Census of India, 1931

VOLUME XXV

MYSORE

PART I—REPORT

BY

M. VENKATESA IYENGAR, M.A.,
Superintendent of Census Operations, Mysore State.

BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1932
MAP OF MYSORE STATE

REFERENCES

TALUK HEADQUARTER TOWNS
OTHER TOWNS
CITIES
PROVINCIAL ROADS
DISTRICT FUND ROADS
MEDIAN OF AREA
MEDIAN OF POPULATION
CENTRE OF POPULATION
RAILWAYS
RIVERS

MALNAD TALUKS ARE SHOWN IN DEEP COLOURS.
# TABLE OF CONTENTS

## INTRODUCTION

- Situation and boundaries
- Administrative divisions
- Natural divisions
- Statistics discussed in the chapter
- Area and Population
- Changes in area and area of districts and cities
- Main figures of population
- The meaning of the figures
- Accuracy of the statistics
- Administrative measures
- Silver Jubilee of His Highness the Maharaja's reign
- Increase of population in the decade
- Increase in the State
- Increase in districts and cities
- Analysis by taluks
- Religion and rate of growth
- Race and rate of growth
- Variation from 1871 to 1921
- Conditions in the decade
- Seasonal conditions
- Public health during the decade
- Development work in general
- Agriculture during the decade
- Communications
- Trade and commerce
- Industries
- Wages and prices
- Education
- Silver Jubilee of His Highness the Maharaja's reign
- Increase of population in the decade
- Increase in the State
- Increase in districts and cities
- Taluks with a decrease
- Comparison with 1921
- Modern ideas of birth-control
- Willingness to accept change
- Need is general
- A word of explanation
- A plea for propaganda in Eugenics
- Optimum population
- Concluding remarks

## CHAPTER I.—Distribution and Movement of Population

- Introductory
- Situation and boundaries
- Administrative divisions
- Natural divisions
- Statistics discussed in the chapter
- Area and Population
- Changes in area and area of districts and cities
- Main figures of population
- The meaning of the figures
- Accuracy of the statistics
- Administrative measures
- Silver Jubilee of His Highness the Maharaja's reign
- Increase of population in the decade
- Increase in the State
- Increase in districts and cities
- Analysis by taluks
- Religion and rate of growth
- Race and rate of growth
- Variation from 1871 to 1921
- Conditions in the decade
- Seasonal conditions
- Public health during the decade
- Development work in general
- Agriculture during the decade
- Communications
- Trade and commerce
- Industries
- Wages and prices
- Education
- Silver Jubilee of His Highness the Maharaja's reign
- Increase of population in the decade
- Increase in the State
- Increase in districts and cities
- Taluks with a decrease
- Comparison with 1921
- Modern ideas of birth-control
- Willingness to accept change
- Need is general
- A word of explanation
- A plea for propaganda in Eugenics
- Optimum population
- Concluding remarks

## CHAPTER II.—Population of cities, towns and villages

- Reference to statistics
- Definitions
- Larger towns
- Changes in the decade
- General figures for the State
- Comparison
- Towns in districts
- Proportion of urban and rural population in districts
- Cities
- Bangalore City
- The Civil and Military Station, Bangalore
- Mysore City
- The Erode Gold Fields Area
- Number and size of towns
- towns which show decrease of population
- Growth of urban population
- Distribution of the population of the main religions between urban and rural areas
- Comparison with the previous Census
- Distribution of the urban population by religion
- Town improvement in the decade
- Definition of "Village"
- Number of villages
- Size of villages
- Average population of villages
- Taluks and size of villages and towns
- Mean distance between villages
- Organisation of village life

## Subsidiary Tables

- Reference to statistics
- Definitions
- Larger towns
- Changes in the decade
- General figures for the State
- Comparison
- Towns in districts
- Proportion of urban and rural population in districts
- Cities
- Bangalore City
- The Civil and Military Station, Bangalore
- Mysore City
- The Erode Gold Fields Area
- Number and size of towns
- towns which show decrease of population
- Growth of urban population
- Distribution of the population of the main religions between urban and rural areas
- Comparison with the previous Census
- Distribution of the urban population by religion
- Town improvement in the decade
- Definition of "Village"
- Number of villages
- Size of villages
- Average population of villages
- Taluks and size of villages and towns
- Mean distance between villages
- Organisation of village life

## Subsidiary Tables

- Reference to statistics
- Definitions
- Larger towns
- Changes in the decade
- General figures for the State
- Comparison
- Towns in districts
- Proportion of urban and rural population in districts
- Cities
- Bangalore City
- The Civil and Military Station, Bangalore
- Mysore City
- The Erode Gold Fields Area
- Number and size of towns
- towns which show decrease of population
- Growth of urban population
- Distribution of the population of the main religions between urban and rural areas
- Comparison with the previous Census
- Distribution of the urban population by religion
- Town improvement in the decade
- Definition of "Village"
- Number of villages
- Size of villages
- Average population of villages
- Taluks and size of villages and towns
- Mean distance between villages
- Organisation of village life
CHAPTER III.—Birthplace.

97 Reference to statistics; 98 Meaning of the statistics; 99 Types of migration; 100 The general result of migration; 101 Indian immigrants in the State; 102 Distribution of immigrants; 103 Immigrants from beyond India; 104 Immigration into the cities; 105 Immigrant population in the districts; 106 Migration between the districts; 107 Immigration into taluks; 108 Sex proportion in immigrant population; 109 Distribution of immigrants by religion; 110 Emigration from the State; 111 Balance of migration; 112 Comparison with 1921; 113 General observations ...

- Subsidiary Tables ...

CHAPTER IV.—Age.

Introductory.—114 Reference to statistics; 115 The meaning of the figures; 116 Difficulties in ascertaining age; 117 The more common errors and their explanation; 118 The smoothing of the error. Age distribution and mean age—119 Age distribution for whole population in 1931 and comparison with previous censuses; 120 Effect of famine and disease on age distribution; 121 Effect of emigration and immigration; 122 Three types of population; 123 Age distribution among the religions and the sexes; 124 Age distribution by caste; 125 Mean age. Births, deaths and infancy statistics—126 Vital statistics; 127 Birth-rate; 128 Death-rate; 129 Birth and death rates in the cities; 130 The birth-rate deduced; 131 Birth-rate and married women in reproductive years; 132 Proportion of children to married females, 15-40; 133 Proportion of children to married women in castes, etc.; 134 Percentage of children to population in castes, etc.; 135 Infancy; 136 Infant mortality; 137 Infant mortality in Bangalore City; 138 Longevity. Statistics of fertility and mortality rates—139 Scope of the inquiry; 140 Meaning of the figures; 141 Male and female proportion in first births; 142 Size of family and occupation; 143 Size of family and caste; 144 Size of family and age of wife at marriage; 145 Fertility and sterility; 146 Duration of marriage and number of children; 147 Fecundity and fertility; 148 Observations on fertility in India. Vaccination statistics.—149 Vaccination; 150 Deaths from small-pox ...

- Subsidiary Tables ...

CHAPTER V.—Sex.

151 Reference to statistics; 152 The Census instruction and accuracy of statistics; 153 General figures; 154 Comparison; 155 Explanation of the lower proportion of women; 156 Comparison with previous census; 157 Males and females according to age; 158 Sex proportion by religion; 159 Sex proportion by religion and age; 160 Sex proportion by locality; 161 Effect of immigration on the sex proportion; 162 Sex proportion in taluks; 163 Sex proportion in castes; 164 Proportion of girls to boys in castes, etc.; 165 Comparison with previous censuses; 166 Purdah and non-purdah communities; 167 Sex proportion in urban areas; 168 Famine and disease, and sex proportion; 169 Births and deaths by sex; 170 Mortality by age: male and female; 171 Two important causes of female mortality; 172 Other causes of larger mortality among females in India discussed; 173 Position of women in society ...

- Subsidiary Tables ...

CHAPTER VI.—Civil Condition.

174 Reference to statistics; 175 The meaning of the figures and their accuracy; 176 The main figures; 177 The unmarried; 178 The married; 179 Marriage in early years; 180 Comparison with 1921; 181 Prosecutions under the Infant Marriage Prevention Regulation; 182 Married women: 15-40; 183 Widowhood; 184 Widowhood: in early years; 185 Widowhood: 15-40; 186 Some English figures; 187 Universality of marriage in India; 188 Probable reason for early marriage; 189 Hypergamy; 190 Popular attitude in marriage matters stationary; 191 Postponement of age of marriage; 192 Widow remarriage ...

- Subsidiary Tables ...

PAGES

79-90

91-92

123-132

133-148

149-152

169-176
CHAPTER VII.—Infirmities.

193 Reference to statistics; 194 The meaning of the figures and their accuracy; 195 The main statistics; 196 Insanity; 197 Deaf-mutism; 198 Blindness; 199 Leprosy; 200 Persons afflicted with more than one infirmity 176-183

Subsidiary Tables ... ... ... ... ... ... ... ... ... 184-185

CHAPTER VIII.—Occupation.

201 Reference to statistics; 202 The instruction given to enumerators; 203 Its difficulty; 204 Difficulties in terminology; 205 Difficulty of abstraction; 206 General accuracy of figures; 207 Basis of statistics in 1921 and 1931; 208 Statistics indicate normal conditions; 209 The census scheme of occupations; 210 Review by classes; 211 Review by sub-classes; 214 comparison with 1921. General view of the figures—211 Main figures; 212 Review by classes; 213 Review by sub-classes; 216 Ordinary cultivation; 217 Cultivation of special crops; 218 Forestry; 219 Stock-raising; 220 Raising of small animals and insects; 221 Order 2; 222 Order 3; 223 Order 4; 224 Order 5; 225 Order 6; 226 Order 7; 227 Order 8; 228 Order 9; 229 Order 10; 230 Order 11; 231 Order 12; 232 Order 13; 233 Order 14; 234 Order 15; 235 Order 16; 236 Order 17; 237 Industrial labour; 238 Order 18; 239 Order 19; 240 Order 20; 241 Order 21; 242 Order 22; 243 Order 23; 244 Order 24; 245 Order 25; 246 Order 26; 247 Order 27; 248 Order 28; 249 Order 29; 250 Order 30; 251 Order 31; 252 Order 32; 253 Order 33; 254 Order 34; 255 Order 35; 256 Order 36; 257 Order 37; 258 Order 38; 259 Order 39; 260 Order 40; 261 Orders 41 and 42; 263 Order 43; 265 Order 44; 266 Order 45; 267 Order 46; 268 Order 47; 269 Order 48; 268 Order 49; 270 Order 50; 271 Order 51; 272 Order 52; 273 Order 53; 273 Order 54; 274 Order 55; 275 Summary; 276 Subsidiary occupations; 277 Occupations of women; 278 Occupation by caste; 279 Urban and rural occupations. Unemployment of educated persons—280 The census; 281 Inaccuracy of statistics; 282 Estimate of unemployment. Rural and Cottage industries—284 The census and the quality of the statistics; 285 The more important industries and their distribution by locality; 286 Comparison with 1871; 287 Methods pursued in disappearing industries; 288 Causes of decline of rural industries; 289 Changes of their revival; 290 The Badanaval Spinning and Weaving Centre 187-232

Subsidiary Tables ... ... ... ... ... ... ... ... ... 233-253

Scheme of Occupations for the Census of 1931 ... ... ... ... ... ... ... ... ... 254-259

CHAPTER IX.—Literacy.

291 Reference to statistics; 292 The meaning of the figures and their accuracy; 293 General figures; 294 Literacy by religion; 295 Literacy by locality; 296 Literacy by sex; 297 Literacy in Indian Languages; 298 Literacy in English; 299 The vogue of English; 300 Literacy by age; 301 Literacy by caste; 302 Popular attitude towards education; 303 Progress in Literacy; 304 The prospect; 305 Comparison with other States and Provinces; 306 Comparison with European countries ... ... ... ... ... ... ... ... ... ... 260-276

Subsidiary Tables ... ... ... ... ... ... ... ... ... ... 277-281

CHAPTER X.—Language.

307 Reference to statistics; 308 The meaning of the figures and their accuracy; 309 Distribution of the population by language; 310 Classification of languages; 311 Distribution of languages by locality; 312 Summary; 313 Population speaking each mother tongue in districts and cities; 314 Variation from 1921; 315 Bilingualism; 316 Bilingual areas; 317 Displacement of tribal languages; 318 Comparison of the figures for Kannada with the Linguistic Survey Estimate; 319 Literary activity in the decade ... ... ... ... ... ... ... ... ... ... 282-290

Subsidiary Tables ... ... ... ... ... ... ... ... ... ... 291-294
CHAPTER XI.—Religion.

320 Reference to statistics; 321 The accuracy of the statistics; 322 Hinduism versus Animism; 323 General distribution of the population by religion; 324 General comparison with previous censuses; 325 What is Hindu; 326 Increase in the Hindu Population since 1881; 327 Sects of Hindus; 328 Mussalmans; 329 Christian; 330 Jain; 331 Tribal; 332 Other religions; 333 Variation in the last 50 years; 334 Distribution by locality; 335 Variation since 1881 by districts; 336 Proportion of each religion by districts and cities; 337 Distribution by taluks; 338 Sect and race of Christian population; 339 Christian missions in the State; 340 Religious institutions; 341 Is classification by religion necessary in the Census; 342 Religious consciousness during the decade

Subsidiary Tables

CHAPTER XII.—Caste.

343 Reference to statistics; 344 The meaning of the figures and their accuracy; 345 Representations regarding the caste return; 346 Their disposal; 347 Castes selected for Tables; 348 Anomalies of scheme of caste now adopted; 349 Population of caste; 350 Increase in decade 1921-1931; 351 Comparison with previous censuses; 352 Should the census take note of caste?; 353 Distribution of castes by districts; 354 Caste composition of cities and districts; 355 Urban and rural castes; 356 Depressed classes; 357 Facilities provided to them by Government; 358 A question of classification; 359 Caste consciousness during the decade; 360 Caste restrictions; 361 Caste Government; 362 Mussalman communities; 363 Christian races, 364 Anthropometry; 365 Ethnography

Subsidiary Table

APPENDIX I.—Median point of area, Median point of population and Centre of population

APPENDIX II.—Composition of families in a few typical taluks in the State

APPENDIX III.—Woman’s life as pictured in Karmatak Folk-song

APPENDIX IV.—Methods and processes of disappearing industries

APPENDIX V.—Hand-spinning and weaving at Badanaval

APPENDIX VI.—Key to the Language Map of Mysore

APPENDIX VII.—Modern work in Kannada Literature since 1921

APPENDIX VIII.—Key to the Social Map of Mysore

APPENDIX IX.—Anthropometric measurement of Kannada speaking people

APPENDIX X.—Some facts about the life and beliefs of four Primitive Tribes
LIST OF MAPS AND DIAGRAMS.

GENERAL MAP

CHAPTER I.—Distribution and Movement of population.
1. Density of population per square mile in the several districts .... 7
2. Percentage distribution of the total cultivable area and the proportion of the net cultivated area in the State by districts .... 7
3. Percentage distribution of cultivated area by crops in the several districts .... 8
4. Density of population per square mile in the several taluks .... 9
5. Variation in the population of the State since 1871 .... 21
6. Variation in density per square mile in the several districts since 1921 .... 23
7. Percentage variation of the population of each taluk since 1921 .... 25

CHAPTER II.—Population of cities, towns and villages.
8. Proportion of Urban population in each district .... 57
9. Percentage of Urban population in each district .... 58
10. Variation in the population of Bangalore City since 1871 .... 59
11. Variation in the population of the Civil and Military Station, Bangalore, since 1871 .... 63
12. Variation in the population of Mysore City since 1871 .... 64

CHAPTER III.—Birthplace.
13. Proportion per 10,000 of persons born in the district of enumeration and other parts .... 84

CHAPTER IV.—Age.
14. Distribution of 10,000 of each sex by age-group .... 98

CHAPTER V.—Sex.
15. Map showing the number of females per 1,000 males in each district .... 137
16. Proportion of females to males in each district .... 137

CHAPTER VI.—Civil Condition.
17. Age, sex and civil condition .... 154
18. Civil condition by religion .... 154

CHAPTER VII.—Infirmities.
19. Proportion of the total infirm per 100,000 of the population in each district .... 177
20. Total infirm per 100,000 of the population of each age period .... 177
21. Proportion of the insane per 100,000 of the population in each district .... 178
22. Number of insane per 100,000 of the population at each age period .... 179
23. Proportion of deaf-mutes per 100,000 of the population in each district .... 180
24. Deaf-mutes per 100,000 persons at each age period .... 181
25. Proportion of the blind per 100,000 of the population in each district .... 181

CHAPTER VIII.—Occupation.
26. Proportion of the sub-classes .... 195
27. Occupation by locality .... 222
CHAPTER IX.—Literacy.

28. Literacy by religion and sex ... ... ... ... 261
29. Literacy by sex and locality ... ... ... ... 262

CHAPTER X.—Language

30. Number of persons speaking each mother tongue ... ... ... ... 283
31. MAP OF MYSORE (LANGUAGE) facing ... 288

CHAPTER XI.—Religion.

32. Variation per cent of the population of each religion since 1881 ... ... ... 297
33. SOCIAL MAP OF MYSORE STATE facing ... 303

CHAPTER XII.—Caste.

34. Number of persons in each caste ... ... ... ... 321
INTRODUCTION

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

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

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

People in the State are now used to the idea of a census. Things were different at the time of the first census. There seems to have been some suspicion in some quarters regarding the intention of Government in taking it at all. A rumour got about that heads were counted in order to levy a poll tax; there was another rumour that wives were wanted for European soldiers and that the census was held to make a list of young women of eligible years. The effect of the former rumour upon the returns is not on record but the latter rumour is said to have led to many young women of marriageable years being returned as much older than they really were. These rumours were however not believed by the bulk of the people. As indicating the state of knowledge in various matters in those days it may be stated that one question considered in the Census of 1871 was whether Jains should not be called Buddhists. It would seem that various authorities alleged that the Jains refused to acknowledge Buddha as their teacher, as well they might. Others, also authorities one supposes, asserted that Buddha or Vishnu in the ninth Avatar is merely a Sanskrit name for the supreme being worshipped by the Jains of Mysore in his Kannada name of Jaineshwar. It was also stated that Buddha was represented with a broom to sweep away any insects which he might otherwise unconsciously tread upon; and a Buddhist was described as considering that there is no god but intellect and that death is annihilation. The motto of the Buddhist is stated to be, “Since our bodies cannot return after being burnt, let us borrow and drink ghee.” This interesting combination of popular belief and familiar tag may be the Census chapter of Alice in Wonderland. We should, however, remember that the sounder knowledge of the present generation in these matters has grown out of enquiries of this kind which the earlier generation began.
3. Procedure followed in taking the Census.—The procedure of taking a census has been described in Census Reports previously. Any detailed account of the operations is therefore unnecessary here. A full and detailed description of all the stages of census work is given in a separate volume of this report intended mainly for the use of officers who will have to conduct the next decennial Census. The main features of the procedure generally adopted may, however, be described here for the benefit of the average reader. The State was taken up by taluks, cities and the larger towns and each taluk or city or large town was treated as a charge. Each charge was divided into a number of compact groups called circles each of which comprised, in the rural areas a number of whole villages, and in the urban areas wards or divisions. Each village was treated as one or more blocks according to size and situation of houses, each block being constituted of as many houses as one person could go round to make enquiries in the space of about 5 hours. Between 30 and 50 houses have been found to be the proper size of a block. About 15 blocks have been found to be the proper number to be constituted into a circle. The number of houses was estimated for this purpose by reference to the records of the last Census and to village accounts. A census officer called enumerator was appointed for each block; and there was a supervisor for each circle to ensure that no house escaped attention, to train his enumerators in their work and to see that they made an accurate record of the persons resident in his circle. The work of the enumerators and supervisors was scrutinised by the officer in charge of the census work in each taluk or corresponding division in the towns and cities. In the taluk this was generally the Amildar and in a Municipality generally the Vice-President. This officer was designated Charge Superintendent.

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

After practice enumeration came what is called “preliminary enumeration.” This is really the preparation of a draft census record. It is done at leisure. Each enumerator went with the general schedule from house to house in his block in order and at each house wrote down the names of the members of the family one after another, noting for each member all the details required in the schedule. The entries made by the enumerator were checked by the supervisor and by other officers. Thus about a week before the date of the final Census there was ready a record of all the persons found sometime before the Census in each locality. To obtain details according with facts as they obtained on the Census night, this record had only to be corrected in the few cases where this was necessary. Much of the population in any locality is permanently resident there
and the correction which had to be made in the record for each block was rarely of any magnitude. It was largest in the blocks in cities and in special cases where a fair or festival took place at the time of the Census. The enumerator carried this record with him on the Census night, again went from house to house and corrected it after enquiry, making entries for additions by birth and arrival and striking out entries of persons dead or absent elsewhere, and noting other changes if any.

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

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

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

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

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

9. Publication of provisional totals.—Arrangements had been made for the enumerators of each circle meeting their supervisor at a convenient place on the morning after the Census and helping in ascertaining the total population of their blocks according to the schedules. The supervisors made out the totals for their circles and transmitted figures to the charges. The Charge Superintendents in their turn compiled figures for all the blocks and circles and reported figures to their Deputy Commissioners who telegraphed the totals for their districts to me on 3rd March 1931. The provisional figures of population for the State were reviewed and published for general information on the 3rd March 1931. Omission to add the population of a village or a circle in the hurry of reporting totals early
were noticed within a few hours in some cases and the corrections necessary inti-
mated. The provisional figures with these corrections came to 6,557,871. When
slips were received from the charges and counted, it was found that the popula-
tion was 6,557,302. The difference between the provisional figures and the final
figures is 569 or 0.009 per cent. Considering the speed with which the figures were
compiled in the first instance, the accuracy obtained is remarkable.

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

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

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

The first two were taken up as part of the Census programme for the whole
of India under the instructions of the Census Commissioner for India. The
others were taken up specially in the State. The third item was undertaken in
response to the desire which is frequently expressed that the Census should
collect industrial statistics along with general statistics. This was found necessary
particularly because an investigation into economic conditions and collection of
statistics of organised industries which were carried out as part of the Census of
India in 1921 were omitted from the Census programme on this occasion. The
Census of organised industries did not yield useful figures. Information as to
the kind and use of houses in the villages and towns in the State, it was thought,
would be of interest and value. The statistics are not as accurate as would be
the results of a tenement census but cover larger ground. The information
regarding vaccination and deaths was collected at the instance of the Department
of Public Health. The Vaccination statistics are presented in the taluk tables
but the statistics of death were not properly collected and were therefore not
compiled.
12. Abstraction and Compilation.—The information collected at the Census was all abstracted in the Central Abstraction Office in Bangalore. This office was organised in two sections and over 250 persons were employed on it at one time. Abstraction was made by the slip system as at the last Census. The slips were copied in the charges. All things considered this system would seem to be the best suited to existing conditions in the State.


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

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

16. A word about the Report.—I have as a rule avoided repeating in this volume the figures that are to be found in the tables. Sometimes, however, the figures seemed to be of more importance than the mere correlations of percentages and proportions; or percentages seemed misleading. For example, we could say quite correctly that the female literate population among Animists has risen in the decade by more than 50 per cent, against 9'6 per cent of the general population. This statement may well give the impression that the Animist population has become progressive. The fact is that the increase appears large simply because the previous figure is very small, the figures being 7 for 1921 and 11 for 1931. Similarly in speaking of the populations of the various religions mere comparison of proportions becomes often a snare. In these cases the original figures themselves are used, sometimes in full and sometimes in the nearest thousands. The cumbrousness of whole figures and the omission or inclusion of hundreds in such instances seemed less harmful than the erroneous impressions which a mere percentage or proportion might create. Everywhere else I have assumed that the reader has a copy of the tables volumes with him.
Another assumption I have made in writing the Report is that it will find readers other than students of statistics. This is perhaps a large assumption but I have been led to it by the fact of a number of persons asking me to make the Report interesting. This I have tried to do. I have however felt throughout and particularly as the work came to a conclusion that the interest the report would have for the reader depends not so much on what it takes to him as on what he brings to it. If he does not bring to the report a desire to know the condition of the population of the State and anxiety for their welfare the best that I could say in the report might not interest him. If on the contrary he should approach the report with that desire and anxiety I could say nothing so poor but would hold his attention. His interest would supplement such efforts as I have made to expound the figures and the report would then be interesting to the reader as much as to the writer. All through the report therefore I have imagined and addressed an average reader interested in the people of the State. I say I have imagined him but have hopes that he is not imaginary. Not being a statistician by training I have attempted no erudite discussion of the figures. This is no doubt a disadvantage from one point of view but may have its compensation in making what discussion there is intelligible to the layman. I have not hesitated to make here and there a point that may seem already made and occasionally to record a passing comment on social, religious or educational matters. All such remarks are made from the point of view of the common man and will, I hope, add to such interest as the report may possess. I need not say that the responsibility for all such comments is mine and that they do not commit Government to the views expressed.

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

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

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

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

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

M. VENKATESA IYENGAR.
APPENDIX I.

(See Paragraph 16 of the Report.)

Median Point of Area, Median Point of Population, and the Centre of Population.

The median point of area and of population and the centre of population were fixed as follows:

1. MEDIAN POINT OF AREA.

A map of the State was first drawn on graph paper. On this map a north and south line was drawn so as to make what by a rough count of the squares on either side of the line seemed to be two parts of approximately equal area. The area on each side of the line was then measured by Amsler's Planimeter, an instrument which measures directly the area enclosed by any plane curve. One of the parts being found to be larger than the other, the line was moved towards that part until the Planimeter showed that the two parts on the two sides of the lines were almost exactly equal.

A similar line was drawn east and west, again by trial, until the northern part and the southern part were found to be almost exactly equal.

The point of intersection of these two lines is the Median Point of Area.

2. MEDIAN POINT OF POPULATION.

The median point of population was determined in the same way. The difference in procedure was that instead of the areas as in the previous case it was the populations of the taluks on either side of the trial lines that were added up in this case. In the case of the taluks which lay entirely on one side of a trial line, there was no difficulty in adding up populations. Each trial line however necessarily passed through some taluks dividing them into segments. In such cases the population on either side of the line was taken as proportional to the area of the segment on each side. A north and south line was drawn so as to have half the population of the State on each side and then an east and west line in the same way. The point of intersection of these lines is the Median Point of Population.

CENTRE OF POPULATION.

The Centre of Population or the centre of gravity of the population of an area is the pivotal point on which the surface of the area would balance if it were a weightless rigid plane sustaining the population as actually distributed, each person being assumed to have the same weight and to exert therefore, where he is, a pressure exactly proportional to his distance from the pivot. The centre of gravity of the population of the State would thus be the point where the resultant of the pressures exerted by the populations of several units of area at the centre of gravity of population for each such area would act. The pressure of each unit would itself be proportionate to the numerical strength of its population and the distance of its own centre of gravity of population from the pivot.

The unit of area in the calculation for the State was taken as a taluk. The cities were treated for this purpose as parts of the taluks in which they are located. The centre of gravity for each taluk was assumed to be its median of area determined approximately.

The Centre of Population was then fixed in the following manner.

Two axes of reference were drawn through a convenient point on the map of the State. Taking $p_1, p_2, p_3$, etc., to stand for the populations of the taluks and $x_1, x_2, x_3$, etc., for the distances of the median points of the respective taluks from the vertical axis, the distance of the point at which the resultant pressure would act with reference to the axis, which may be termed $X$, is found by:

$$ X = \frac{p_1 x_1 + p_2 x_2 + p_3 x_3 + \ldots}{p_1 + p_2 + p_3 + \ldots} $$

Similarly, taking $y_1, y_2, y_3$, etc., to be the distances of the median points of the respective taluks from the horizontal axis, the distance of the point at which the resultant pressure would act with reference to this axis which may be termed $Y$ is found by:

$$ Y = \frac{p_1 y_1 + p_2 y_2 + p_3 y_3 + \ldots}{p_1 + p_2 + p_3 + \ldots} $$

The Centre of Population was fixed by measuring a distance of $X$ from the vertical axis and $Y$ from the horizontal axis.
APPENDIX II.

(See paragraph 45 of the Report.)

Composition of families in a few typical taluks.

Composition of families.—The constitution of families in some typical taluks in the 
maidan and malnad has been studied from the schedules. The taluks selected are Banga-
lore, Hoskote, Devanhalli, Magadi and Kankanahalli in Bangalore district, Kolar and Malur 
in Kolar district, and Malvalli, Mandya, Chamarajnagar and T.-Narsipur in Mysore district 
as representative of the maidan; and Sagar and Tirthahalli in Shimoga district and Koppar 
and Mandere in Kadur district as typical of the malnad. Schedules relating to a few 
blocks in each of these taluks were selected at random and the details for families here and 
there in these schedules copied into a statement showing the total number of members in 
the family and their relation to each other. Entries relating to 444 families in all were 
thus extracted. Of this, 404 were Hindu, 29 Musalman and 11 Indian Christian. The 
Hindu families were all from the more important castes.

The study can by no means be considered as comprehensive but discloses interesting 
results. Broadly speaking, the composition of a family varies according to the 
professions which the members of the family follow, the castes to which they belong 
and the localities where they live.

Composition of families by occupation.—Among Hindus several communities follow 
more or less the same kind of profession. Agriculture is the chief occupation of more than 
75 per cent of the population in the State and a large proportion of Hindus follows it. 
Vakkaliga, Adikarnataka, Vodd, Tigala, Kuruba, Lingayat and Gangakula are mainly 
aricultural communities and the largest families are generally found among them. Two 
Vakkaliga families, one in Devanhalli taluk and the other in Mandya taluk are found to 
consist of 56 members each. In the same community there are other families with a 
strength of 47, 42, 39, 35, 31 and 30 respectively in Kankanahalli, Magadi, Bangalore, Malur, 
Hoskote and Malvalli taluks. An Adikarnataka family in Mandya taluk consists of 42 
members and another in Malvalli, Mandya, Chamarajnagar and T.-Narsipur. Families 
have families of Adikarnatakas with 27 members. Families among the remaining agricul-
tural castes are not generally as large as in these two communities. The following cases 
are of interest—a family of 37 among the Kurubas in Hoskote taluk, a Lingayat family 
with a strength of 36 in Mandya taluk, two Vodd families with 29 members each in 
Hoskote and Tirthahalli taluks, a Gangakula family with 26 in Malvalli taluk and a Tigala 
family with a similar number in Bangalore taluk.

It is easy to understand the tendency of agricultural families to grow into large pro-
portions. The Vakkaliga family of 56 members residing in Devanhalli taluk is 
composed of the head of the family (who is the eldest of several brothers) aged 
40 years, his wife aged 30 years, his mother, his 4 children, 17 brothers, 6 wives of 
marrided brothers and their 8 children, 7 sisters and 1 brother-in-law, 6 uncles, 
3 aunts and 1 nephew. Another Vakkaliga family in Mandya taluk consists of the 
chief of the family aged 60, his wife aged 45, his mother, 2 sons and 1 daughter-in-law, 
9 grandchildren, 7 brothers, 6 brothers' wives and their 22 children, 2 brothers' 
dughters-in-law and 4 other relations.

Considerably smaller families are met with as we pass from agricultural to artisan 
communities. In the latter are included castes such as Neygi, Meda, Viswakarma, Devanga, 
Kuruba, Agasa and Ganiga. The strength of a family in the Neygi caste is not generally 
more than 10 and in that of the Devanga not more than 18. In the Viswakarma caste, 
however, we find two families of 21 and 20 members in Malvalli and Mandya taluks. 
Excepting these two the average strength of families in this community in other taluks is 
considerably lower. Similarly in the Kuruba community with the exception of three 
families in Malvalli, Kankanahalli and Koppa taluks consisting respectively of 26, 24 and 
20 members, families are comparatively small and vary in strength from 3 to 12. The 
biggest Agasa family with its 16 members is found in the T.-Narsipur taluk; elsewhere the 
strength is low. There is a Ganiga family of 31 members in Malvalli taluk; in other 
cases the number is smaller.

In the trading classes like Vaisya and Nagartha, families are similarly smaller. The 
highest number in a Vaisya family is 21 in the Kankanahalli taluk. Among the Nagartha 
families examined, the strength is in no case more than 14. Males in these classes have a 
tendency to set up separately when they marry and are able to earn their livelihood. They 
have moreover to shift to places where they can make a decent living and where they find 
a market for their ware.
Composition of families by Religion.—Religion, too, seems to determine the strength of families. Families among Musalmans are generally not so large as among Hindus but much larger than among Christians. Except two families in the taluks of Devanahalli and Kolar with 32 and 30 members, the Musalman families examined show moderate numbers. Among the Musalmans as among Hindus, the profession followed influences the strength of the family. Agriculture is the main occupation of the two families noted as large. The family of 32 members in Devanahalli taluk consists of, the chief of the family aged 80, his wife aged 70, 3 sons, 4 daughters-in-law and 20 grandchildren and 3 other relatives. The composition of the other family of 30 members in the Kolar taluk is as follows: the chief of the family aged 53, his four wives aged 45, 35, 30 and 25 years, 18 children, 2 grandmothers, 2 grandchildren, 1 brother and 2 other relatives. Among the Christians, big families are rare. There is only one family in the Bangalore taluk having 21 members who are inter-related as follows: chief of the family aged 70, wife aged 65, 5 children, 4 daughters-in-law and 10 grandchildren. The general tendency of the males among Christians is to set up separate families after marriage. The usual Christian family consists of 4 to 6 members i.e., 1 couple with their unmarried children.

Composition of families by locality.—An important factor connected with family composition is locality. In healthy and fertile regions the strength of the family is greater than in other places. A mere glance at the statement showing the strength of families at the end of this note makes it clear that the family in the maidan is generally larger than in the malnad.

Below is given a comparative statement showing the strength of families in the maidan and the malnad:—

<table>
<thead>
<tr>
<th>Taluks</th>
<th>Vakkaliga</th>
<th>Adikarnataka</th>
<th>Musalman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maidan</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Bangalore</td>
<td></td>
<td>38</td>
<td>21</td>
</tr>
<tr>
<td>2. Devanahalli</td>
<td>...</td>
<td>56</td>
<td>25</td>
</tr>
<tr>
<td>3. Kankanhalli</td>
<td>...</td>
<td>47</td>
<td>27</td>
</tr>
<tr>
<td>4. Mandya</td>
<td>...</td>
<td>56</td>
<td>42</td>
</tr>
<tr>
<td>Malnad</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Sagar</td>
<td>...</td>
<td>18</td>
<td>5</td>
</tr>
<tr>
<td>2. Tirthaballi</td>
<td>...</td>
<td>20</td>
<td>21</td>
</tr>
<tr>
<td>3. Mudgere</td>
<td>...</td>
<td>24</td>
<td>17</td>
</tr>
<tr>
<td>4. Koppa</td>
<td>...</td>
<td>23</td>
<td>3</td>
</tr>
</tbody>
</table>

General.—Some general observations may now be made. The grandfather is the oldest member found in any of the families examined. Of 29 Musalman families under review, the head of one family had four wives and two others two wives each. Of the Hindu families the heads of 13 out of 404 had two wives each. No Hindu was found to have more than two wives. There were widowed dependents in 104 families, the number in each family varying from 1 to 4.
### APPENDIX II

Statement showing the strength

<table>
<thead>
<tr>
<th>Number</th>
<th>Taluk</th>
<th>Addarabahana</th>
<th>Varkala</th>
<th>Veda</th>
<th>Gazakaha</th>
<th>Korina</th>
<th>Ramzilja</th>
<th>Saka</th>
<th>Reda</th>
<th>Toppa</th>
<th>Uppera</th>
<th>Yedava</th>
<th>Bablauni</th>
<th>Linga</th>
<th>Kolalva</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bangalore</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>32</td>
<td>33</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Hoekote</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Devanballi</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>32</td>
<td>33</td>
<td>34</td>
<td>35</td>
<td>36</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Magadi</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Kankuballi</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Kolur</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Malur</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Medaralli</td>
<td>40</td>
<td>41</td>
<td>42</td>
<td>43</td>
<td>44</td>
<td>45</td>
<td>46</td>
<td>47</td>
<td>48</td>
<td>49</td>
<td>50</td>
<td>51</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Mandya</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Chamarjnger</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>32</td>
<td>33</td>
<td>34</td>
<td>35</td>
<td>36</td>
<td>37</td>
<td>38</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>T.-Naraipur</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>32</td>
<td>33</td>
<td>34</td>
<td>35</td>
<td>36</td>
<td>37</td>
<td>38</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Sagar</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Tirthaballi</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Mudgero</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Koppar</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td>32</td>
<td>33</td>
<td>34</td>
<td>35</td>
<td>36</td>
<td>37</td>
<td>38</td>
<td>39</td>
<td>40</td>
<td></td>
</tr>
</tbody>
</table>
### COMPOSITION OF FAMILIES

<table>
<thead>
<tr>
<th>Malerias</th>
<th>Vediya</th>
<th>Selhali</th>
<th>Nagbi</th>
<th>Norga</th>
<th>Deyag</th>
<th>Mode</th>
<th>Vinterkara</th>
<th>Kambas</th>
<th>Nayinda</th>
<th>Apra</th>
<th>Gadjie</th>
<th>Hlga</th>
<th>Merakman</th>
<th>Christians</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>23</td>
<td>22</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>23</td>
<td>22</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>21</td>
<td>20</td>
<td>19</td>
<td>18</td>
<td>17</td>
<td>16</td>
<td>15</td>
<td>14</td>
<td>13</td>
<td>12</td>
<td>11</td>
<td>10</td>
<td>9</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>15</td>
<td>14</td>
<td>13</td>
<td>12</td>
<td>11</td>
<td>10</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>14</td>
<td>13</td>
<td>12</td>
<td>11</td>
<td>10</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>13</td>
<td>12</td>
<td>11</td>
<td>10</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>12</td>
<td>11</td>
<td>10</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>11</td>
<td>10</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>10</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

*43°*
APPENDIX III.

(See paragraph 178 of the Report).

Woman's life as pictured in Karnataka Folk-song.

An Association in Dharwar interested in Karnataka life and culture and calling itself "Geleyara Gumpu" or "Group of Friends," published a book of folk-song last year. They all relate to incidents in woman's life. The following is a picture of that life as appearing from these pieces.

The piece that says that a girl is a non-welcome child to its mother and its grandmother has been quoted. "This is no mere girl to us; it is a ray of gold." The girl grows up beloved of the mother and her brother. Her mother is to her a great deal. "Why do you want so many days to go to Benares," the grown-up daughter says, "my mother's house is an hour's way and there sits my Benares, my mother who gave me birth." Brother and sister grow loving each other greatly. "When that Sirchar my brother comes," says the sister, "the jasmine blossoms drop on him. The ears of cardamom bend down to my princelike brother and sprinkle their juices on him." The brother loves the sister and when he sends her away to her husband's house he is unhappy. "He has sent away his sister and is standing on the mound looking where she is going. My brother is wiping his eyes with the end of his coat and saying 'my sister from to-day belongs to others.'" The coat used as handkerchief makes the picture so true to life. A mother sending away her daughter says: "My daughter, I send you away and go up to the roof of the house; presently the mango tree hides you my child, and you are no longer ours and belong to others." The sense of physical possession while the eye can still see the receding figure which finds expression here is most pathetic. The daughter longs for the mother's house. What makes it happy for her is her mother's presence. The brother's wife is no friend: "I came up running thinking that my mother was there but hearing within the voice of my brother's wife I turned back near the door." "Are the eyes and nose strangers to each other, sister-in-law? It is because of you that my brother has become as a stranger to me."

In her mother-in-law's house the young woman remembers her friend in her native village who is pregnant. "Large bael fruits have come for sale," she says, "brother going to the village, pray take some of these for my friend in the neighbouring house who is pregnant." A happy daughter-in-law makes her boast: "A husband like a prince, a brother-in-law who is earning and a mother-in-law who is patient with me what difficulty is there in looking after this household?" This is probably a reply to anxious enquiries about her new life from mother or brother; possibly in truth, possibly merely to reassure an anxious parent. She feels that the good name of her mother's house depends on her behaviour. "I am not a disgrace to my father who begot me. I have not stood in a crowd and laughed nor brought a bad name to my relatives." She is proud of her husband. "How does it matter if he works for wages or carries packages? My husband is not cheap to me. I feel as if we had a weight of gold in our house." She loves him. "As my husband went out I looked at his gait; that lotus his heel was prettier than the evening moon." He too loves her greatly. "The wife is not moving about the kitchen and the food is not good to the tongue; mother, the wife has gone to her father's house." When he goes for a sojourn elsewhere she greatly misses him. "Tell me, my lover," she asks, "when you are returning." He replies, "Oh Lotus, I cannot live without seeing you. Nor, oh, Jasmine, can I get free of your witchery. My petal of scented screw-pine, I cannot stay away from you." This love does not prevent a quarrel now and then but the pain of it passes away soon and it only emphasizes their love. "The quarrel of husband and wife is as rubbing sandalwood; as pouring water on God's image; as the swift flow of the river." Particularly when the wife who is still very young wishes to go to her father's house, the husband is so angry that he beats her. "He beat the wife and was sorry at heart and when alone with her, took hold of her cloth and asked: 'Am I more to you or is your mother's household more?'" The wife who fears to be superseded speaks of this piece: "Is it good my husband to wear coat over coat? When one wife is alive, if another wife comes and then wife, will there be good in the household, my husband?"

The great event of the young woman's life is motherhood. The childless woman is an unhappy creature. "What kind of life is the childless woman's life? It is like the hired bullock's labouring and labouring and when it has laboured long, lying down one day and dying." When she gets a child, a woman wants almost nothing else. "A pillow the length of my arm, a bed the length of my body, and the jewel my boy asleep before me: why After this shall I trouble about my husband?" The mother thinks nothing too good for her child. "Go to your play and come back my child," she says, "and I shall wash your feet. I shall take the clear water of the coconut and wash your dear face that
shines like gold.” He seems to be beautiful to her even when crying. “When the child is crying, his lips are as the tendril of coral; his eye-brows as the long leaf of the margosa and the eyes shine with the sheen of the falchion in Siva’s hand.” “I have no care,” says the mother, in another piece, “for the king and his men; for in my house is my son, who brings half the share from any king and men of them all.”

Even gossip finds a place in these songs. “Oh, you with the ear-rings of gold,” says a neighbour to a woman who is too happy, “cutting fodder for your cattle, have you no care whatever? Your husband was smiling with another woman there.” “Let him smile if he will, mother,” says the happy wife in reply, “the smiling pine-flower, the fragrant flower which I own and wear, let her see for a moment.” A wise old neighbour advises such an erring husband: “Gallant of the dark eye-brows casting your eyes on the crow, why, with the mango in the house, are you gazing at the jambolan?”

This is a small selection from perhaps a thousand pieces that have been published. In simple words and natural imagery these pieces of folk-song sung and probably made by maidens and by sitters in the sun, give a clear picture of the joys and sorrows, the hopes and fears of the women of the rural classes.
APPENDIX IV.

(See paragraph 287 of the Report.)

Methods and processes of disappearing industries.

By Mr. H. K. Rama Iyengar, B.A.,
Superintendent, Commercial Intelligence Department of Industries and Commerce.

It is proposed to give in this note a brief account of certain industries which once existed in the State and which have now either disappeared or are languishing. In the olden days the economic conditions in Mysore were in no way different from the conditions in other parts of India. The village was an isolated self-sufficient economic unit. The food grains required by the people were raised in the village and the simple articles needed to clothe and house its population were obtained either locally or in the immediate neighbourhood. The village craftsmen were members of the village community and were remunerated by a share of its produce. The important handicrafts practised in the village included the manufacture of agricultural implements, textile goods, articles of household use, etc. The means of communication were few and were difficult and insecure and trade was therefore restricted to luxuries, precious metals, art-ware, etc. It was only in some large centres that the handicrafts assumed a special significance as the articles were meant for consumption at the courts and large urban centres; for example, manufacture of a variety of piece-goods of superfine quality, gold and silver ornaments, brass and copper vessels and art-ware. Many of these industries have suffered a decay during the last century. The rapid improvement in the means of communication and the contact with the outside world have been responsible for the disintegration of the village economic life and with it the decay of the old village handicrafts. In the limited space available it is not possible to give more than a brief account of the important industries and point out the circumstances which led to their disappearance or decline and the action taken in some cases to arrest their decay.

Hand-spinning.—The resources of the State in the textile raw materials have always been abundant and next to agriculture, textile industries have been the most important ones both as regards the value of the output and the number of persons who depended on it for their subsistence. The spinning of cotton into yarn or thread has been in existence from the earliest times. At one time it was practised by all classes of society. Gradually it came to be the occupation of the lower classes. The hand-spinning industry received a serious blow when the cheaper mill-made yarn came to be preferred by the weavers. By that time the old village economic life had completely disintegrated and improvement in the means of transport had popularised the use of mill-made cloth. Hand-spinning has practically disappeared as a cottage industry. It is only in a few centres that it is kept alive as a result of special measures adopted by Government.

The process of spinning in vogue was as follows.—Cotton was first cleaned and separated from the seed by passing it through a rude gin and then it was fluffed up with a bow. It was next carded into rolls handy for the spinner. The wheel was turned by means of a handle with the right hand while with the left which held the cotton, the thread was spun on to the reel. After the bobbin was full the yarn was rewound on to a swift. This was done by placing the axle of the swift perpendicularly on the ground and keeping it in rapid motion by a touch with the third and the fourth fingers of the left hand. The yarn was then reeled off on to a bigger reel and finally into a large skein by passing round small stakes set up in the ground in the form of a square. The yarn produced was coarse and uneven. It was comparatively dearer than the mill-made yarn. Further the supply was uncertain. In recent years there has been a change in public opinion as regards the importance of the industry. It is recognised that if developed, it would add to the slender earnings of the agricultural classes as it could easily be practised during their leisure hours and also in the slack season. The industry involves no outlay as the raw material required can be raised locally, the mechanism of the charka is quite simple and spinning could be learnt easily.

Metal industries.—The metal most widely diffused and wrought was iron. It was obtained from ore and also from black iron sand. The iron ore was obtained in small irregular masses by digging a few feet below the surface generally on low rocky hills, but in some places in the fields. The black sand was found in the rainy season in the hullas or channels formed by torrents from certain hills. The principal places where iron was smelted were Magadi, Chicknaikanhalli, Malvalli, Heggaddevankote and several parts of Kadur, Shimoga and Chitraldrug districts.
The following description of the processes of iron smelting then in vogue is taken from "A journey through Mysore, Canara and Malabar," by Dr. Buchanann. Iron smelting was done in furuses, the best of which was fed by a pair of bellows formed of whole buffalo-bides, worked by hand. The furnace was first filled with charcoal. After it was heated for about an hour, a basket of ore containing about 33 pounds reduced to small pieces was put into the funnel and covered with charcoal. After an hour a similar basketful of ore was put in and this addition repeated three times at the stated intervals, care being taken to see that it was always covered with sufficient charcoal. After the last addition of ore, a small hole was made at the lowest extremity of the furnace to let out the dross. The process was finished about an hour after the last replenishment.

When all the charcoal was consumed the temporary part of the furnace was pulled down and the iron collected at the bottom was taken out with long forceps, carried to a small distance and beaten with large wooden clubs. During this operation a large quantity of scoria came out from the porous mass of iron. When the red heat was nearly over it was cut into three pieces. In this state it was very porous and to prepare it for the market it was several times heated to whiteness, cut into 13 pieces of about 2 lbs. each and hammered into cylindrical pieces of about 8 inches in length. The final product was a good soft iron answering all purposes for which it was required.

In order to convert the iron into steel each piece was cut into three pieces making 52 on the whole, and each piece was put into a crucible together with a handful of the dried branches of tangadi (Cassia Auriculata) and a handful of fresh leaves of vonaaugadi (Convolvulns Laurifolio). The mouth of the crucible was then closely shut with a handful of red mud and the whole arranged in a circular order with their bottoms turned towards the centre in a hole made on the ground for the purpose. The hole was then filled up with charcoal and bellows kept blowing for six hours by which time the operation was finished. The crucibles were then removed from the furnace, arranged in rows on moistened mud and water was thrown on them while yet hot. The steel was found in conical pieces at the bottom of the crucibles. These pieces were sometimes heated again and hammered into small bars of 4 or 5 inches long. Steel was made especially in Heggaddevankote, Malvalli, Korstagere and Madhugiri taluks.

The industry was driven from the field by the cheaper imported articles from Europe turned out on a large scale with the aid of machinery.

Brass and copper.—Brass-casting and sheet metal work used to be carried on to a large extent at Magadi, Nagamangala, Sravanabelgola, Seethakal and other places. Magadi was noted for its lamp-stands and Nagamangala for the images of gods, nahanams, brindisannams, sandisannams, etc. Old brass vessels were used for casting. The process of casting was as follows. First a core of mud of the shape of the inner surface of the intended hollow casting of metal was made and turned true; then a lining of bees-wax was laid over this turned surface true and of the thickness of the casting required and turned true under a bow lathe and lastly an outer layer of mud was superimposed on to this wax lining. Two openings were left, one at the bottom for the melted wax to be run out and the other near the top for the molten metal to be poured in. A coating of rough mud was put on and the whole carefully dried. The mould was next heated and the bottom opening opened to allow the molten bees-wax to run out leaving a hollow or mould of the size and shape required. The molten brass was next run in through the opening on the top and after it was cooled the earth inside and outside was removed. The article cast was then roughly filed by hand and turned under a strong lathe worked by two men. A considerable amount of time and energy was wasted in preparing the mould in the manner detailed above, every time an article was cast even though all the articles cast might be perfectly similar or alike.

Sheet metal work in brass and copper was carried on largely at Sravanabelgola, Nagamangala and other places. The brass was melted and beaten into the thickness of bottoms of vessels. There was a universal demand for metallic vessels, ranging in proportion to the means of the buyers, both on account of their better wearing qualities and also their handsome appearance. Imports of cheaper substitutes as enamelled iron, china and aluminium wares affected the sheet metal industry to a considerable extent. Changes in tastes and fashions have been responsible for the decay of brass casting and the metal workers have failed to adapt themselves to the conditions of the present day.

Gold lace.—Manufacture of gold lace was an important industry practised in Bangalore till the year 1866 or 1870. The imports of lace from France where the industry had made great improvement killed the local industry. The preparation of gold lace was the occupation of "Sarigayavaru," a caste found chiefly in Bangalore district. Four men working for about eight hours a day were able to make 3,000 bara or marus, a barn or maru being about two yards, in about two months. To make this one seer of pure silver was required. To this silver, about two annas weight of copper was added and the
whole melted and converted into a silver bar of about six inches long. This was hammered and polished with fine files. It was then sheathed in a thin strip of pure gold of about three varahas (14 annas) in weight. The sheath was prepared by hammering the required quantity of gold and polishing it with a smooth stone. The silver bar with the gold sheath was covered first by soft cotton yarn wound round it and then by a piece of fine thin cloth. This was heated till the yarn and the cloth were burnt up and the overlapping portions of the gold strip adhered to one another firmly all over. The bar of silver and gold was rubbed over with a piece of smooth stone. It was then drawn through a series of holes of smaller and smaller diameters, till a length of 1,000 barus or marus of wire was obtained for each varaha weight of gold used in the process. The round wire was hammered gently and when it was well flattened it was wound round a real. Local silk yarn with six ends and free from knots was dyed yellow.

Paper manufacture.—Manufacture of rough paper was at one time in existence at Dodderi in Challakere taluk, at Ganjam near Seringapatam, at Channapatna and one or two other places. The industry became the chief source of imports from foreign countries. The raw material used in the manufacture of paper was gonithattu or old gunny or worn out ropes of aloe-fibre. The material was mixed with water and pounded well with a massive wooden lever commonly used in pounding paddy. The resulting pulp was washed in water and bleached by the fluorescent soda and lime obtained locally. The bleached pulp was then charged into a masonry tank containing water. Thin mats mounted on a small wooden frame were moved up and down in the tank containing the pulp solution so that the pulp was deposited on the mat. The deposit was well drained and turned over on to the surface of a masonry platform or floor and slowly dried at first in the shade and then rapidly in the sun. Each sheet of paper was sprinkled over with soapstone powder and polished with a conch shell. The industry can be revived by introducing some other pulp paste at a cheap price; but it would be difficult to secure a smooth surface on the paper.

Manufacture of glass bangles.—Glass bangles used to be prepared in several places in the State, namely, Molakalmuru, Mattod and Anivala in the Chitaldurg district and Thovinakere in Koratagere taluk. There were two distinct processes involved in the manufacture of bangles. In big furnaces located outside the village limits, blocks of glass (seed or mother glass) used to be made. With block-glass as basic product, bangles were made in small handy ovens in houses in the villages. Quartz and essence of soda were the principal materials used in the manufacture of block-glass and these were obtained locally. Quartzite stones and pebbles were first collected and powdered by a man working at a heavy round black boulder and giving it a backward and forward motion. Crude soda was obtained in the following manner. The saltish earth was first collected and heaped up to make a mound of about six feet in height. Water was poured on top successively upon different additions of salt earth till it became sufficiently impregnated with saline matter. It was then run down or baled into a water-tight pit. The solution from the pit was then sprinkled evenly and regularly on the salt-pans prepared for the purpose. The process of sprinkling was carried on for three fortights or a little more. The flakes of soda formed in the salt-pan were then separated and removed.

The furnace was in the form of a cylinder surmounted by a truncated cone of a short height, the smaller section of the cone constituting the top. The height of the cylindrical part was 12 feet 6 inches with a diameter of 15 feet while the height of the conical part was 4 feet 6 inches with a diameter of 2 feet 2 inches at the top. At the height of about 4 feet from the base of the furnace there was a circular platform projecting from the inner walls towards the centre of the furnace having a circular opening at the centre. In the lower part of the furnace there was a small opening for supplying fuel into it. The inside of the furnace was lined with pot stone and the outside was built of roughly burnt bricks. The pots or crucibles used were about 1½ feet in height and a foot in diameter. They were filled with powdered quartz and soda in the proportion of 1 to 3 and piled up on the circular platform in rows one above the other. The mouth of each pot was exposed to the centre of the furnace with the base turned towards the wall. The fuel used was ordinary jungle wood of small size but quite dry. The furnace was kept under a steady fire, fuel being introduced in regular quantities and none put in till that in the furnace was completely burnt up. The furnace was kept under fire day and night continuously.
for about eight days—the time allowed for verification. When the furnace became cool, the pots were taken out and the glass was obtained by breaking them. The glass formed was very porous and used as a basis in making other kinds of glass.

Black glass was prepared by mixing soda, seed glass as formed and quartz in the proportions of 3:1:1 and heating the mixture in the furnace for six or seven days. If the same material is heated for eight days during the day time only and for four days continuously all through, the glass produced would be white. Orange coloured glass was obtained by adding to the materials Kimmi'di stone; and to obtain green and blue colours, copper filings and karikallu were added to the pots before heating them in the furnace.

The operation was stopped when the bangle of the required size was formed.

The decay of the industry was due to several causes. The scarcity of fuel and the difficulty of securing at suitable rents leases of lands for the collection of soda and the demand for higher wages of workmen—all contributed to a considerable rise in the cost of production. The demand for the bangles made of crude and imperfect glass became extinct with the changes in the tastes and fashions of people facilitated by the imports from foreign countries of bangles of superior qualities and attractive designs at comparatively lower prices.

Wire-drawing industry.—Channapatna has been noted for the quality of its steel wires for musical instruments. The wires were in demand throughout Southern India and it is reported that during the reign of Hyder Ali the wires were sent to Delhi and a demand for them was created there. Steel made of local wrought iron was first treated in a charcoal fire until it became red hot. Then it was taken out, beaten into a long thin plate about an inch in breadth, rolled up into an oval or round form leaving a small space between each of the folds. It was then put into the fire again, heated and hammered as before and this process was repeated eight times. Afterwards it was heated and converted into slender rods by alternate strokes on either side. These rods were heated again and stretched round a wooden post and drawn by pincers through small holes in a steel plate. When the wire drawn was sufficiently fine it was tested by the sound produced when it was stretched and struck by a finger. It was kept from rusting by being immersed in quick-lime powder. The special character of the wire was due to the peculiar tempering and the superior quality of the local steel. The industry began to decline when there was a fall in the demand for the wire. Its quality was also affected when the imported steel had to be used in place of the local steel consequent on the disappearance of the local iron-smelting industry.

Sugar Industry.—The Astagram sugar works were established at Palahally in 1847 for refining into sugar the jaggery produced by the raiyats. The factory was started with the object of developing the resources of agriculture in the tract. The factory got a prize and a medal for its crystallised sugar at the Great Exhibition held in London in 1851 and 1861 and an honourable mention at the Universal Exhibition in Paris in 1867. The details of manufacture were as follows:—

Cane jaggery was placed in two large cauldrons “blow-ups” mixed with water, a small quantity of lime and other ingredients and boiled by steam until the whole was dissolved and a certain consistency was attained. The solution or liquor was let into troughs and filtered by passing through drill bags fixed in machines fitted up for the purpose. The filtered liquor was conducted to a cistern whence it was pumped up to the top of a large iron cylinder filled with about 20 tons of animal charcoal made into grains. When the liquor was passed through it became decolourised. It was then let into a tank whence it was drawn by the action of an air pump into the vacum pan where it was again boiled by steam in vacuo and crystallisation ensued. After this it was let down into large wooden boxes to cool and was skimmed and allowed to draw in to a small extent. The sugar was now put into machinery where by centrifugal action and the application of certain liquors, the pure white crystals were entirely separated from the remaining syrup and treacle and the process was then complete. The sugar thus obtained was put into a room with a boarded floor and sorted into three classes according to the size of the crystals.
formed. They were then put into bags and made ready for sale. The capacity of the plant at Palahally was 2,000 tons of sugar a year. The factory was closed many years ago.

A sugar refinery was established in 1893 at Goribidnur by the Arbuthnot Industrials Limited. For some time it did good business by converting palmyra jaggery into sugar. The jaggery was obtained either locally or from the adjacent districts in the Madras Presidency. The molasses collected during the process of manufacture used to be sold to the Government Distillery. The industry was affected by the imports of cheap sugar from outside and the abolition of the Counterveiling Duty on the import of bounty fed sugar.

Art-wars industries.—Mysore has been famous for its carvings on sandalwood. The industry is practised by 'Gudigars' in Sorab and Sagar. The articles prepared by them consist of images of Hindu gods and goddesses, animals, boxes, caskets, combs, walking sticks, etc. The designs introduced are of an extremely involved and elaborate pattern consisting for the most part of an intricate interlacing foliage and scroll work. The details are grouped and blended with great skill. The articles made are often too costly to fall within the reach of ordinary purchasers. The artisans are not in a position to keep any decent stock for sale and they can show their skill only when special orders are placed with them with advances. In the absence of such orders they can only make cheap articles which find a ready sale. Marketing facilities to some extent have been afforded to them and they are encouraged to send their articles for sale to the Government Arts and Crafts Depot in South Parade, Bangalore. Small advances are also being made to them against the security of goods sent by them for sale to the Depot. They are also supplied with new models and designs of scenes taken from the epics and copied from the temples at Belur and Halebid.

The art of inlaying ebony and rosewood with ivory has been developed to a considerable extent by a few Muhammadan families in Mysore. The articles made by them consist of rosewood trays, tea-sets, boxes, walking sticks, photo-frames etc. The artisans engaged in the industry are supplied with ivory from the Arts and Crafts Depot and the articles made by them are taken for sale in the Depot.

Lac-turnery is an old indigenous industry practised at Channapatna by 'Chitragars.' The wood used is hale or sigi which grows largely on the waste lands round about Channapatna. It is a soft wood of fine grain admitting of being turned under a bow lathe worked by one hand. The tree is cut down and logs and thick branches of the tree are cut into small pieces suitable for turning. Coloured lac imported from Northern India is used. By dexterous handling, harmonious shades of different colours pleasing to the eye are imparted to the articles turned by the lathe. Miniature imitations of vessels and implements in use are made on a large scale. Their colours are smooth and hard and do not pull off. Models of fruits, vegetables, leaves and animals with proper colours and shades are also made. The industry has to contend against the difficulty of marketing and it is removed to a limited extent by the facilities provided by the Arts and Crafts Depot. It is also necessary to ensure regular supplies of suitable wood. The industry is taught in the local Industrial School and several communities other than the Chitragars have begun to practise the industry in recent years.

Manufacture of musical instruments was carried on to some extent by Brahmins at Magadi. Thamboorits, sitars, and veenas were being made and they were in demand in Mysore, Hyderabad and other places. The wood used was hala or jackwood noted for its properties of resonance. Steel wires used to be obtained from Channapatna. Veenas were also being made at Mysore by Muhammadans engaged in the rosewood inlay work. The demand for these instruments fell considerably due to the popularity of cheap harmoniums and gramophones. The industry had also to compete against the musical instruments of a superior quality imported from Tanjore and Miraj.
APPENDIX V.

(See paragraph 290 of the Report.)

Hand-Spinning and Weaving at Badanaval.

Introductory.—An experiment in the introduction of hand-spinning as a cottage industry for agriculturists was started at Badanaval near Nanjangud in November 1927. The centre was favourably situated for carrying on the experiment as a local variety of cotton was grown in the villages round about Badanaval, and hand-spinning as a subsidiary occupation had died out less than twenty years previously and old women were still living who had practised spinning in their girlhood. The All-India Spinners' Association promised the services of a trained organiser to initiate work and also undertook to market the Khadi cloth woven from handspun yarn, through their Khadi Depots at Mysore and Bangalore. Government approved of the scheme prepared by the Secretary of the All-India Spinners' Association and sanctioned an outright grant of Rs. 2,235 towards establishment and other charges and a working capital of Rs. 5,500 to finance the operations connected with the purchase of cotton, advances to spinners, etc. Operations were started early in November 1927 by Mr. Pujari, the officer lent by the All-India Spinners' Association. Some opposition was encountered at first owing to a rumour that somehow spread into all the surrounding villages that the Government was helping to start a new occupation with a view to increase taxation. With the help of the leading men of the villages and also the local Revenue Officers, these suspicions were laid at rest and work spread vigorously among the Adikarnataka and Lingayat women of the locality.

Progress during the year 1927-28.—The average output of yarn for the first three months was about 500 lbs. and the number of charkhas increased to 398 by the end of this period. The average monthly production during the succeeding three months was 740 lbs. and the number of spinning wheels rose to 560. By the end of June 1928, the number of working charkhas had increased to 1,000 and the monthly production of yarn to 1,326 lbs. The total production of yarn from the commencement of operations to the end of the official year 1927-28 was 5,764 lbs. valued at Rs. 4,942 of which about 42 per cent or Rs. 2,075 represented the wages earned by the spinners.

In the early days of the experiment cotton was purchased by the special organiser at an average rate of rupees three per maund (26 lbs.) and distributed to spinners. About Rs. 1,078 worth of cotton in all was thus purchased, but this was discontinued later on as the spinners preferred to make their own arrangements if small money advances were made. The system of money advances was also discontinued after a scheme of regular weekly purchases of yarn was started in May 1928. A spinner was given a rate of annas four per ball of cotton yarn weighing about 13 kolas and at the close of the year a system of purchasing by length instead of by weight was introduced with a view to popularise fine spinning.

It has been calculated that a spinner earns about an anna a day if she works at the wheel for four hours. It may be mentioned that a pound of yarn takes nearly 20 hours of work, of which eight hours are spent in ginning and carding and the rest in spinning. The total earnings for this period of work would be about Re. 0.5-0. The average count of yarn spun at the commencement was between six to eight and at the end of the year the average rose to about ten and in a few villages women had acquired sufficient proficiency to spin even up to 14 to 16 counts.

Along with the introduction of hand-spinning at Badanaval, arrangements were made with some of the weavers to weave the yarn into cloth. At first only towels could be woven with the yarn. As finer yarn was produced, shirts, coatings and turban cloth were made. At the end of the year 59 looms were weaving the yarn made by the spinners. At the end of June 1928, 3,598 lbs. of yarn had been advanced to weavers and they had woven 7,765 square yards of cloth out of 3,083 lbs. of yarn. The cost of production of the cloth was Rs. 3,741 of which a sum of Rs. 1,030 was paid as wages to weavers. The rate of wages varied from Re. 0-1-10 to Re. 0-2-0 depending upon the threads per inch of the cloth woven. On an average a weaver earned about Rs. 7 a month for weaving about 63 yards of cloth by working at the loom between two to three hours a day. Most of the weavers were agriculturists.

The total sales up to the end of June 1928 amounted to Rs. 3,777 of which Rs. 714 represented the value of Khadi cloth sold to Government Departments through the Stores Purchase Committee. A balance sheet of the financial result of the operations was struck at the end of the year. It was found that the working capital which had been raised to
APPENDIX V

Rs. 5,000 owing to the progress of the operations had increased by Rs. 152. Government however, paid for the entire establishment engaged in supervising the operations. The experiment had proved that it was possible to introduce hand-spinning as a subsidiary occupation provided a market could be found for the cloth. The price paid for the cloth was undoubtedly higher by about Rs. 0.1-6 to 0.2-0 per yard than that paid for similar cloth produced in the mills. The cloth was very coarse and owing to the inexperience of the spinners, not very durable as compared with mill cloth. It was found possible to remedy these defects as the spinners acquired greater skill by more practice. There was good reason to hope that if the grade of cloth was raised and if improved apparatus was devised for carrying out the preliminary processes of ginning and carding, greater fineness could be attained in the yarn spun without much sacrifice in the rate of output. Experiments which promised to be fruitful were being carried on in the Government Weaving Factory, for turning out a more efficient hand gin and above all, a better carding machine. Improved charkas with wheels of larger diameter than those formerly in use were introduced in the area.

Mr. Pujari, Special Organizer concluded his first report on the working of the Centre, with the following observations:—

"It is my considered opinion that the revival of this cottage industry in this part of the province will enable the agriculturist to convert his raw materials to as near a degree of finished goods as he can without extra expenditure and thus add to his income and that he will have an opportunity to get his own cloth made within the least possible charge and save his money on cloth. Hand-spinning will offer an opportunity to the needy, the aged, the infirm, the crippled, the blind and the pardanashin at their very door, of converting all idle hours into active work and thus enable them to keep the wolf from the door. It will find work for the Adikarnatakas in their own villages and thus prevent migration as also lighten pressure on the agricultural land."

The successful efforts made at Badanaval to revive hand-spinning attracted the attention of the public within and outside the State and Mahatma Gandhi reviewed the results in appreciative terms in his paper "The Young India."

Progress during the year 1928-29. The work showed remarkable progress during the next year. The Special Organizer lent by the All-India Spinners’ Association returned at the commencement of the year and a local worker Mr. S. V. Rajaramaiver became Manager of the Centre. This officer has been incharge of the centre ever since and has done excellent work which has found mention in official reports. The total production of yarn during the year 1928-29 weighed 14,674 lbs. The total cost of the yarn produced during the year was Rs. 14,035. The total earnings by the spinners for producing this quantity of yarn was Rs. 9,960. The production of yarn was low in the months between January and April as the spinners had no stock of cotton and the Centre was not in possession of sufficient working capital to stock raw cotton. The spinners suspended work for about six weeks in March and April as usual between Sivaratri and New Year. The average count of yarn spun was between 11 and 12. The yard was invariably purchased in units of 2,400 yards in length at annas four per unit. The rate had been reduced to annas four for units of 3000 yards in length with effect from the commencement of the year so as to bring the rate into conformity with the rate prevailing in the Tiruppur Spinning Centre.

Sixty weavers were engaged at the Centre to weave the yarn prepared. The total production of cloth was 38,108 yards weighing 14,713 lbs. The cost of production was Rs. 18,501. The yarn and Khadi cloth produced at the Centre during the year were more than double those of the previous year. The total wages paid to the weavers were Rs. 4,062. The average amount earned by the weaver was Rs. 9-8-0 per month and the monthly production per weaver was about 62 yards of cloth weighing about 28 lbs. and valued at Rs. 84. It was not possible to produce cloths wider than 36" in the homes of the weavers owing to the limited accommodation available in them. A separate shed was therefore erected at the headquarter of the Centre equipped with a few looms for the production of cloths of greater width and also for experimental purposes.

The total sales of Khadi during the year amounted to Rs. 18,645 of which Khadi worth Rs. 9,993 was sold to the public and Rs. 9,463 to the Government departments through the Stores Purchase Committee. The Khadi produced in the Centre to be supplied to Government departments was bleached in the beginning of the year at the Government Weaving Factory. But this method of bleaching was discontinued as the use of bleaching powder had a deleterious effect on the quality of the cloth and the indigenous method of bleaching was adopted at the Centre. The total loss sustained by the Centre as a result of over bleaching in the weaving factory was Rs. 880. The working capital of the Centre was raised to Rs. 15,000 from Rs. 5,000 at the end of the previous year. The net profit earned by the Centre on its operations during the year, exclusive of establishment charges, amounted to Rs. 1,963.
Hand-Spinning and Weaving at Badanaival

An improved carding machine which was exhibited at work during the Dasara Exhibition of the year was tried at Badanaival Centre. It was estimated to card about 8 lbs. of cotton per day of 10 hours and the slivers prepared from it were capable of giving in the hands of trained spinners moderately fine counts of yarn up to 30 counts. Even in the hands of ordinary spinners the count of yarn spun averaged 18 to 20 as against 10 to 12 spun from ordinary slivers.

Progress during the year 1929-30.—The next year saw still further progress in the work of the Centre. The output of yarn was increased by 68 per cent and of Khadi by 47 per cent as compared with that of the previous year. 24,547 pounds of yarn were spun by 1,600 spinners, who were all women with duties both in the agricultural field and at home, in their spare time and the earnings of their households were increased by Rs. 10,789. 56,281 yards of Khadi weighing 19,258 lbs. and valued at Rs. 25,004 were woven by 75 weavers. The total amount of wages distributed to weavers was Rs. 5,979 and the average per head was about Rs. 80. The total value of the sales amounted to Rs. 26,042 of which the sales to the Government departments and the general public were about equal. The average weight of Khadi was reduced from 38 lbs. to 34 lbs. per yard while the price was reduced from Rs. 0-7-9 to Rs. 0-7-0.

The establishment at the Centre was increased with a view to cope with the additional work entailed by enhanced output and a printing and dyeing section was added during the year. The total grant made by Government towards establishment was Rs. 230 per month or Rs. 2,760 per annum and the charges due to further additions to establishment from the profits earned by the Centre. The total charges incurred on establishment, travelling allowances and contingencies, etc., was Rs. 4,477, while the profits excluding establishment charges were Rs. 3,695.

The working capital of the Centre remained at Rs. 15,000 sanctioned by Government.

The carding machine referred to earlier was subjected to extensive trials in the Kabballi area. Five carding machines were manufactured and hired out to spinners. It was found that the machine was capable of giving 1 lb. of carded cotton per hour and the daily minimum output was about 5 lbs. As a result of the introduction of these machines in Kabballi the fineness of the average yarn spun in this area was raised from ten counts to fourteen counts.

A new spinning centre was started at Gundlupet at the close of the year and 300 of the spinners originally supplying yarn to Badanaival were transferred to the new centre. The District Board of Mysore contributed a sum of Rs. 3,500 towards the initial working capital of the centre. The non-official Presidents of all the Districts Boards visited Badanaival about the end of the year and were impressed with the work that was being carried out in this area.

Progress during the year 1930-31.—The total quantity of yarn purchased during the year 1930-31 amounted to 36,911 lbs. by weight as against 24,547 lbs. in the previous year. The largest figure was for the month of November being 4,085 lbs. The estimated number of charkas plying for the Badanaival Centre was no less than 1,800 and this is in spite of the fact that the newly started Khadi Centre in the neighbourhood at Terakanambi and the one at Tagadur between them supported not less than a thousand spinners. During the weaving activities had to be stimulated in particular to cope with the greatly increased inflow of yarn and in all 38,413 lbs. of yarn were issued to weavers which is nearly equal to the total purchase of yarn; the position in the previous year was that out of 24,547 lbs. of yarn purchased, only 18,704 lbs. were issued to weavers. There were 125 weavers towards the end of the year and of these 100 might be taken to have been in full activity for the whole period. The amount of wages earned by these 100 weavers was Rs. 10,768 as against Rs. 5,979 distributed to 70 weavers during the previous year. Weaving accessories to the extent of Rs. 500 were bought by the weavers during the year.

The total quantity of Khadi produced during the year was 86,339 sq. yards weighing 35,499 lbs. and valued at Rs. 41,665 as against 46,816 sq. yards weighing 19,258 lbs. and valued at Rs. 25,004 during the previous year. It means that during the year 1930-31 100,000 linear yards of Khadi were produced against 56,281 linear yards for 1929-30. The proportion of yarn of above 12 counts having steadily increased, it was possible to begin the weaving of dhoties, and nice Khadi while the texture of the principal products like coating cloth, turbans and towels was greatly improved.

The total sale of Khadi for the year amounted to Rs. 42,036 of which the supplies made to Government departments alone amounted to Rs. 15,364 while in the previous year out of the total sales of Rs. 28,041, Rs. 13,992 represented sales to departments. The Circle was able to sell to the public actually twice the amount of Khadi that was sold to them in the previous year.
Working advance.—The working advance of Rs. 1,5,000 which Government had sanctioned in April 1929 stood at Rs. 21,802-8-6 on 30th June 1930 and at Rs. 24,682-6-11 as per balance sheet on 30th June 1931. To meet the increased demand of the growing production in the area, Government were approached to enhance the working advance to make up a total of Rs. 30,000 so that the Circle could normally put forth an annual production of Rs. 60,000 worth of Khadi. This was sanctioned.

The staff of the Circle had to be considerably strengthened during the year to cope with the increased activities of the Centre and accordingly two yarn collectors, a Khadi Inspector and a store-keeper were added. This resulted in bringing the monthly scale of establishment from Rs. 280 towards the end of the year 1929-30 to Rs. 450. Out of the above scale expenditure of Rs. 215 was met out of the Revenue account of the Centre. The profits of the Centre after meeting this expenditure amounted to Rs. 3,604-2-6.

Other items.—The carding machine, the present type of which was brought to a finish by Mr. K. Tirumurayana employed by the Department for the purpose, was successfully worked in the Kabballi area during the year. Four of the machines were rented out to private workmen and on an average the output was 5 to 6 lbs. per day per man. Each carder was able to earn six annas per day after paying an anna and a half as hire charges for the machine.

Exhibition.—The Circle participated in the Dasara Exhibition of 1930 and secured a silver medal for printing demonstration which was a new feature of the year. At the Khadi Exhibition held in Trichinopoly in March 1931 in which Badanaval also took part, a gold medal was awarded to the Circle for the successful demonstration of the carding machine and also for the quality of Khaddar exhibited.

Summary of progress achieved up to end of June 1931.—The subjoined table gives a few essential statistics which indicate the progress made from year to year since the inception of the scheme.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Eight months to the end of June 1929</th>
<th>Twelve months 1928-29</th>
<th>Twelve months 1929-30</th>
<th>Twelve months 1930-31</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Yarn produced in lbs.—</td>
<td>5,764</td>
<td>14,674</td>
<td>24,547</td>
<td>36,911</td>
</tr>
<tr>
<td>2. Khadi produced—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(i) Weight in lbs.</td>
<td>3,063</td>
<td>14,713</td>
<td>19,238</td>
<td>23,659</td>
</tr>
<tr>
<td>(ii) Length in yards</td>
<td>7,765</td>
<td>38,165</td>
<td>56,231</td>
<td>66,399</td>
</tr>
<tr>
<td>(iii) Value in Rs.</td>
<td>3,741</td>
<td>18,501</td>
<td>25,024</td>
<td>41,557</td>
</tr>
<tr>
<td>3. Khadi sales—</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(i) To Government Departments</td>
<td>709</td>
<td>9,643</td>
<td>13,993</td>
<td>12,864</td>
</tr>
<tr>
<td>(ii) To Public</td>
<td>3,058</td>
<td>9,947</td>
<td>14,049</td>
<td>29,677</td>
</tr>
<tr>
<td>(iii) Total</td>
<td>3,777</td>
<td>19,410</td>
<td>25,024</td>
<td>42,521</td>
</tr>
<tr>
<td>4. (i) Earnings of spinners</td>
<td>Rs. 2,522</td>
<td>6,469</td>
<td>10,759</td>
<td></td>
</tr>
<tr>
<td>(ii) Number of spinners</td>
<td>1,000</td>
<td>1,100</td>
<td>1,500</td>
<td>1,500</td>
</tr>
<tr>
<td>(iii) Earnings per head</td>
<td>Rs. 2-8-0</td>
<td>5-14-0</td>
<td>7-2-6</td>
<td></td>
</tr>
<tr>
<td>(iv) Weight of yarn spun for the full period for spinner</td>
<td>131-3 lbs.</td>
<td>161-3 lbs.</td>
<td>161-3 lbs.</td>
<td>161-3 lbs.</td>
</tr>
<tr>
<td>5. (i) Wages distributed to two weavers</td>
<td>Rs. 1,053</td>
<td>4,962</td>
<td>5,979</td>
<td>10,768</td>
</tr>
<tr>
<td>(ii) Number of weavers</td>
<td>59</td>
<td>62</td>
<td>75</td>
<td>125</td>
</tr>
<tr>
<td>(iii) Earnings of weavers per head</td>
<td>20</td>
<td>80</td>
<td>79-12-0</td>
<td>86-2-0</td>
</tr>
<tr>
<td>6. (1) Weight of cloth per yard</td>
<td>Rs. 44 lbs.</td>
<td>38 lbs.</td>
<td>34 lbs.</td>
<td></td>
</tr>
<tr>
<td>(2) Price of cloth per yard</td>
<td>Rs. 0-7-5</td>
<td>0-7-9</td>
<td>0-7-0</td>
<td></td>
</tr>
</tbody>
</table>

* Besides 1,000 spinners in Tagadur and Gundlupet Centres.

The number of spinners which stood at 62 when the work was started in November 1927 rose rapidly from time to time and the spinners working for the Centre counted 1,800 at the end of June 1931. The quantity of yarn produced which was 5,764 pounds for the eight months of the official year 1927-28 came up to 36,911 pounds for the year 1930-31. The average earning of a spinner which amounted to Rs. 2-8-0 for the eight months of the year 1927-28 rose to Rs. 5-14-0 for 1928-29 and to Rs. 7-2-6 for 1929-30. The income yielded by hand-spinning may appear insignificant to persons accustomed to conditions of
life in towns. But to the majority of our village folk it is an appreciable enough addition to the family income and further it is derived with the least interference to their main avocations of life.

The weaving operations also developed to a considerable extent side by side with spinning. There were nine looms in November 1927 which increased to 62 at the end of June 1929 and again to 75 at the end of June 1930. The number of weavers working for the Centre was 125 at the end of June 1931. The earnings of weavers which amounted to Rs. 80 per head during 1928-29 rose to Rs. 86-2-0 during 1930-31. Fly-shuttle looms were supplied to some of the weavers and this increased production per loom. The total production of Khadi which amounted to Rs. 3,741 in value and 7,765 yards in length for the eight months of the year 1927-28 rose to Rs. 41,657 in value and to 86,399 yards in length in 1931. The total sales during the last three years amounted to Rs. 19,410, Rs. 28,042, and Rs. 42,241 respectively. The sales kept pace with the production and about two-thirds of the total production was purchased by the public and one-third by Government departments.

Attention was also paid from the beginning to increase the strength of the yarn, give closer weaves of texture in the cloth and to reduce the price of both yarn and cloth. The average weight of Khadi was reduced from '40 to '34 lbs. per yard and the price also from Rs. 0-7-9 to 0-7-0 per yard. A carding machine suitable for the work was also designed and got manufactured and it is stated that the machine is capable of giving one pound of carded cotton per hour which yields finer quality of yarn.
APPENDIX VI.
(See paragraph 316 of the Report.)
Key to the Language Map of Mysore.

<table>
<thead>
<tr>
<th>District</th>
<th>Mother tongue</th>
<th>Percentage of the population represented</th>
<th>Number per cent of mother tongue speaking subsidiary languages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bangalore District</td>
<td>Kannada</td>
<td>66.4</td>
<td>Telugu 11.0</td>
</tr>
<tr>
<td></td>
<td>Telugu</td>
<td>20.6</td>
<td>Kannada 50.0; Telugu 79</td>
</tr>
<tr>
<td></td>
<td>Tamil</td>
<td>13.6</td>
<td>Do 24.4; Telugu 79</td>
</tr>
<tr>
<td></td>
<td>Hindustani</td>
<td>9.4</td>
<td>Do 29.8</td>
</tr>
<tr>
<td>Kolar District</td>
<td>Kannada</td>
<td>28.8</td>
<td>Telugu 61.9</td>
</tr>
<tr>
<td></td>
<td>Telugu</td>
<td>55.0</td>
<td>Kannada 15.3; Telugu 17.6</td>
</tr>
<tr>
<td></td>
<td>Tamil</td>
<td>10.4</td>
<td>Do 8.7; Telugu 17.6</td>
</tr>
<tr>
<td></td>
<td>Hindustani</td>
<td>7.8</td>
<td>Do 7.5; Telugu 14.9</td>
</tr>
<tr>
<td>Tumkur District</td>
<td>Kannada</td>
<td>81.6</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Telugu</td>
<td>13.2</td>
<td>Kannada 46.9</td>
</tr>
<tr>
<td></td>
<td>Hindustani</td>
<td>5.3</td>
<td>Do 62.0</td>
</tr>
<tr>
<td>Mysore District</td>
<td>Kannada</td>
<td>100.0</td>
<td>..</td>
</tr>
<tr>
<td>Chitradurg District</td>
<td>Kannada</td>
<td>75.7</td>
<td>Telugu 6.6</td>
</tr>
<tr>
<td></td>
<td>Telugu</td>
<td>19.0</td>
<td>Kannada 80.8</td>
</tr>
<tr>
<td></td>
<td>Hindustani</td>
<td>5.3</td>
<td>Do 7.5</td>
</tr>
<tr>
<td>Hassan District</td>
<td>Kannada</td>
<td>100.0</td>
<td>..</td>
</tr>
<tr>
<td>Kadur District</td>
<td>Kannada</td>
<td>84.9</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Hindustani</td>
<td>5.7</td>
<td>Kannada 67.8</td>
</tr>
<tr>
<td></td>
<td>Tulu</td>
<td>9.5</td>
<td>Do 47.4</td>
</tr>
<tr>
<td>Shimoga District</td>
<td>Kannada</td>
<td>91.1</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Hindustani</td>
<td>8.8</td>
<td>Kannada 71.3</td>
</tr>
</tbody>
</table>
Modern work in Kannada may be said to have begun in the days of His Highness the late Sri Krishnaraja Wodeyar III—grandfather of His Highness the present Maharaja of Mysore. The new scheme of education which came into the country in the middle of the last century had in view the development of the vernaculars. Valuable work was also done through the enterprise of Christian missions. Institutions were opened later for the teaching of oriental languages, and societies formed for the encouragement of work in the vernacular. The Education Department and the Archaeological Department published new editions of ancient works. In the nineties of the last century and the early years of this century many a writer translated books from English and Sanskrit. Journals like the Karnatak Kavya Manjari and the Karnatak Granthamala published numbers of these works new and old. By 1900 a large quantity of work of this kind had been done. Work in the same direction was going on also in Dharwar which is the centre of the northern districts of the Karnataka country and in Mangalore which is the centre of the western districts. Madras which was the seat of the University to which were affiliated the colleges of Mysore and Mangalore was the meeting point of scholars from various parts of the country. Equally important with these old works and translations from English and Sanskrit were the late Mr. B. Venkatachar's translations of the novels of Bengali writers, prominent among these being the novels of Bankim Chandra Chatterji. These books created a class of readers. The decade 1901-11 was a period of preparation in which work of the old type decreased and new work was taking shape. The decade that followed (1911-21) saw some more work, stray poetry and prose in magazines, with an individuality and a distinctly Karnataka character. Some part of the hope of the earlier decades has been realised in the decade under review, work having appeared in prose, verse and drama that is of fairly high quality and of considerable literary merit.

Modern verse in Kannada began early in the century, the important directions in which modernity appeared being the use of popular metres in serious literary work and the use of language close to that spoken by the people in writing. Encouragement to both without doubt came from the study of English literature. Liberalisation of metrical laws was due to the idea that the old restraints were not all of them essential in verse. Rhyme for instance was given up by some of the writers. Mr. B. M. Srikantia now Professor of English in the Mysore University, Dr. Panje Mangesa Rao, an officer of the Madras Educational Service who has now retired and the late Mr. H. Narayana Rao were pioneers in this field. Mr. B. M. Srikantia published certain translations of ancient lyrics in magazines before 1910. Messrs. Govinda Pai and Narasimha of Mangalore are among those who made a bid for freedom from rhyme in these early days. Mr. B. M. Srikantia published in 1924 a book mainly consisting of translations of English lyrics of the kind which had appeared in magazines earlier. The book created a great impression. The translations are excellent and many of them reproduce in a way not ordinarily met with even in translations from an allied language the music and the atmosphere of the originals. Some of the pieces are not so much translations as English poetry imitated in Kannada. The author not only did work himself but influenced a number of ardent young men with love of literature and a desire to serve the language of their country with the result that many students of the University are now doing valuable work in the language, a great part of the writing being original work. In form, metre and style, they have naturally been greatly influenced by their teacher. Much work in the same direction has been done in Dharwar and in Mangalore. Among the younger poets might be mentioned Messrs. K. V. Puttappa and V. Sittaramia in Mysore and Bangalore, D. R. Bendre and Krishnasarma Betageri of Dharwar and K. Santhara Bhate of Mangalore. Puttappa's translation of Browning's Pied Piper of Hamelin is remarkable for its effortlessness and naturalness. Reading it one does not feel that it is a translation and young and old in the Karnataka enjoy it as young and old in English speaking countries might enjoy Browning's original in English. Puttappa has shown in many another piece lyric imagination, fervour of sentiment and facility of expression found only in the best poets. Serious outlook and courageous thought touched by a powerful imagination are the characteristics of Mr. V. Sittaramia's poetry. Some of his pieces are very popular. D. R. Bendre's poetry shows also a vivid imagination and grace and power of expression characteristic of the best poetry. A short poem of his symbolizing

APPENDIX VII.

(See paragraph 319 of the Report.)

Literary activity in Kannada in the decade.

Modern work in Kannada may be said to have begun in the days of His Highness the late Sri Krishnaraja Wodeyar III—grandfather of His Highness the present Maharaja of Mysore. The new scheme of education which came into the country in the middle of the last century had in view the development of the vernaculars. Valuable work was also done through the enterprise of Christian missions. Institutions were opened later for the teaching of oriental languages, and societies formed for the encouragement of work in the vernacular. The Education Department and the Archaeological Department published new editions of ancient works. In the nineties of the last century and the early years of this century many a writer translated books from English and Sanskrit. Journals like the Karnatak Kavya Manjari and the Karnatak Granthamala published numbers of these works new and old. By 1900 a large quantity of work of this kind had been done. Work in the same direction was going on also in Dharwar which is the centre of the northern districts of the Karnataka country and in Mangalore which is the centre of the western districts. Madras which was the seat of the University to which were affiliated the colleges of Mysore and Mangalore was the meeting point of scholars from various parts of the country. Equally important with these old works and translations from English and Sanskrit were the late Mr. B. Venkatachar's translations of the novels of Bengali writers, prominent among these being the novels of Bankim Chandra Chatterji. These books created a class of readers. The decade 1901-11 was a period of preparation in which work of the old type decreased and new work was taking shape. The decade that followed (1911-21) saw some more work, stray poetry and prose in magazines, with an individuality and a distinctly Karnataka character. Some part of the hope of the earlier decades has been realised in the decade under review, work having appeared in prose, verse and drama that is of fairly high quality and of considerable literary merit.

Modern verse in Kannada began early in the century, the important directions in which modernity appeared being the use of popular metres in serious literary work and the use of language close to that spoken by the people in writing. Encouragement to both without doubt came from the study of English literature. Liberalisation of metrical laws was due to the idea that the old restraints were not all of them essential in verse. Rhyme for instance was given up by some of the writers. Mr. B. M. Srikantia now Professor of English in the Mysore University, Dr. Panje Mangesa Rao, an officer of the Madras Educational Service who has now retired and the late Mr. H. Narayana Rao were pioneers in this field. Mr. B. M. Srikantia published certain translations of ancient lyrics in magazines before 1910. Messrs. Govinda Pai and Narasimha of Mangalore are among those who made a bid for freedom from rhyme in these early days. Mr. B. M. Srikantia published in 1924 a book mainly consisting of translations of English lyrics of the kind which had appeared in magazines earlier. The book created a great impression. The translations are excellent and many of them reproduce in a way not ordinarily met with even in translations from an allied language the music and the atmosphere of the originals. Some of the pieces are not so much translations as English poetry imitated in Kannada. The author not only did work himself but influenced a number of ardent young men with love of literature and a desire to serve the language of their country with the result that many students of the University are now doing valuable work in the language, a great part of the writing being original work. In form, metre and style, they have naturally been greatly influenced by their teacher. Much work in the same direction has been done in Dharwar and in Mangalore. Among the younger poets might be mentioned Messrs. K. V. Puttappa and V. Sittaramia in Mysore and Bangalore, D. R. Bendre and Krishnasarma Betageri of Dharwar and K. Santhara Bhate of Mangalore. Puttappa's translation of Browning's Pied Piper of Hamelin is remarkable for its effortlessness and naturalness. Reading it one does not feel that it is a translation and young and old in the Karnataka enjoy it as young and old in English speaking countries might enjoy Browning's original in English. Puttappa has shown in many another piece lyric imagination, fervour of sentiment and facility of expression found only in the best poets. Serious outlook and courageous thought touched by a powerful imagination are the characteristics of Mr. V. Sittaramia's poetry. Some of his pieces are very popular. D. R. Bendre's poetry shows also a vivid imagination and grace and power of expression characteristic of the best poetry. A short poem of his symbolizing
the flight of time published three years ago was hailed by lovers of poetry as work of a
high order. Other pieces of his since published have sustained the reputation that it
brought him. Betageri Krishnasarma's poems about a child show a sympathy for
childhood, a simplicity of expression and graciousness of style that immediately brought
him recognition. Kadangeri Sankara Bhatta's poems of a more serious cast are remark-
able for fineness of sentiment and delicacy in expression. Many others have written
occasional pieces of considerable merit. In all these cases experiments are being made in
verse forms. In work that has already appeared are represented blank verse and rhyme-
less verse, stanza of varying length in different metres, and ode and sonnet in the manner
of English literature. The language is being brought near to the spoken language
and poetry taken out of the rut created by tradition. In some cases the language is the
colloquial speech itself even to the dialectical forms. Often the background is one of
music as in folk song or popular poetry. Where only Kings and Queens were once
thought worthy of portraiture and royal joys and sorrows alone were sung, the common
man and the common woman have now come to stay and utterance has been found for the
laughter and the wail of the hut and the field.

As significant as the work done in verse is the work done in prose. High class work
in Kannada prose was apparently done in the early days of the Veerasavita movement
in the twelfth century but prose has always been at a disadvantage in older literature on
account of the difficulty of preserving orally. Composition in the past was either quite
definitely in verse or in prose which had some rhythmic movement so as to be easy to
memorise. If not exactly verse such writing was not exactly prose either. The prose
work done in the earlier years of the modern movement has been mentioned earlier.
B. Venkatachaur's translations from Bengali novels in Mysore, Galaganath's translations
from Marathi novels and original work in North Karmat, the work of Mr. Benegal
Rama Rao and his colleagues in Mangalore and of Mr. V. B. Alur and his friends in
Dharwar made large contributions to the reading matter available to an eager public. A
high and graceful style was created by Mr. C. Vasdeviadh and valuable work done by
Messrs. M. Venkatirthnayi, A. Ramanuja Iyengar, Devashikamani Ahsingarach and
M. S. Pugganam. On the field so prepared there has grown in the last fifteen years an
excellent crop of prose work. Within the decade short stories, biography and essays and
criticism have appeared in some quantity. Some of the writing is of high literary merit.
Individual writers have developed prose styles of their own; and individual journals and
magazines under Editors who are themselves competent writers have set standards in
expression worthy of the high traditions of Kannada. Important work in prose has been
done by Mr. D. V. Gunatapp a poet somewhat older than those mentioned in the previous
paragraph and a writer of a noble and vigorous prose style. He has written essays and
biography. Messrs. Sivaraim and Putappa referred to above have also written
notable prose, the former in several essays and an account of a holiday trip to Hampi, the
latter in a number of short stories and critical essays. Messars. Panje Mangasa Rao, M. R.
Srinivasa Murthy, A. R. Krishnasastri, T. S. Venkanna and T. N. Srikanthia have made
valuable contributions to criticism. Srinathir Tirumalamba of Nanjungad has published a
number of novels. Messrs. Gorur Ramaswamiang has published sketches of village life
showing fine observation and excellent humour and P. T. Narasimhachar, psychological
studies of a more serious kind. Mr. Devudu Narasimhasastri has published a story and
a historical novel showing knowledge of life and skill of narration. Mr. Sivasama Karuth
of Mangalore has published, powerful stories of naked realism. A useful translation of
Mahatma Gandhi's autobiography has been produced by Mr. and Mrs. Nittur Srinivasa
Ran and valuable propaganda work by Mr. D. K. Bhardavaj. Something like the work
of W. T. Stead in the Books for the Bairns series has been done by Mr. Ram Rao of the
Subodha series of books published in Bangalore. Very important also is the work of the
journals, daily and weekly, which are awakening the masses. Papers of some length of
service like the Visakarnataaka under Mr. T. T. Sharma have made an important place
for themselves in the life of the people and incidentally influenced the style of prose in
common use, and several of them are serving the cause of literature directly by publishing literary
supplements. There is also a great deal of miscellaneous writing in prose of which it is
not possible to speak in this short note.

The most favoured form of prose writing at present is however the short story. Almost
every journal tries to give at least one good short story and till recently there was
one journal devoted entirely to short stories. Some of the stories have reached a high
level. The better known among the writers are Messrs. C. K. Venkataranyai, P. T.
Narasimhachar, Ajampur Seetharam and A. N. Krishna Rao in Mysore and Betageri
Krishnasarma (referred to earlier) and Krishna Kumar Kallur of Dharwar. Single stories
of considerable merit have been written by various authors often writing anonymously, and
published in journals. Here again the characteristic feature of the writing is that the
common man and woman have come into literature—a remarkable story by Tengase
Govinda Rao of Dharwar which appeared sometime ago described the loves and difficulties

APPENDIX VII

354
MODERN WORK IN KANNADA LITERATURE SINCE 1921

a young washer woman and her young man—and the thoughts and feelings of daily life are invested with the interest that sympathetic treatment can give them. The language in these stories is near to the language of the people, rising to poetry as the story needs it, but being in the main a faithful presentation of common speech.

Drama has been attempted by a number of writers. The stage in the Karnataka as possibly elsewhere in India has for sometime been held by the music ridden romantic play of a previous generation. The younger writers have rebelled from tradition in this field in verse and made efforts to produce plays entirely in prose. As the theatre depends on audiences and the usual audience wants plays of the old style the new writers and the audiences have not met and plays in the modern style have not yet found general acceptance. Many of them have however been staged occasionally to educated audiences and given pleasure. The most significant work in this line is that of Kailasam. Portraying character somewhat in caricature and using language that is highly colloquial he has introduced humour and pathos arising from common life on the stage quite in the manner of modern western drama. Messrs. B. M. Srikantia, D. V. Gundappa, Benegal Rama Rao, K. V. Puttappa, V. Sitharama, M. B. Srinivasa Murthy, A. N. Krishna Rao, Krishna Kumar Kallur and D. R. Bendre who have been already mentioned and Messrs. G. S. Sastry, A. N. Murti Rao and R. V. Jhabgirdar have contributed to modern dramatic literature by translation and original work. A slender but excellent play in blank verse has been written by a woman writer Srimati Rajamma.

The Universities of Mysore and Madras have been helping work in the vernaculars and occasionally organised courses of lectures in them. The University of Mysore has a Publication Committee with a programme for getting books on important topics written by competent writers for publication by the University. The Lature by A. V. Aiyasasti known as the Karnataka Sahitya Parishat is organising yearly meetings in various parts of the Karnataka and trying to bring together for work in literature a population divided under five administrations. Its journal under the supervision of workers like Mr. N. Venkatesa Iyengar and Mr. Viswanatharappa varying periods has been maintaining a tradition of accurate and high scholarship. Schools and Colleges have in many places Kannada associations which organise meetings for lectures and debates. The oldest of such associations, the one in the Central College at Bangalore, started a few years before the beginning of the decade a journal which today is one of the foremost in Kannada and its twin workers Mr. T. S. Venkannaiah and Mr. A. V. Krishna Sastry are responsible for no small part of the literary activities of the last decade. In particular, this Association has instituted a yearly prize for short stories for the last several years which has been won by work of great merit produced by several young authors. It has also published several scholarly works like A. Venkatasubbiah's investigations in the chronology of Kannada Poetry, Mr. B. Venkoba Rao's book on Mysore architecture and a book on the Chinese Travellers to India Mr. G. P. Rajarastam. The Karnataka Sangha in the Maharaja's College, Mysore, has organised the work of the younger poets in Mysore and published some volumes of fine verse. Young men in various parts of the country have formed themselves into groups for literary work and are publishing original work or translations or running magazines. Well-known among such groups is the Gelevara Gumpu or "group of friends" of Dharwar referred to earlier in connection with the folk-writer of the North Karnataka country which is running the Jayakarnataka an excellent monthly magazine. A similar association in Mangalore led by Messrs. Vaman Bhat and Vejara Sadasiva Rao has published small books of excellent poems by the younger authors of that part of the country.

No attempt has been made to name in this note all the authors whether of the earlier years or of the present day whose work whether in the old style or new is worthy of mention. Of the stalwarts of the previous generation some are still in the field a living inspiration to younger men: Kavithilaka Sosale Aiyasastrin, Rao Bahadur Praktna Vimarsa Vichakhsha R. Narasimhacharinar, Raja Kavi Bhushana H. Lingaraja Urs for example. Among writers younger than these who have done notable work in the old style is Mr. Bellavi Naraharisastri. The list would be a long one if all who have done or are doing good work were to be named, this is not necessary. The object of this note is not so much to give a brief history of modern literature in Kannada as to indicate the directions in which work is being done in the new manner. I am myself among the workers and set high value on nearly all the literary endeavour of the present day and have no wish to give the impression that I think lightly of any fellow-writer in the language.

To sum up. New ground has been broken in verse, prose and drama, in criticism, essay, and biography, in journalism and miscellaneous writing. Much of the writing is of the small scale: short lyric, story or essay. Work of larger size has not yet come. As is natural in a time of experiment many are trying their hands at many things and it is quite common for one person to have to his credit poetry, essay, story and drama, all together. But the writers are finding themselves and trying to find their public. There
is not as yet a livelihood in literature for the Kannada author who would devote himself entirely to writing. The people are poor, their tastes have not yet turned towards modern literature and there is no organisation for bringing the writer of books and the reader of books into contact. Yet the signs are hopeful and the fine body of work turned out under the depressing conditions of the last few years purely as a result of enthusiasm indicates that as these conditions improve more and better work will be done. Writing in Kannada has yet to go a good way before it can be said to be giving full and worthy expression to the life of the Kannada people; and to be worthily serving this people by attempting to raise its life; but the journey has begun and if one may venture on what seems safe prophecy the manner of the start promises early success.
**APPENDIX VIII.**

*(See paragraph 334 of the Report.)*

**Key to the Social Map of Mysore.**

<table>
<thead>
<tr>
<th>District</th>
<th>Total Population</th>
<th>Percentage of total Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Hindu</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Depressed</td>
</tr>
<tr>
<td>Bangalore District</td>
<td>...</td>
<td>13/5</td>
</tr>
<tr>
<td>Kolar District</td>
<td>...</td>
<td>24/7</td>
</tr>
<tr>
<td>Tumkur District</td>
<td>...</td>
<td>16/7</td>
</tr>
<tr>
<td>Mysore District</td>
<td>...</td>
<td>16/7</td>
</tr>
<tr>
<td>Chitradurg District</td>
<td>...</td>
<td>16/7</td>
</tr>
<tr>
<td>Hassan District</td>
<td>...</td>
<td>16/7</td>
</tr>
<tr>
<td>Kadur District</td>
<td>...</td>
<td>20/9</td>
</tr>
<tr>
<td>Shimoga District</td>
<td>...</td>
<td>16/9</td>
</tr>
</tbody>
</table>
APPENDIX IX.

(See paragraph 364 of the Report.)

A note on the Somatic characters of the Brahmins and other groups of Kannada people.

Dr. Guha, M.A., Ph.D., Zoological Survey of India.

In the course of my anthropometric survey for the Census of 1931, I measured 50 adult male Brahmins and an equal number from the Non-Brahmins of the Kannarese-speaking people at Bangalore in January last. Among the Kannarese people there is no one distinct caste whose social status is immediately below the Brahmins and on the advice of Mr. Venkatesa Iyengar, the Census Superintendent of the Mysore State—to whom I am obliged for assistance in procuring my subjects—individuals for measurement were taken from the Vakkaliga, Banajiga, Devanga and Lingayat communities who may all be regarded as forming the upper stratum of the Kannarese Non-Brahmin population.

In the present note it is not intended to go into the wider question of the racial constitution of the Kannada people as a whole and their kinship or otherwise with the neighbouring communities but merely to examine the somatic type of the two groups measured by me and to see how far they may be regarded as samples of the same population.

To take the Brahmins first—the measurements taken by me indicate that they are a short-statured people with a mean height of 1618±5'16 or 64½ inches. The tallest man had a stature of about 5 feet 9 inches and the shortest 5 feet 1 inch—the co-efficient of variability being only 3'34±0'23. The head is nearly round though not falling strictly within brachycephaly—the mean Cephalic Index being 79'34±0'3. The vault of the head is not high, though in relation to the length it appears to be so—the mean Length Auricular Height Index being 68'97±0'38. The forehead is broad and arched, though in a few cases it is decidedly receding. The cheek-bones are highly developed but the gonia comparatively narrow giving on the whole a pear-shaped appearance to the face. The nose is long but the root and nostrils broad with a moderately high bridge. In several cases it is aquiline and a distinct turning down of the septum is noticeable.

The Non-Brahmin groups have a somewhat higher stature, the mean being 1654'92±4'83 or 5 feet 6 inches. The tallest man was 1756 and the shortest 1529 or 5 feet 10 inches and 5 feet 1 inch, respectively. The head is distinctly brachy with a mean index of 80'06±0'44. The vault is high in relation to the length but not absolutely—the mean Length Auricular Height Index being 68'34±0'38. The forehead is broad and in the majority of cases well arched. The face is broad but not long and of rather pear-shape. The nose is moderately long and well pronounced. Aquiline noses are not infrequent.

Compared with the Brahmins, the Non-Brahmin group is decidedly more round-headed and somewhat taller. The vault of the head is not high in either and in the shape and proportions of the face both the groups are strikingly similar. If as it is probable the less round-headedness of the Brahmins is due to the presence among them of an original dolichocephalic stratum, this is apparently absent among the Non-Brahmin group. Except for this factor, the Brahmins and the Non-Brahmins may very well be taken as samples of the same population. That is, the brachycephalic element which is predominant among the Vakkaligas, etc., has strongly mixed with the basic dolicho element and is responsible for the present somatic characters of the Brahmins.*

*The conclusion has since been elucidated by Dr. Guha in the following words: "When I spoke of admixture it was purely in the biological sense; it was not my purpose to give the impression that admixture took place after the Brahmin caste was once stratified, which might or might not have been the case. The necessary social and historical data not being in my possession, I would not hazard any opinion on the point. What I wanted to show was that the Vakkaliga, etc., group was more homogeneous than the Brahmins, the latter undoubtedly containing a small long-headed strain."
APPENDIX X.

(See Paragraph 366 of the Report.)

Some facts regarding four Primitive Tribes.

The points on which information was required in the case of primitive tribes of forest or hill tracts were the following:—

1. Existence of division into different exogamous clans or groups of clans.
2. Existence of division into two or three groups or classes with a definite order of social precedence as between these classes.
3. Existence of a chiefly class or clan from which all chiefs are drawn, and whether or not a chief must belong to that class or clan by both parents.
4. If organization democratic, how run.
5. Existence of traditions of origin from North-West North-East, or South, etc. Possibly different clans will prove to have different traditions.
6. Existence of terraced cultivation, and if it exists whether merely in flat valleys or built up on steeper slopes, and revetted with stone.
7. Existence of megalithic monuments and whether merely monoliths (single upright stones) or alignments (rows of such monoliths) or dololiths (one stone upright and one flat at the foot, as in the Khasia Hills) or dolmens (large flat stone supported on a number of smaller uprights).
8. Use of stone for seats, and whether such use is privileged.
9. Use of materials in building and what restrictions if any on the use of stone or of wood for walls or roofs.
10. Whether the social position of individuals is indicated (a) in the shape or material of their houses (b) in the pattern and colours of the clothes they wear.
11. Ideas as to the sun, moon and stars, comets, etc., e.g., respective genders of sun and moon (some tribes make the sun female); names for different constellations and the meaning of such names, particularly for Orion’s Belt, the Pleiades, the Hyades, Castor and Pollux, Hydra, Cassiopeia, the Great Bear, the Milky Way, Sirius. Explanation of the markings on the face of the moon; causes of earthquakes, and of eclipses. Explanations of the Rainbow (frequently regarded as the bridge by which the souls of the dead reach the sky), and of thunder and lightning. (The latter is often associated with neolithic stone adzes).
12. Methods of disposal of the dead—in trees, cliffs, on machans or by burial in or by burning: form of coffin, erection of stone cairn or of any form of shelter over grave; treatment of the dead (some tribes dispose of it separately from the body wrenching it off after putrefaction).
13. Beliefs as to the ultimate abode of the dead; as to transmigration into butterflies or other insects. (N. B.—Contradictory beliefs may be expected to exist simultaneously).
14. Appearance—Complexion—sallow, red or dark? Hair straight, wavy or frizzly and how treated? Eyes straight or oblique, brown or black? Shape of nose and head and physique in general.
15. Method of sowing seed, i.e., broadcast or by separate placing of seed; shape of hoe used and implements generally.
17. Weapons—how used or not—and treatment of heads taken from enemies—e.g., buried, hung in trees or kept in houses or Bachelors’ Hall.

Full information under each head could not be collected. Some of the questions also would not apply to the tribes found in the State. Such information as I could gather from some groups which I was able to meet by the courtesy of officers of the Forest Department is given in the following notes.

1. Jenu Kuruba.

I met these people in Uduboor hādi in Heggaddevankote taluk. They have no exogamous clans or groups of clans; nor have they any divisions or classes with social precedence as between them. They have however some kind of a division on account of locality. Some of the people live on the other side of the Kapini river. Those that live on this side do not marry from among those living on the other side and do not give them their daughters in marriage. If a Kuruba from that side comes to these men’s hādi he is treated as a stranger. He is given food and kept at a distance. This is a kind of caste system in meal and marriage. There is no chiefly clan or class. But they have a modali or first man, a headman who settles differences. In Tenkal now there is a woman modali. Her father was yejamān. He died. Her husband had deserted her earlier. If he were here he would have been yejamān. The organisation of the groups is democratic. They settle differences in a panachayat called by a messenger. The four yejamāns or modalis try to decide. If they differ they go to the village near at hand and refer the dispute to the village people. They believe they belong to this locality and did not come from anywhere else. They move from one place to another in the same forest. They have been near their present place for six years. They do a kind of shifting cultivation. They call the area of cultivation thakkal. The Forest Department uses their thakkals for teak cultivation. Usually they cultivate the same place for two years. They then move on to new places. They clear the jungle after Devali, burn the wood after Sivaratri, scrape
with a vaddi hoe and broadcast in the rain. They take the ear of corn and do not cut the grass. They have no use for the grass as they have generally no cattle. Some of them have cattle but do not use the milk or the manure. They breed them to sell. They grow only dry crops. Sometimes they grow the wet crop. This is rare. The paddy is called kaval probably meaning black paddy. They have no monuments of any kind, whether monolithic, dolmen or other; nor have they any tradition against or for the use of stones as seats. They use mud and bamboo for walls, and thatch for the roof of their dwellings. No restrictions are placed on the materials that they may use but this is all they can afford. Particularly, as they move from place to place more permanent structure is not even thought of. There is no indication of social position by clothing or houses. They have no stories of sun, moon or stars. They call the sun "hothu" the moon "thingalu" and a star "chikkit." These are Kannada words. They have no name for stars except Sanskrit Doda. It is the bright star that appears immediately after sundown. The stain on the moon is called mola—hara in Kannada—because it looks like a hare. The moon's eclipse is supposed to be caused by a serpent catching the hare. The sun's eclipse is said to come from the same cause. These are beliefs of the surrounding village population. The sun's eclipse is called Kavanagala hagulagathathalu or the darkness of day. The rainbow is called Itamanabillu—the bow of Rama the epic hero or Kamanabillu—the bow of Kama the god of love. These also are names used by the surrounding village population. There are no stories about these things, nor any special beliefs about thunder. They think that there is a kind of frog in a tree and that the lightning drops to kill the frog. They bury the dead. Every hadi has one burial place. The hadi may change but the burial place does not. They place a stone for a mark on each grave. They visit the grave each year. After the burial they take their food there, leave a meal for the deceased and eat some themselves. They take the food from the hadi. When they visit the grave each year they place incense, etc., on it and come away. When they bury the dead they cover them with a cloth and put earth over the corpse. There is no coffin. They fix honne chakké or the bark of the honné tree at the four corners of the grave. It is to keep off the evil spirit. The evil spirit in each case is the one that killed the man. They believe that the evil spirit prevents the dead man's spirit from getting at the food that is taken to him by the relatives. They have no beliefs regarding heaven or hell. The spirit is supposed to dwell in the burial ground. The body is buried wholly. No part is cut or removed. They have no beliefs of transmigration nor rebirth in the same household. They are a dark coloured people with frizzly and curled hair. Most of them wear their hair full. They must not go into the forest. Their God gives them illness if they go elsewhere and forces them to come back. They do not revere the cobra; they kill it without hesitation. Other Kurubas eat the black monkey; these men do not. Each large hadi has a pandugar chesavidi or Bachelor's hall but no particular articles are kept in it.

Mr. N. S. Ramachandria, Lecturer, Intermediate College, Bangalore who comes from the part of the country and has seen the life of these people has been good enough to give me a note of his observations which I have used for verifying the information which I collected.

2 BETTA KURUBA.

I met these people in Anekere hadi in Heggaddevankote taluk. These people call themselves Beita Kurubas. They seem a slightly stronger type of people than the Jenu Kuruba. These men have no groups for marriages or eating. They are one for these purposes. There are no groups among them claiming social precedence. The Jenu
Kurubas have temples within kādis; these men have not. They generally worship in village temples. Even where the temple is in the jungle as in Bisleavadi the village people come and worship. The Goddess there is Mārī. There are modalis or yejamāns among these people also. They are such by hereditary right. Only male descendants can be modalis, not women nor sons-in-law as in the case of the Jenu Kurubas. The organisation is democratic. The modalis all gather together and decide matters coming up for discussion. They enforce their decision by social pressure. They believe they have been here always. The Jenu Kurubas are timber preparers. The Betta Kurubas are basket makers and iron workers. Their cultivation is of the same type as in the case of Jenu Kurubas. They do not pull out honey. They do not climb trees quite so quickly—except, as one of them said, when chased by an elephant. They bury the dead. They line the edges of the grave with stone. Use of stones for seats or other purposes is not privileged. Their buildings are of the same materials as with Jenu Kurubas. They have no permanent buildings because they move from place to place. There is no indication of position in clothing or houses. They have the same names for sun and moon as the Jenu Kurubas. The stain on the moon is called manal. They call the star min. This is an old Kannada word but I believe that it is also Malayali and that both these words have come to these people from Malayali. The Betta Kuruba language sounds like Malayaali or Tulu while the Jenu Kurubas' language sounds like Kannada. These men also bury in one definite place. They have no funeral ceremonies on the burial ground. They give food to relatives in the kādi itself. The corpse is buried whole. The abode of the dead is the place where the father and mother reside. They have no beliefs about transmigration. They are slightly better looking than the Jenu Kurubas and are more sophisticated. Their hair is not frizzled or curled. The Jenu Kurubas and Betta Kurubas all use oil for the hair. The eyes of these men also are straight and black. There is no speciality about the nose. They look less starved than the Jenu Kurubas; they lead a less wild life. They have the same method of sowing the seed. They use the same tools as the Jenu Kurubas. These have only攻坚战 madalā, a drum and ತೋಳಗಾpipes. They sing when they sow. The people at Bega know the songs. The men here do not. These people do not use the ಝುಗು or ತೃಣ or ಬೀಡಿ or bird-time which the Jenu Kurubas have. They have some kind of witchcraft in case of diseases. They have also got people on whose God descends. They have the same ideas regarding leather though these ideas are weakening. They leave even trousers outside. They too do not revere the serpent. These men eat monkeys. They eat carcasses of wild animals, not cow or bullock. The life of these people is closer to the life of villages and the position of woman in this community is less privileged than among Jenu Kurubas.

3. SOLIGA.

I met these people in Attakalipura, Budipadaga and Punajur in Chamrajnagar taluk. They have no exogamous clans or groups. They live only in the country near the Biligiri Rangan hills and Budipadaga in Chamrajnagar taluk. They are all one community. They marry from all the groups. Some of their people live beyond the borders of the State. They have relations with these people. Territorial grouping is absent. They have no groups claiming social precedence. There is a yejaman for the Soligas in each village but there is no chief for the whole community. The yejaman ship is hereditary. The son or other male descendant or a male relative in the male line succeeds as yejaman. When there is a dispute the Panchayet settles it. The most experienced among the yejamāns heads the Panchayets. They claim to be a local people. They dig the land and cultivate ragi. They have no wet land or garden. They also cultivate small quantities of ಮಣ್ಣ ಮರು ಮಸು ಮನು ಮಣ್ಣ ಮರು ಮಸು ಮನು. They have no privileges regarding seating or use of stones. They have no objection to using stones or wood for buildings but they do not as they move from place to place. One of them has built a regular tiled house. They have no particular houses depending on social position. They call the sun ಶ್ರೀರು, hotthu, the moon ಶ್ರೀತು, and star ಶ್ರೀತು. The first two are Kannada words, the last is also from Kannada though originally Sanskrit. They believe the stain on the moon is a champak tree with a hare under it. The eclipse they believe is caused by a serpent coming to catch the hare. The beliefs are similar to those of the Jenu Kurubas or of the people of the villages. They call a rainbow ಶ್ರೀರು ಕಮಾನಾಲಿ. They have no beliefs about it. They think it indicates coming rain. They think that the lightning drops on trees in which an evil spirit dwells. They bury the dead. Each podu has a burial ground. If the podu changes the burial ground changes. They fill up the grave with earth and cover it up with bramble and thorn. They do not go to the burial ground again. They feed the relatives in the village. They do not know of transmigration.
They believe that a dead man’s spirit may do harm to living men. They have no further belief regarding spirits. They propitiate them by gifts of food, etc. These men are their own priests. They bury corpses whole. They brandish seeds much as the Jenu Kurubas do. They have as musical instruments maddala, tula, buruli, kinari, or kadam, thanada, drum, cymbal, gourd and an one-stringed musical instrument. They kill all snakes but not the cobra. They do not eat cow or bullock; they eat the black monkey and the rat. They have an ili kattari, rat trap made of hackche, which is split bamboo. They catch jungle fowl in pou, a kind of snare. They have no half ball, or net. They eat carcasses of forest animals left by wolves or tigers. The pod is a number of frames with nooses put together so as to be folded. They have some songs and dances. They have no daly thamadi, or short songs, or kolu, flat drum, pipe or flute. Only the men dance, the women do not. The women sing. These people also object to walking into the podu, with shoes on; even a belt is left outside. They shave like village people. kodali, bachi, kadukatti, guddalti, a gourd, elektuu axe, adze, bill hook, hoe and spade made of wood are used when iron articles are not available.

The Budipadaga people added some details, to the above accounts. There are two groups among the Soligas, the people of the five and those of the seven kula or groups. Previously each group married within itself. Now they intermarry. The Panjurar people are of the latter class. The others are of the former. The yejaman in each community has a messenger for bringing people. He is called hattiradalu, the man at hand. They say they never had thakkals.

4. ILULIGA.

I met these people at Jodukatte in Magadi taluk. These people call themselves Illiga which is Iruliga as they pronounce it. The people of the villages call them Pujari or Kada Pujari the worshipper or the jungle worshipper for courtesy. All the Iruligas of this part of the country and the Closepet and Kankanhalli country are one people. Where else their people are they do not know. There are no exogamous clans or groups among them. They may marry any Iruliga from anywhere but in practice do not go to such distances as Kankanhalli which is about 30 miles away. They keep the corpse on the ground and cover it up with stones. There is no feeding on the first day. On the second day they take some fruit and rice and leave it near the corpse. The dead man when alive liked to eat this food. So they leave it there for him. On the ninth day they give a dinner in the budu. They have no belief about heaven and hell. They give the dinner because it has been always done. They have no belief in ghosts. They have no fear of the spirits of the dead or other spirits. There are no special privileges for the gowda or headman. The sun they call gojdu, the moon chandamama, a star chukki. The first is a Tamil word, the second the Sanskrit modified in common use and called "uncle" from a kind of familiarity and love and the third is the Kannada word for star. They have no belief about the sun on the moon. They call the rainbow kusso kamanbulli. They have no special belief about the thunder and lightning. They kill all snakes. They do not spare the cobra. They have no beliefs or stories about eclipses. They are a dark coloured people; eyes straight; narrow features; wavy hair, fairly long. They shave themselves; they have a kind of razor. They have no songs or dances. Their only amusement, the elder said, is sitting round the fire. They use kadakattu and bard bill hook and crowbar. A wooden stake is sometimes used for digging roots but it is not much good. Hence the iron crowbar is used. They eat two kinds of roots, multigenas, ambiligenas, the spiked radish and the meal radish as they call them, and honey, and wood apple and other fruit. They say that the spiked radish is better food than the meal radish which gives a cold. I ate some spiked radish and did not like it. They have only a thapaté a flat drum and no
other musical instruments. They have no bow and arrow. They do not hunt. They have no snares or nets. They keep dogs occasionally but the panthers carry them away. They eat carcass of jungle creatures; not of bullock or cow. They hold themselves as cleaner than the Adikarnataka. If they have contact with an Adikarnataka they say the panther does not make way for them in the jungle and they come to harm. They do not use shoes. They do not touch cattle hide. They touch other hide like deerskin but do not use it themselves; they give it to a temple. They have a belief that their Goddess inspires a man now and then. Last time when she came she expressed herself pleased with the people. Sometimes she complains of their misbehaviour. They observe the Yugadi, the village feast, at the beginning of the year. They have no other festivals. Their language is something like Tamil.