, towels, shawls, dhoties, as well as net making, basket weaving are useful cottage industries. Poultry farming is a useful occupation to agricultural families. The consumption and production of pappadams, of the preparation of curries for house

hold purposes can be attempted. Besides new cottage industries should be introduced. They are button making, bone crushing, making and utilisation of manure, dairy farming, growing of medicinal herbs for which Malabar is famous, bee keeping and honey extraction. A development of these industries will mean the creation of a very active and busy village in Malabar, heralding the dawn of a new age. This ensures work and wage for all, comfort and satisfaction. The days of poverty, ill-health and under-nurishment give place to plenty, health and vigour.

How can these cottage industries be revived on the principles of work and pay?

The principal requirements for the revival and re-creation of village industries are based on the

following resources :

- Raw Materials
- Land
- Labour
- Capital
- Organisation.

Raw Materials.

Malabar should aim to produce all raw materials that ^{her} soil and climate can produce. Agricultural products can be grown and those like cotton which are not locally suitable for growing can be imported from the neighbouring districts. Her soil is suited to sugar cane which she produces to meet the demands for jaggery. She produces all kinds of oil seeds and leaves and from them oil can be scientifically extracted. The present village oil presses called Chakk~~et~~, have to be improved. She should produce more fruits scientifically and they should be tinned and

prepared jams of all varieties at home. Malabar mangoes and Malabar bananas are wasted every year. It is a pity that such a beautiful and sweet article is so carelessly wasted every year. Buttons can be made from bones, horns, coconut shells, wood, nuts and ivory. The cattle wealth of the villages should be well used. First class leather goods, chappels, fancy goods can be made in the villages. What is required is that intelligence and guidance for the work in hand.

Land.

Every inch of space in the villages should be put to some profitable use. All arable lands to be cultivated with irrigation facilities which are to be provided. Some judicious allocation of land resources requires to be made so that lands which are not occupied and cultivated are assigned to somebody for agriculture or fruit garden.

Labour.

The importance of labour as an agent of production is not realised when we see that much of it is wasted. The agriculturists who waste at least 120 days a year should have facilities to spend their spare-time in some subsidiary occupations. The problem of the unskilled labourer has to be tackled. For this education is the only panacea. General and industrial education and the use of cheap mechanical power should be a possibility for the homes.

Capital.

At present the agricultural industry is inadequately financed. The agricultural population has no

capital of their own to finance both agriculture and industries. yet part of the finance can be got~~x~~ from the agriculturists and the land lords of the villages who are accustomed to waste much wealth every year. Money is invested in gold and silver and in buying land on high price without knowing how to develop what they have got. The village people do not know the benefits of investment in industries. The industrial policy of the State was responsible for making the people ignorant of what they could do with their money. There are no banks in the villages and the habit of depositing in banks. The Co-operative Societies have not penetrated into and where they exist, they have not yet succeeded in doing anything important or spectacular.

At present the village agriculturist gets capital from the money lender who is generally an agriculturist or a land lord or he secures loan from the Co-operative Society.

The village industries can be developed only with cheap and easy credit. The State should organise the establishment of Co-operative Societies or Village Banks to be established with the definite object of financing village industries. Nationalisation of land and its operation by the state will be a good programme. A Co-operative Industrial society shall be organised for the district with leaders of the people as its directors. It should have a ~~xxx~~ net work of branches in all the villages where they may be called Village Bank and shall have important men of the

village as its members. Capital is to be subscribed by its members, the deficit amount shall be financed by the State. Loans shall be granted to the villagers at 3 or 4 per cent interest.

Organisation.

Organisation is part of industrialisation.

It is an important factor of production, in the assembling of the factors in appropriate proportions, supervising the work of production and supplying the produce to the final consumer.

Indian villages are devoid of such business organisations. Men of capacity and intelligence fly to the urban areas where they concentrate their activities. For the villages men have to be trained. A new centre of activity has to be created and this can be attempted by a Co-operative Industrial Society.

Organisation of Marketing.

Industrial activity is complete only with adequate marketing facilities. In the village the shop-keeper, the commission agent or the moneylender acts as a middle man between the producer and the consumer. This middle man is interested in making profits. He on one side pays low prices to the producer, and on the other poor quality at extortionate prices to the consumer. Co-operative Societies should step in to remove the intermediary and to safeguard the interests of all.

Marketing facilities are poor for the district.

This is due to the difficulty of transport and communications which have been hampered by the geographical conditions of Malabar. The district has only 160 miles of railway and a few thousands of roads which connect the important towns. The interior villages have no roads and no post offices. The marketable produce of the village has to be carried to the towns by man or taken to the weekly market where unfortunately prices fluctuate so violently that the chances of loss are occasionally great. On account of these risks and troubles, the villagers sell their surplus produce to the commission agent or to the village shop keeper at ridiculously low prices. It is true that he sells cheap and buys dear. Those adventurous villagers who take their commodities to the weekly market, are cheated by negotiators who play such an important part in these places between the seller and the buyer. He has no other go but to tolerate these humbugs, otherwise, he will have to return with his goods. The same thing is liable to be repeated if he goes to a town.

Marketing Centres.

The important marketing centres in Malabar are the towns, which are either a railway station, taluk government office, a centre of bus route where it is away from the railway line, a place of pilgrimage like a temple, a place where a weekly market is organised. Weekly markets are found every where for a group of villages. ^{ku}Wainiyamku lam, 5 miles from Shoranur in Walluvanad is an important

weekly market held on every Thursday. All kinds of agricultural commodities, stationery, stores, cattle all are there bought and sold. There was a time when horses and elephants were found at Waniyamkulam. Villages, situated in the interior, which are away from the weekly market and towns have to carry the goods on human back and are naturally costly. Such villages in Walluvanad are many. Conditions of marketing in them are awfully bad. There are no roads, no post offices, and delivery of letters once or twice in a week. Villages like Chalavara are so cut off that the people have to go to Shoranur or Ottappalam both at a distance more than 8 miles for buying and selling or to the weekly market at Waniyamkulam at a distance of 6 miles. Five years ago a cake of soap, or a packet of cigarette can be had only from those places. Things are slowly changing. A post office was opened two years ago at Chalavara on account of war conditions.

The organisation of market is a direct incentive to production and with production grading and standardisation of produce and improvement of quality will follow. Again the automatic existence of accurate information regarding distribution, collection and storage of crops, standardisation of weights and measures and the elimination of corrupt practices, will soon set up healthy atmosphere in the village parts.

The movement of goods from the place of production to places of consumption is a part of production. This demands a net work of good roads and cheap transport facilities. They encourage trade,

enhance the value of the commodities and facilitate exchange of goods from one place to another from one person to another for one article to another.

Roads are very poorly and inadequately developed for Malabar. There are few villages which have roads and the roads which are available are only unmetalled roads that are washed and rendered unserviceable in the rainy season. In summer alone they can be used by carts with difficulty while they are impossible for cars. These roads are unscientifically planned and badly built. The trunk roads which connect the railway stations, the places where government offices are situated, or important places or towns, are better, though inadequately maintained by the local boards. Those villages which happen to be on the route of these roads have the benefit of better road facilities as contrast to others. This deficiency requires to be rectified immediately.

The South Indian Railway which passes through the district along the coast line has wrought enormous benefit to the trade and commerce of the district. First and foremost many villages of the district are brought very near to the railway line. Most of the important towns are on the railway or have been linked by road to the railway. Another wholesome effect is that it has accentuated and accelerated the road construction along the railway route. They have therefore helped travelling and trade. The trade of Malabar has substantially increased and this can be ascribed to railway and road transport to a great deal.

All the industries of Malabar like coconut and coir, fish, tiles, timber, ~~tiles~~ etc. have been highly benefited by railways. Railways have helped the ports of Malabar like Calicut, Tellicherry, Badagara, Cannanore, to increase their export and import trade by buying more commercial goods from the interior.

Malayalees from North Malabar. They go on with this profession with some amount of doggedness. Their conditions have become less encouraging since many companies are dissolved and for the remaining the artists are paid poor salary. With a lower salary their standard of life has been badly affected and with this their capacity for physical exertions and feats. Touring circuses visit towns in summer and are enthusiastically received by the people of the villages which are starved of such entertainments. More and more touring circuses are entering the portals of villages to entertain the people and to make business. Where these simple entertainments and amusements are not available, people spend their time in idle talk or playing cards on the verandha of one among them, or assembly in the popular tea shops of the village, or taking part in the temple festivals or dinners which are occasionally arranged.

What are the daily necessities of an ordinary agriculturist? His wants are few and the general level of income poor. Generally it is the income which determines the standard though sometimes the standard determines the income. Some of the lower classes of the village population are paid less because they eat less and they eat less because they are paid less.

The well to do families or rich families are the Nambudiri families, Raja families, the Nayar families or taravads, and others. Much changes have been brought about by economic, social and political conditions. Many aristocratic families have been

partitioned. Rich and aristocratic among these families, they be Nambudiris, Rajas, Nayars or others, live in big and palatial buildings, many built on modern lines, with fittings and furniture. They are well fed with a taint of luxury, though not always scientific in the preparation of good and nutritious^u food. The members of these families are educated and now a days it is a custom among boys to enter colleges for study. They are naturally men of some taste, literature, music, painting, carving, percussion instruments of various kinds, interest in Kathakali, Toollal, drama, dancing, temple festivals, elephants, horses, cars and the like. Such families were lovers of art and Malabar art was much developed and encouraged by them. With the partition of these families, art in Malabar has suffered.

It is at the same time sad to see many members of these families leading a wasteful life. While on one side they have given up the old pursuits^T, they have not yet taken up new callings. With their money, talents, and influence they can do much in every aspect, but unfortunately they remain idle. In any respect, they are potential.

The Nayar tarvads are illustrious families which produced good administrations^{ors}, generals and soldiers in the past, are to-day the most progressive community in Malabar. These families had a system of marriage and ownership of ~~the~~ property, generally called Marumakkatayam which was designed to allow individual freedom to male members and security and protection to female members. As soldiers and generals,

wedded to martial life, family life was subjected to restrictions. This led to late marriages among males. It was necessary therefore to grant females complete freedom in the choice of a partner in life and this is the importance of Marumakkatayam system. It will be noticed that this Marumakkatayam is followed among ⁰⁰ ~~as~~ castes, in Malabar, who were martial and who led a very active life. This system has its own economic importance. It helped in the maintenance of a high standard for the family since family property was looked after by the eldest member of the family, male or female, as a trust. All worked for the common good.

The Nayar tarvads are being partitioned. To-day these families have produced illustrious persons, men who have distinguished themselves as administrators both central and provincial, as diplomats in India's foreign services, as doctors, lawyers, journalists, cartoonists and so on. A new middle class has therefore been created in Malabar from the Nayar tarvads. They are educated, enterprising, and pushing, entering all fields of activity. They have a good standard of life and generally of the most up-to-date style.

The middle and lower classes among Nayars who form mainly the small tenants and field workers of the villages, have a low standard. With an uneconomic holding, with starved bullocks, and old fashioned tools, with 120 idle days a year, they make a hard life. Their income constitutes the agricultural produce which is paddy and which can scarcely maintain them for 365 days.

An agriculturist usually takes a breakfast in

the morning at 6. This consists of Kanji (rice boiled in water) with mango pickles, salt and chillies. He goes to the field and returns at one when he takes a meal, full course rice with mango pickles, one or two baggis made of vegetables if they are available in the compound or garden of the cultivator. He does not take ghee or curd unless specially asked to do so by a physician on health reasons. He takes butter-milk if milk is available. There are a few families where tea is prepared in the morning when there is a milking cow. Generally milk is sold to the neighbourers or for festivals ~~xx~~ or to the tea shop and only aristocratic families take milk and curd. The consumption of milk and milk products ~~ix~~ is low in the villages. After some rest, the peasant goes back to the field at 3 in the agricultural season and returns home at six in the evening when he pays his hired labourers in kind or cash, takes a bath and sits for food at eight which is of rice if he has enough of rice.

Poor agriculturists will have one meal at 12 or 1 (full course rice) and the rest, a breakfast in the morning and one at night of kanji. The lowest working classes like Cherumas and Panas take only kanjis 3 times a day and full course rice is a luxury for them, is served only on important occasions. They suffer from continued malnutrition. These families which remain unemployed for days together during off season are forced to subsist on all kinds of eatables like mango, jack fruit, coconut, tapiaco, sweet potato, plantains, which they secure by fair or fowl.

The inevitable result is the low standard of physique of the people. Though climate is oppressive, for many months of the year it is not harmful to health. Contagious and infectious diseases get into the villages in certain years and take a heavy toll of life. The housing arrangement in Malabar is such that epidemics could be easily fought and checked.

The clothing needs of Malabar are very modest. With no extremes of climate, the use of shirt is actually enjoyable only for a part of the year. A dhoti $4\frac{1}{2}$ ft. by $3\frac{1}{2}$ ft. and a towel 3 ft. by $1\frac{1}{2}$ ft. will satisfy the ordinary clothing requirements. A well dressed man of the village will require half a dozen dhoties ($4\frac{1}{2}$ X $3\frac{1}{2}$ ft) half a dozen towels (3 X $1\frac{1}{2}$ ft.), four shirts and two shawls. This will cost an average Rs.20 and to-day Rs.40. This standard is attained by the middle and higher classes, in the villages. The lower classes may possess if lucky, half a dozen towels, two big dhoties to be worn at important occasions and fortunate if there is a shirt to put on. An ordinary man of the village spends a couple of rupees for clothing

The houses are both thatched and tiled. In ordinary times tiles are cheap and many people go for them in order to ~~xxx~~ reduce the trouble of renovating every year before the rains when houses are thatched. But poverty does not allow always. So the cost of repairs and renewals constitutes an important item of expenditure. The heavy rains of the monsoon will make the repair of the houses in the summer a pressing demand and all persons do it any how. The utensils in

use by the village people are simple and cheap. Only the well to do agriculturists and land lords have utensils made of metals of various kinds and shapes and for the rest, they are made of mud, wood and the like.

The expenses on medicine are negligible for the poorer classes and increase as the standard of life increases. While the lower classes prefer to suffer and die without medical aid, the higher classes seek the advice of the specialists and expenditure on medicine is tolerably high.

The people in Malabar villages are accustomed to spend some money on education. Agriculturists send their children to school, and prosperous farmers send their children for higher education and it is this class which has produced a galaxy of brilliant men in Malabar.

An important item of expenditure for the village classes is the several festivals, in temples, marriages, death feasts, expenses in connection with pilgrimages. Other minor expenses are smoking beedi, pan chewing, tea drinking, which are very popular. Toddy drinking is almost very heavy among Cherumas and other lower working classes. Prohibition now has been introduced. The standard of living is very poor and this has affected the vitality and the physique of the villager.

The Thiyas of Malabar next to Nayars are an advancing community. It has men in all walks of life. In Walluvanad they are tenants and field workers,

toddy drawers, sawyers and cartmen, are experts in coconut industry work. They are hard working and industrious with many members of this community in various trades and callings.

The Nambudiris of Malabar are as a whole a land holding class and in all the villages investigated they are rent receivers. Some families are rich but the majority of the Nambudiri families belong to the middle class falling into the lower and lower grades of the middle classes. Barring some rich families, the rest must do some productive labour for a good living. A big portion of the members of these families is therefore engaged in some occupation which is not productive in the real sense of the term. They waste much of their energy in temple festivals and some other kinds of old fashioned activities. With capital and resources in their hands, if properly directed, this small community can become exceedingly prosperous. In spite of a high average income for the members of this community, the standard ~~tax~~ though definitely high, should have been higher still with the resources in their hands.

The Mappallas are a community of hard workers. They are hard manual workers and as sawyers, coolies, tradesmen, commission agents and hawkers they have been rarely excelled. They are a very adventurous people carving out an independent earning for them. As coolies and sundry workers they are paid a higher wage because they are said to be more efficient. In all the cities of India they run restaurants, they serve

TABLE 71.

Family size and income.

Rural Area.

Description of family	Total Income (Rs.)	Average Income (Rs.)
48 one member family	9,500	197-14-0
137 two member family	34,575	296- 3-0
181 three member family	53,775	297- 1-0
171 four member family	61,175	357-12-0
163 five member family	63,595	390- 3-0
143 six member family	62,140	434- 8-0
94 seven member family	48,055	511- 4-0
73 eight member family	41,700	571- 3-0
33 nine member family	18,325	555- 5-0
82 ten and more member family (approximate)	64,500	786-10-0

Urban Area

Description of family	Total Income (Rs.)	Average Income (Rs.)
64 one member family	20,950	327- 5-0
118 two member family	42,500	360-10-0
157 three member family	61,650	392- 8-0
214 four member family	99,675	465-10-0
178 five member family	88,620	497-13-0
147 six member family	78,250	532- 6-0
128 seven member family	70,050	547- 3-0
58 eight member family	41,600	717- 3-0
37 nine member family	24,765	669- 4-0
69 ten & more member family (approximate)	48,975	709-10-0

RURAL VILLAGES

Total Number of members in a family	Total No. of families	Number of male Earners					Caste composition of families							
		0	1	2	3	More than 3	Nairs	Thiyyas	Cherumas	Chettis or Mudaliars	Mudaliars	Brahmins	Rest Mohammedans	Rest
1	48	14	34	-	-	-	19	7	10	-	-	2	7	3
2	137	32	101	4	-	-	26	13	40	3	4	-	35	16
3	181	31	125	23	2	-	62	20	41	1	4	2	29	22
4	171	17	113	36	5	-	49	24	36	2	-	1	37	22
5	163	9	105	46	2	1	43	32	27	3	-	-	36	22
6	143	3	79	42	18	1	45	18	20	1	-	-	27	32
7	94	1	40	37	15	1	26	14	15	3	1	1	22	12
8	73	3	28	26	11	5	20	12	14	1	-	-	12	14
9	33	-	9	12	8	4	14	6	1	-	-	-	6	6
10 & more	82	1	7	32	23	19	38	14	8	1	-	-	13	8

TABLE 73

URBAN AREAS

Total No. of persons in a family	Total No. of families	Number of male earners					Caste composition of families								
		0	1	2	3	More than three	Nairs	Thiyyas	Cherumas	Christians	Chettis or	Mudaliars	Brahmins	Mohammedans	Rest
1	64	13	51	-	-	-	28	10	2	6	1	-	3	5	7
2	118	16	94	8	-	-	43	22	10	10	5	-	4	10	14
3	157	18	112	24	3	-	39	34	17	7	9	1	5	14	31
4	217	10	169	32	3	-	54	51	17	15	11	4	10	16	36
5	178	13	115	39	10	1	56	33	14	8	16	10	5	11	25
6	147	6	92	27	21	1	39	36	17	6	5	5	6	11	22
7	128	2	82	28	12	4	43	31	6	6	8	4	6	2	22
8	58	1	28	16	10	3	24	15	3	5	2	-	2	-	7
9	37	1	19	10	3	4	15	10	4	-	1	2	1	-	4
10 & more	69	1	19	19	20	15	32	15	5	1	1	2	7	3	10

in restaurants especially along the west coast, sell coconuts (raw coconuts for water which is called Ilanir) coir and mats. They are Sathranjiwalas and sellers of cane sticks. Their adaptability is great.

One admirable feature of Malayalees is their inordinate powers of adaptability. With the tact and cleverness that are found in a great measure among the people of the west coast in general, Malayalees seem to possess in a greater degree. They mix and identify with the people with whom they live. They work hard to excite their respect and sympathy, and maintain a standard which many others do not. The idea of their going out is the urge for a living, the attainment of a higher standard by hard work. They spare no pains to attain that.

A Malayalee at home and a Malayalee abroad are two different persons. While at home the social and economic environments rein his vigour and enervate his ambitions, as soon as he is cut off from the native moorings, he is a different person. The dragon of custom and conventionality has petrified and fossilised the very limbs of Indian life. This truth is in clear evidence in the village life of Malabar.

Figures on table 71 show the average income of families according to members. This explains the total income of 48 one member families for rural villages and 64 one member families for the urban and semi-urban parts. Tables 72 and 73 show total number of families according to membership, the distribution of male earners in these families and their caste composition. The income of a family must vary a

according to male and female earners, the occupation and the earning capacity of the earners. It may be guessed that the average income of families of Nairs may be more than that of the Thiyyas though the composition of the earners, the nature of occupation and the nature of earning will have to be examined. The average income of the families of Cherumas will be very poor because cherumas are agricultural workers, employed only for a part of the year and the rate of wages paid extremely low, even though the number of earners in these families is more.

For Shoranur and suburb there are 64 one member families, 51 of them with one member each and the rest presumeably female earners. These 64 families are distributed among different castes. Thus there are 28 Nair families, 10 Thiyyas families and so on. Though for some families among Nairs the earnings are quite good, and in some poor, and though individual family incomes cannot be estimated, the average income of these families is Rs.327-5-0. Out of 118 two member families, 94 families have one male earner each, 8 two male earners and the rest either female earners or dependents. The average income of two member families is Rs.360-10-0 is definitely higher than that of one member families. When it comes to three member families, with 112 one male earners, 24 two male earners and 3 three male earners, the element of dependents, giving a margin of female earning members, appears to prominence. Though average family income also increases slowly, the element of dependents increases at a faster rate. For 178 five member

families, the total number of male earners is about 228 only. Giving a substantial margin for female earners, and constituting them say, half of male earners, the total earning members is only 342 out of an aggregate of 890 members. In families where individual earnings are poor, the standard of life is badly affected. While in some Brahmin families or Nair families or some Christian families where the individual incomes of the working members are high, the standard of life tends to be high. In poor families like the Chetties, the Cherumas and sometimes the Mappillas (Mohammedans) where the income of the earning members is poor, the standard of life tends to be low.

An attempt has been made to show the average income of some classes of the population. The figures on table 74 indicate the average income of those persons of these classes having subsidiary occupation. Thus 54 of the field workers who go for subsidiary occupation and derive an income from subsidiary occupation have an income of Rs.291-11-0. The average income of 17 of those who do inferior services and who do subsidiary occupation have an income of Rs.134-0-0. Some occupations like business, farmers, toddy drawers, building and construction artisans get a higher income; occupations like tending cattle, rice pounding, some classes of artisans get low income. The average income of females is Rs.133-8-0. When this is the position, the income of persons without subsidiary occupations must be very poor. In the absence of additional income from other employments the earnings of certain classes

of persons are so low that the standard of life in their cases go down to the lowest level. Such is the position of some field workers, umbrella makers and others employed in inferior services, are accustomed to starve for some months of the year when unemployed.

What should be the average standard of life for the villages may be roughly estimated. The primary requirements of any individual are food, shelter and clothing. For a family of 5 members, husband, wife and three children, there should be a flooring space of 500 sq.ft. at the rate of 100 sq.ft. per head. Considering that a child requires less space, the minimum flooring space is 450 sq.ft. This in rural areas will cost Rs.2000/- according to the present cost of construction. An average villager has no funds to construct a house on this plan. Some Building Societies with State aid and control should undertake village house construction.

Food per capita requirements per diem has been estimated as follows :-

Cereals	16 oz.
Pulses	3
Sugar	2
Vegetables	6
Fruits	2
Fats and oils	1.5
Whole milk	8
Meat, fish, eggs	2.3

	40.8

An adult requires 40 oz. of food per day. A nutritive food diet of this specification would cost a minimum of Rs.5/- per month and Rs.60/- a year taking into consideration all advantages of being in a village. This means that for a family

of 5 members food alone will cost Rs.240 when three children are equated to 2 adults.

The National Planning Committee has estimated the clothing requirements per head in India as 30 yards. At Rs. 0-3-6 per yard it costs Rs.6-9-0. Climatic conditions taking into consideration, a sum of Rs.20 may be taken as a minimum requirement of clothing for a family of 5.

For health and medicine the requirements may be calculated at Rs.20 for the family. This amount of Rs.20 may be expected to be met by the State under Health Insurance, and provisions of free medical aid in villages.

Education is an important responsibility. All the three children of the family should be educated. Since education is going to be free and compulsory, the cost will be met by the State. But a sum of Rs.10/- per child per year may be calculated for sundry expenses in connection with education. This therefore means a total of Rs.30. Making no allowances for other items of expenses for the family the total income required to meet the minimum requirements for an average standard is as follows :-

Food	Rs. 240/-
Clothing	Rs. 20/-
Education	Rs. 30/-

	Rs. 290/-

House	Rs.2,000/-
Medical aid	20/-

	Rs.2,020/-

TABLE 74.

Income of some classes of the rural population.

Description of occupation and number of persons	Income from main occupation (Rs.)	Income from subsidiary occupation (Rs.)	Total Income (Rs.)	Average Income (Rs.)	
<u>Field workers - Males</u>					
Total Number	54	516 X 25	114 X 25	15,750	291-11-0
<u>Agriculture & Others</u>					
Total Number	26	198 X 25	24 X 25	5,550	213- 7-0
<u>Unattached labour</u>					
Total number	22	128 X 25	32 X 25	4,000	181-13-0
<u>Inferior Services</u>					
Total Number	17	90 X 25	1 X 25	2,275	134- 0-0
<u>Business</u>					
Total Number	16	120 X 20	89 X 25	5,250	340-10-0
<u>Others</u>					
Total Number	19	167 X 25	68 X 25	5,875	309- 4-0
<u>FEMALES</u>					
Total Number	50	237 X 25	30 X 25	6,675	133- 8-0
<u>GARDENERS</u>					
Total Number	8	64 X 25	12 X 25	1,900	237- 8-0
<u>Tenant Farmers</u>					
Total Number	95	947 X 25	428 X 25	34,375	362- 0-0
<u>Tending Cattle</u>					
Total Number	9	20 X 25	--	500	55- 9-0
<u>Toddy drawers</u>					
Total Number	12	142 X 25	30 X 25	3,400	358- 6-0
<u>Rice pounding & rice mill workers</u>					
Total Number	7	19 X 25	1	500	71- 7-0
<u>Artisans</u>					
Total Number	47	143 X 25	7 X 25	3,750	79-10-0
<u>Spinning and Weaving</u>					
Total Number	22	200 X 25	43 X 25	6,075	276- 0-0
<u>Building & Construction</u>					
Total Number	30	356 X 25	22 X 25	9,450	315- 0-0
<u>Inferior Services</u>					
Total Number	19	106 X 25	21 X 25	3,175	167- 0-0

Rs.290 is therefore an absolute requirement. An average villegger earns much less. Added to these he is compelled to meet charges on repairs and renewals of houses, renewals of land held by him, rent and assessment, debt charges, expenses in connection with ceremonials, and other expenses in cultivation namely, seeds, manure, cattle and the like. If a sum of Rs.130 is assigned for all these charges the average villager should have an income of Rs.420 a year.

Food	Rs. 240
Clothing	Rs. 20
Education	Rs. 30
Medical aid	Rs. 20
Sundry	Rs. 130

	Rs. 440
	/ - 20

	Rs. 420

Granting that a family has two bread winners, how many families will have an income of Rs.420 a year. Among the occupational groups of the villages the average income is less than Rs.420 a year. Only the tenant farmer, the businessman and the toddy drawer who have subsidiary occupations approach the figure to some extent. Others are far below the level. Field workers, females, ~~rice~~ rice pounding, tending cattle, inferior services are paid very low wages and the earnings are not even sufficient to meet the expenses of a single individual. The standard should be really low when one such member is the sole earner of the family. When the number of earners of a family is more and all have main and subsidiary occupations, the income of that

family is also high and the standard consequently tends to be high. Not even 40 per cent of the population of the villages will have an income of this level.

This condition can be rectified with increased income and income can be raised with development of agriculture, organisation of subsidiary industries and the raising of the wage level for agricultural workers.

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